



M. A. PALI SELECTIONS

PART — II

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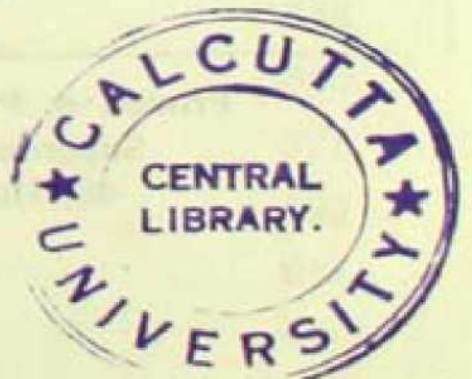
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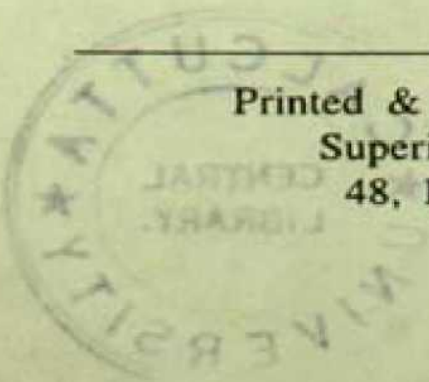
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SINGALOVĀDA-SUTTANTA

(English Version)

By the late Mahāyāna

1. This is the first of the two parts of the Sutta. The first part is the Sutta proper, and the second part is the commentary. The first part is the Sutta proper, and the second part is the commentary. The first part is the Sutta proper, and the second part is the commentary.

2. This is the second part of the Sutta. The first part is the Sutta proper, and the second part is the commentary. The first part is the Sutta proper, and the second part is the commentary. The first part is the Sutta proper, and the second part is the commentary.

3. This is the third part of the Sutta. The first part is the Sutta proper, and the second part is the commentary. The first part is the Sutta proper, and the second part is the commentary. The first part is the Sutta proper, and the second part is the commentary.

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4. This is the fourth part of the Sutta. The first part is the Sutta proper, and the second part is the commentary. The first part is the Sutta proper, and the second part is the commentary. The first part is the Sutta proper, and the second part is the commentary.

5. This is the fifth part of the Sutta. The first part is the Sutta proper, and the second part is the commentary. The first part is the Sutta proper, and the second part is the commentary. The first part is the Sutta proper, and the second part is the commentary.

6. This is the sixth part of the Sutta. The first part is the Sutta proper, and the second part is the commentary. The first part is the Sutta proper, and the second part is the commentary. The first part is the Sutta proper, and the second part is the commentary.

7. This is the seventh part of the Sutta. The first part is the Sutta proper, and the second part is the commentary. The first part is the Sutta proper, and the second part is the commentary. The first part is the Sutta proper, and the second part is the commentary.

8. This is the eighth part of the Sutta. The first part is the Sutta proper, and the second part is the commentary. The first part is the Sutta proper, and the second part is the commentary. The first part is the Sutta proper, and the second part is the commentary.

9. This is the ninth part of the Sutta. The first part is the Sutta proper, and the second part is the commentary. The first part is the Sutta proper, and the second part is the commentary. The first part is the Sutta proper, and the second part is the commentary.

SINGĀLOVĀDA-SUTTANTA

(*Dīgha Nikāya*)

Evam me sutam.

1. Ekam samayaṃ Bhagavā Rājagahe viharati Veḷu-vane Kalandaka-nivāpe. Tena kho pana samayena Singālako gahapatiputto kālass' eva vuṭṭhāya, Rājagahā nikkhamitvā, alla-vattho alla-keso pañjaliko puthuddisā namassati puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ hetthimaṃ disaṃ uparimaṃ disaṃ.

2. Atha kho Bhagavā pubbaṇha-samayaṃ nivāsetvā pattacīvaram ādāya Rājagahaṃ piṇḍāya pāvisi. Addasā kho Bhagavā Singālakaṃ gahapati-puttaṃ kālass' eva vuṭṭhāya Rājagahā nikkhamitvā alla-vattham alla-kesaṃ pañjalikaṃ puthuddisā namassantaṃ puratthimaṃ disaṃ dakkhiṇaṃ disaṃ uttaraṃ disaṃ hetthimaṃ disaṃ uparimaṃ disaṃ. Disvā Singālakaṃ gahapatiputtaṃ etad avoca :

'Kin nu tvaṃ gahapati-putta kālass' eva vuṭṭhāya Rājagahā nikkhamitvā alla-vattho alla-keso pañjaliko puthuddisā namassasi puratthimaṃ disaṃ ... pe uparimaṃ disaṃ ti?'

Pitā maṃ bhante kālaṃ karonto avoca—'Disā tāta namasseyyāsīti'. So kho ahaṃ bhante pitu vacanaṃ sakkaronto garu-karonto mānento pūjento kālass' eva vuṭṭhāya Rājagahā nikkhamitvā allavattho alla-keso pañjaliko puthuddisā namassāmi puratthimaṃ disaṃ ... pe ... uparimaṃ disaṃ ti.'

'Na kho gahapati-putta Ariyassa vinaye evaṃ chaddisā namassitabbā ti.'

'Yathā kathaṃ pana bhante Ariyassa vinaye chaddisā namassitabbā? Sādhū me bhante Bhagavā tathā dhammaṃ desetu yathā Ariyassa vinaye chaddisā namassitabbā ti.'

'Tena hi gahapati-putta suṇāhi sādhukaṃ manasikarohi, bhāsissāmīti.'

'Evam bhante ti' kho Singālako gahapati-putto Bhagavato paccassosi. Bhagavā etad avoca :

3. 'Yato kho gahapati-putta ariya-sāvakassa cattāro kammakilesā pahinā honti, catūhi ca ṭhānehi pāpa-kammaṃ na karoti, cha ca bhogānaṃ apāya-mukhāni na sevati, so evaṃ cuddasa pāpakā 'pagato, chaddisā paṭicchādi, ubho-loka-vijayāya paṭipanno hoti, tassa ayaṃ c'eva

loko āraddho hoti paro ca loko. Kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ uppajjati.

‘Katam’ assa cattāro kamma-kilesā pahīnā honti? Pāṇātipāto kho gahapati-putta kamma-kilesa, adinnādānaṃ kamma-kilesa, kāmesu micchācāro kamma-kilesa, musā-vādo kamma-kilesa. Imassa cattāro kamma-kilesā pahīnā hontīti.’

Idam avoca Bhagavā.

4. Idam vatvā Sugato, athāparaṃ etad avoca Satthā :

‘Pāṇātipāto adinnādānaṃ musā-vādo ca vuccati,

Para-dāra-gamanaṃ c’eva nappasaṃsanti paṇḍitā ti.’

5. ‘Katamehi catuhi tñānehi pāpa-kammaṃ na kārōti? Chandāgatiṃ gacchanto pāpa-kammaṃ karoti, dosāgatiṃ gacchanto pāpa-kammaṃ karoti, mahāgatiṃ gacchanto pāpa-kammaṃ karoti, bhayāgatiṃ gacchanto pāpa-kammaṃ karoti. Yato kho gahapati-putta Ariya-sāvako n’eva chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mahāgatiṃ gacchati, na bhayāgatiṃ gacchati, imehi catūhi tñānehi pāpakammaṃ na karōtīti.’

Idam avoca Bhagavā.

6. Idam vatvā Sugato athāparaṃ etad avoca Satthā.

‘Chandā dosā bhayā mohā

yo dhammaṃ ativattati,

Nihīyati tassa yaso

kāla-pakkhe va candimā.

Chandā dosā bhayā mohā

yo dhammaṃ nātivattati,

Āpūراتi tassa yaso

sukka-pakkhe va candimā ti.’

7. Katamāni cha bhogānaṃ apāya-mukhāni na sevati? Surāmeraya-majja-pamāda-tñhānuyogo kho gahapati-putta bhogānaṃ apāya-mukhaṃ. Vikāla-visikhā-cariyā-nuyogo bhogānaṃ apāyamukhaṃ. Samajjābhicaraṇaṃ bhogānaṃ apāya-mukhaṃ. Jūtappamāda-tñhānānuyogo bhogānaṃ apāya-mukhaṃ. Pāpa-mittānuyogo bhogānaṃ apāya-mukhaṃ. Ālassānuyogo bhogānaṃ apāyamukhaṃ.

8. Cha kho ‘me gahapati-putta ādīnavā surāmeraya-majjapamāda-tñhānānuyoge: sandiṭṭhikā dhanañjāni, kalaha-ppavaḍḍhani, rogānaṃ

āyatanaṃ, akitti-sanjanani, kopīna-niddaṃsaṇī, paññāya dubbalī-karaṇī
tv eva chaṭṭhaṃ padaṃ bhavati. Ime kho gahapati-putta cha ādinavā
surā-meraya-majja-pamāda-tṭhānānuyogo.

9. Cha kho 'me gahapati-putta ādinavā vikāla-visikhā-cariyā
nuyoge: attā pi 'ssa agutto arakkhitto hoti, putta-dāro pi 'ssa agutto
arakkhito hoti, sāpateyyaṃ pi 'ssa aguttaṃ arakkhitaṃ hoti, saṃkiyo
ca hoti pāpakesu ṭhānesu, abhūtaṃ vacanaṃ ca tasmim rūhati, bahunnaṃ
ca dukkha-dhammānaṃ purakkhato hoti. Ime kho gahapati-putta cha
ādinavā vikāla-visikhā-cariyānuyoge.

10. 'Cha kho 'me gahapati-putta ādinavā samajjābhicaraṇe:
"Kuvaṃ naccaṃ kuvaṃ gītaṃ, kuvaṃ vāḍitaṃ, kuvaṃ akkhānaṃ,
kuvaṃ pānissaraṃ, kuvaṃ kumbha-thunan ti?" Ime kho gahapati-putta
cha ādinavā samajjā-bhicaraṇe.

11. 'Cha kho 'me gahapati-putta ādinavā jūta-ppamāda-tṭhāṇā
nuyoge: jayaṃ veraṃ passavati, jino cittaṃ anusocati, sandiṭṭhikā
dhanañjāni, sabhā-gatassa vacanaṃ na rūhati, mittāmaccaṇaṃ paribhuto
hoti, āvāha-vivāhakānaṃ apatthito hoti, akkha-dhutto purisa puggalo
nālaṃ dārā bharaṇāyāti. Ime kho gahapati-putta cha ādinavā jūtappamā
da-tṭhānānuyoge.

12. 'Cha kho 'me gahapati-putta ādinavā pāpa-mittānuyoge
ye dhuttā, ye soṇḍā, ye pipāsā, ye nekatikā, ye vañcanikā, ye sāhas-
ikā, tyāssa mittā honti, to sahāyā. Ime kho gahapati-putta cha
ādinavā pāpa-mittānuyoge.

13. 'Cha kho 'me gahapati-putta ādinavā ālassānuyoge :
"Atisītan ti" kammaṃ na karoti, "Ati-unṇhan ti" kammaṃ na karoti,
"Ati-sāyan ti" kammaṃ na karoti, "Ati-pāto ti" kammaṃ na karoti,
"Ati-chāto 'smīti" kammaṃ na karoti, "Ati-dhāto smīti" kammaṃ
na karoti. Tassa evaṃ kiccāpadesa-bahulassa viharato anuppannā c'eva
bhogā n'uppajjanti, uppannā ca bhogā parikkhayaṃ gacchanti. Ime
kho gahapati-putta cha ādinavā ālassānuyoge ti.'

Idaṃ avoca Bhagavā.

14. Idaṃ vatvā Sugato athāparaṃ etad avoca Satthā :

'Hoti pāna-sakhā nāma
hoti sammiya-sammiyo

Yo ca atthesu jātesu
sahāyo hoti, so sakhā.

Ussūra-seyyā para-dāra-sevanā

vera-ppasaṅgo ca anattatā ca,
 Pāpā ca mittā su-kadariyatā ca,
 ete cha ṭhānā purisaṃ dhamṣayanti.
 Pāpa-mitto pāpa-sakho
 pāpācāra-gocaro,
 Asmā lokā paramhā ca
 ubhayā dhamṣate naro.
 Akkh-itthiyo vāruṇī nacca-gītaṃ
 divā-sappaṃ pāricariyā akālaṃ,
 Pāpā ca mittā su-kadariyatā ca,
 ete cha ṭhānā purisaṃ dhamṣayanti.
 Akkhehi dibbanti, suraṃ pivanti,
 yant' itthiyo pāṇasaṃ paresaṃ,
 Nihīna-sevī na ca vuddha-sevī,
 nihīyati kāla-pakkhe va cando.
 Yo vāruṇī adhana akiṇcano
 pipāso pibam papāgato,
 Udakam iva inam vigāhati,
 akulam kāhati khippam attano.
 Na divā suppanā-sīlena
 ratti-n-utthāna-dassinā
 Niccam mattenā soḍḍena
 sakkā āvasitum gharaṃ.
 "Ati sītaṃ ati-uṇhaṃ
 ati-sāyam," idaṃ ahu.
 Iti vissattha-kammanto,
 atthā accenti mānave.
 Yo ca sītaṃ ca uṇhaṃ ca
 tiṇā bhiyyo na maññati
 Karam purisa-kiccāni,
 so sukhā na vihāyatīti.'

15. 'Cattāro 'me gahapati-putta amittā mittā-paṭirūpakā vedita-
 bbā. Aññadatthu-haro amitto mitta-paṭirūpako veditabbo : vacī-paramo
 amitto mitta-paṭirūpako veditabbo : anuppiya-bhāṇīamitto mitta-paṭir-
 ūpako veditabbo : apāya-sahāyo amitto mitta-paṭirūpako veditabbo.

16. Catuhi kho gahapati-putta ṭhānehi aññadatthu-haro amitto mitta-
 paṭirūpako veditabbo. Aññadatthu-haro hoti : appena bahum icchatī :
 bhayassa kiccaṃ karoti: sevati attha-kāraṇā. Imehi kho gahapati-putta
 catuhi ṭhānehi aññadatthu-haro amitto mitta-paṭirūpako veditabbo.

17. 'Catūhi kho gahapati-putta ṭhānehi vacī-paramo amitto mitta-paṭirūpako veditabbo. Atītena paṭisantharati : anāgatena paṭisantharati: niratthakena saṃganhāti: paccuppannesu kiccesu vyasanam dasseti. Imehi kho gahapati-putta catūhi ṭhānehi vacī-paramo amitto mitta-paṭirūpako veditabbo.

18. 'Catūhi kho gahapati-putta ṭhānehi anuppiya-bhāṇī amitto mitta-paṭirūpako veditabbo. Pāpakam pi 'ssa anujānāti : kalyāṇaṃ pi 'ssa nānujānāti : sammukhā 'ssa vaṇṇaṃ bhāsati : parammukhā 'ssa avaṇṇaṃ bhāsati. Imehi kho gahapati-putta catūhi ṭhānehi anuppiya-bhāṇī amitto mitta-paṭirūpako veditabbo.

19. 'Catūhi kho gahapati-putta ṭhānehi apāya-sahāyo amitto mitta-paṭirūpako veditabbo. Surā-meraya-majja-pamāda-tṭhānānu-yoge sahāyo hoti: vikāla-visikhā-cariyānu yoge sahāyo hoti: samajja ābhicarane sahāyo hoti: jūtappamāda-tṭhānānuyoge sahāyo hoti: Imehi kho gahapati-putta catūhi ṭhānehi apāya-sahāyo amitto mittapaṭirūpako veditabbo ti.

Idaṃ avoca Bhagavā.

20. Idaṃ vatvā Sugato, athāparam etad avoca Satthā:

'Annadatthu-haro mitto,
yo ca mitto vacī-paro,
Anuppiyaṃ ca yo āha,
apāyesu ca yo sakhā,
Ete amitte cattāro
iti viññāya paṇḍito
Ārakā parivajjeyya
maggam paṭibhayaṃ yathā ti.'

21. 'Cattāro 'me gahapati-putta mittā suhadā veditabbo. Upakāro mitto suhado veditabbo: samāna-sukha-dukkho mitto suhado veditabbo: atth-akkhāyī mitto suhado veditabbo: anukampako mitto suhado veditabbo.

22. 'Catūhi kho gahapati-putta ṭhānehi upakāro mitto suhado veditabbo. Pamattam rakkhati: pamattassa sāpateyyam rakkhati: bhītassa saraṇam hoti: uppannesu kicca-karaṇīyesu tad diguṇam bhogaṃ anuppādeti. Imehi kho gahapati-putta catūhi ṭhānehi upakāro mitto suhado veditabbo.

23. 'Catūhi kho gahapati-putta ṭhānehi samāna-sukha-dukkho mitto suhado veditabbo. Guyham assa ācikkhati: guyham assaparigūhati:

āpadāsu na vijahati: jīvitam pi 'ssa atthāya pariccattam hoti. Imehi kho gahapati-putta catūhi ṭhānehi samāna-sukha-dukkho mitto suhado veditabbo.

24. 'Catūhi kho gahapati-putta ṭhānehi atth-akkhāyī mitto suhado veditabbo. Pāpā nivāreti: kalyāṇe niveseti: assutam sāveti: saggassa maggam ācikkhati. Imehi kho gahapati-putta catūhi ṭhānehi atth-akkhāyī mitto suhado veditabbo.

25. 'Catūhi kho gahapati-putta ṭhānehi anukampako mitto suhado veditabbo. Abhaven' assa na nandati : bhaven' assa nandati: avaṇṇam bhaṇamānam nivāreti: vaṇṇam bhaṇamānam pasamsati. Imehi kho gahapati-putta catūhi ṭhānehi anukampako mitto suhado veditabbo ti.'

Idam avoca Bhagavā.

26. Idam vatvā Sugato, athāparam etad avoca Satthā:

'Upakāro ca yo mitto,
yo ca mitto sukhe dukkhe,

Atth-akkhāyī ca yo mitto,
yo ca mittānukampako,

Ete pi mitte cattāro
iti viññāya paṇḍito

Sakkaccam payirūpāseyya,
mātā puttam va orasam.

Paṇḍito sīla-sampanno
jalam aggīva bhāsati.

Bhoge samharamānassa
bhamarass' eva iriyato,

Bhogā sannicayam yanti,
vammiko v' upaciyati,

Evam bhoge samāhantvā,
alam-attho kule gihi.

Catudhā vibhaje bhoge,
save mittāni ganthati,

Ekena bhoge bhuñjeyya,
dvīhi kammam payojaye,

Catutthañ ca nidhāpeyya,
āpadāsu bhavissatiti.'

27. 'Kathañ ca gahapati-putta ariya-sāvako chaddisā paṭicchādi hoti? Cha-y-imā gahapati-putta disā veditabbā. Puratthimā disā

mātā-pitaro veditabbā. Dakkhiṇā disā ācariyā veditabbā. Pacchimā disā puttadārā veditabbā. Uttarā disā mittāmaccā veditabbā. Hetṭhimā disā dāsa-kammakarā porisā veditabbā. Uparimā disā Samaṇa-Brāhmaṇā veditabbā.

28. 'Pañcahi kho gahapati-putta ṭhānehi puttana puratthimā disā mātā-pitaro paccupaṭṭhātabbā. "Bhato nesam bharissāmi, kiccāṃ nesam karissāmi, kula-vamsam ṭhapessāmi, dāyajjam paṭipajjāmi, atha ca pana petānaṃ kālakatānaṃ dakkhiṇaṃ anuppadassāmīti." Imehi kho gahapati-putta pañcahi ṭhānehi puttana puratthimā disā mātā-pitaro paccupaṭṭhitā pañcahi ṭhānehi puttam anukampanti. Pāpā nivārenti, kalyāṇe nivesenti, sippaṃ sikkhāpentī, paṭirupena dārena saṃyojenti, samaye dāyajjam niyyādentī. Imehi kho gahapati-putta pañcahi ṭhānehi puttana puratthimā disā mātā-pitaro paccupaṭṭhitā imehi pañcahi ṭhānehi puttam anukampanti. Evam assa esā puratthimā disā paṭicchannā hoti khemā appaṭibhayā.

29. 'Pañcahi kho gahapati-putta ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhātabbā: utṭhānena, upaṭṭhānena, sussūsāya, pāricariyā ya, sakkaccaṃ sippa-paṭiggahaṇena. Imehi kho gahapati-putta pañcahi ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhitā pañcahi ṭhānehi antevāsiṃ anukampanti. Suvintaṃ vinenti, suggahitaṃ gāhāpentī, sabba-sippa-sutaṃ samakkhāyino bhavanti, mittāmaccesu parivedenti, disāsu parittānaṃ karonti. Imehi kho gahapati-putta pañcahi ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhitā imehi pañcahi ṭhānehi antevāsiṃ anukampanti. Evam assa esā dakkhiṇā disā paṭicchannā hoti khemā appaṭibhayā.

30. 'Pañcahi kho gahapati-putta ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhātabbā: sammānanāya, avimānanāya, anaticariyāya, issariya-vossaggena, alaṃkāranuppadānena. Imehi kho gahapati-putta pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā pañcahi ṭhānehi sāmikaṃ anukampati. Susaṃvihita-kammantā ca hoti, susaṃgahita-parijānā ca, anaticārinī ca sambhataṃ anurakkhati, dakkhā ca hoti analasā sabbakiccesu. Imehi kho gahapati-putta pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā imehi pañcahi ṭhānehi sāmikaṃ anukampati. Evam assa esā pacchimā disā paṭicchannā hoti khemā appaṭibhayā.

31. 'Pañcahi kho gahapati-putta ṭhānehi kula-puttana uttarā disā mittāmaccā paccupaṭṭhātabbā : dānena, peyya-vajjena, atthacariyāya, samānattatāya, avisamvādanatāya. Imehi kho gahapati-putta pañcahi

ṭhānehi kula-puttena uttarā disā mittāmaccā paccupaṭṭhitā pañcahi ṭhānehi kula-puttaṃ anukampanti. Pamattaṃ rakkhanti, pamattassa sāpateyyaṃ rakkhanti, bhītaṃ saraṇaṃ honti, āpadāsu na vijahanti, apara-pajaṃ ca pi'ssa patipūjenti. Imehi kho gahapati-putta pañcahi ṭhānehi kula-puttena uttarā disā mittāmaccā paccupaṭṭhitā imehi pañcahi ṭhānehi kula-puttaṃ anukampanti. Evam assa esā uttarā disā paṭicchannā hoti khemā appaṭibhayā.

32. 'Pañcahi kho gahapati-putta ṭhānehi ayirakena heṭṭhimā disā dāsa-kammakarā paccupaṭṭhātabbā: yathābalaṃ kammanta saṃvidhānena, bhatta-vettanānuppādānena, gilānupaṭṭhānena, acchariyānaṃ rasānaṃ saṃvibhāgena, samaye vossaggena. Imehi kho gahapati-putta pañcahi ṭhānehi ayirakena heṭṭhimā disā dāsa-kammakarā paccupaṭṭhitā pañcahi ṭhānehi ayirakaṃ anukampanti. Pubbuṭṭhāyino ca honti, pacchā-nipātino ca, dinna-dāyino ca, sukatakamma-kāraṇā, kittivaṇṇa-harā ca. Imehi kho gahapati-putta pañcahi ṭhānehi ayirakena heṭṭhimā disā dāsa-kammakarā paccupaṭṭhitā imehi pañcahi ṭhānehi ayirakaṃ anukampanti. Evam assa esā heṭṭhimā disā paṭicchannā hoti khemā appaṭibhayā.

33. 'Pañcahi kho gahapati-putta ṭhānehi kula-puttena uparimā disā Samaṇa-Brāhmaṇā paccupaṭṭhātabbā: mettana kāya-kammena, mettana vacī-kammena, mettana mano-kammena, anāvaṭa-dvāratāya āmisā nuppādānena. Imehi kho gahapati-putta pañcahi ṭhānehi kulaputtena uparimā disā Samaṇa-Brāhmaṇā paccupaṭṭhitā chahi ṭhānehi kula-puttaṃ anukampanti. Pāpā nivārenti, kalyāṇe nivesenti, kalyāṇa-manasā anukampanti, assutaṃ sāventi, suttaṃ pariyodāpentī, saggassa maggaṃ ācikkhanti. Imehi kho gahapati-putta pañcahi ṭhānehi kula-puttena uparimā disā Samaṇa-Brāhmaṇā paccupaṭṭhitā imehi chahi ṭhānehi kula-puttaṃ anukampanti. Evam assa esā uparimā disā paṭicchannā hoti khemā appaṭibhayā ti.'

Idam avoca Bhagavā.

34. Idam vatvā Sugato, athāparaṃ etad avoca Satthā :

'Mātā-pitā disā pubbā,
ācariyā dakkhiṇā disā,
Putta-dārā disā pacchā,
mittāmaccā ca uttarā,
Dāsa-kammakarā heṭṭhā,
uddham Samaṇa-Brāhmaṇā,
Etā disā namasseyya

alam-attho kule gihī.
 Paṇḍito sīla-sampanno,
 saṇho ca paṭibhānavā,
 Nivāta-vutti atthaddho,
 tādiso labhate yasaṃ.
 Uṭṭhānako analaso,
 āpadāsu na vedhati,
 Acchidda-vutti medhāvī,
 tādiso labhate yasaṃ.
 Saṅgāhako mitta-karo,
 vadaññū vīta-maccharo,
 Netā vinetā anunetā,
 tādiso labhate yasaṃ.
 Dānañ ca peyya-vajjañ ca,
 attha-cariyā ca yā idha,
 Samānattatā ca dhammesu,
 tattha tattha yathā 'rahaṃ.
 Ete kho saṅgahā loke,
 rathass' āṇīva yāyato,
 Ete ca saṅgahā n' assu,
 na mātā putta-kāraṇā
 Labhetha mānaṃ pūjaṃ vā,
 pitā vā putta-kāraṇā.
 Yasmā ca saṅgahe ete
 samavekkhanti paṇḍitā,
 Tasmā mahattaṃ papponti,
 pāsaṃsā ca bhavanti te ti.'

35. Evaṃ vutte Siṅgālako gahapati-putto Bhagavantam etad avoca :

'Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andha-kāre vā tela-pajjotaṃ dhāreyya "Cakkhumanto rūpāni dakkhintīti" : evaṃ evaṃ Bhagavatā aneka-pariyāyena dhammo pakāsito. Esāhaṃ bhante Bhagavantam saraṇaṃ gacchāmi, Dhammañ ca bhikkhu-Saṃhañ ca. Upāsakaṃ maṃ Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti.'

Singālovāda-Suttantaṃ niṭṭhitaṃ.

TEVIJJA SUTTA

(*Dīgha Nikāya*)

1. Evaṃ me sutam. Ekaṃ samayaṃ Bhagavā Kosalesu cārikaṃ caramāno mahatā bhikkhu-saṃghena saddhim pañca-mattehi bhikkhusatehi yena Manasākaṭam nāma Kosalānaṃ brāhmaṇa-gāmo tad avasari. Tatra sudam Bhagavā Manasākaṭe viharati uttarena Manasākaṭassa Aciravatiyā nadiyā tīre amba-vane.

2. Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇa-mahāsālā Manasākaṭe pativasanti, seyyathidaṃ Caṅkī brahmaṇo Tārukkho brāhmaṇo Pokkharasāti brāhmaṇo Jāṇussoṇi brāhmaṇo, Todeyya Brāhmaṇo, aññe ca abhiññātā abhiññātā brāhmaṇa-mahāsālā.

3. Atha kho Vāsetṭha-Bhāradvājaṇaṃ jaṅghā-vihāraṃ anucaṅkamantānaṃ anuvicarantānaṃ maggāmagge kathā udapādi.

4. Vāsetṭho māṇavo evaṃ āha : 'Ayam eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa Brahmasahavyatāya, svāyaṃ akkhāto brāhmaṇena Pokkharasātina ti.'

5. Bhāradvājo māṇavo evaṃ āha : 'Ayam eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa Brahmasahavyatāya, svāyaṃ akkhāto Brāhmaṇena Tārukkhenāti.'

6. Neva kho asakkhi Vāsetṭho māṇavo Bhāradvājaṃ māṇavaṃ saññāpetuṃ, na pana asakkhi Bhāradvājo māṇavo Vāsetṭhaṃ māṇavaṃ saññāpetuṃ.

7. Atha kho Vāsetṭho māṇavo Bhāradvājaṃ māṇavaṃ āmantesi :

'Ayam kho Bhāradvāja Samaṇo Gotamo Sakya-putto Sakyakulā pabbajito Manasākaṭe viharati uttarena Manasākaṭassa Aciravatiyā nadiyā tīre amba-vane. Taṃ kho pana bhavaṇtaṃ Gotamaṃ evaṃ kalyāṇo kitti-saddo abbhuggato : "Iti pi so Bhagavā araham sammā-sambuddho vijjā-caraṇa-sampanno sugato loka-vidu anuttaro purisadamma-sārathī, satthā deva-manussānaṃ buddho bhagavā ti." Āyāma bho Bhāradvāja yena Samaṇo Gotamo ten' upasaṃkāmissāma, upasaṃkamitvā etam atthaṃ Samaṇaṃ Gotamaṃ pucchissāma. Yathā no Samaṇo Gotamo vyākariṣṣati, tathā naṃ dhāressāmāti.

'Evaṃ bho' ti kho Bhāradvājo māṇavo Vāsetṭhassa māṇavassa paccassosi.

8. Atha kho Vāsetṭha-Bhāradvājā māṇavā yena Bhagavā ten' upasaṃkamimṣu. Upasaṃkamitvā Bhagavatā saddhim sammodimṣu, sammodanīyaṃ katham sārāṇīyaṃ vītisāretvā ekamantaṃ nisidimṣu. Ekamantaṃ nisinno kho Vāsetṭho māṇavo Bhagavantam etad avoca :—

'Idha bho Gotama amhākaṃ jaṅghā-vihāraṃ anucaṅkamantānaṃ anuvicarantānaṃ maggāmagge kathā udapādi. Ahaṃ evaṃ vadāmi : "Ayam eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svāyaṃ akkhāto Brāhmaṇena Pokkharasātinā ti." Bhāradvājo māṇavo evaṃ āha : "Ayam eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svāyaṃ akkhāto Brāhmaṇena Tārukkhenāti." Ettha bho Gotama atth' eva viggaho, atthi vivādo, atthi nānavādo ti.'

9. 'Iti kira Vāsetṭha tvaṃ evaṃ vadesi : "Ayam eva uju-maggo ayam añjasāyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svāyaṃ akkhāto Brāhmaṇena Pokkharasātinā ti." Bhāradvājo māṇavo evaṃ āha : "Ayam eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svāyaṃ akkhāto Brāhmaṇena Tārukkhenāti." Atha kismim pana vo Vāsetṭha viggaho, kismim vivādo, kismim nānavādo ti?'

10. 'Maggāmagge bho Gotama. Kiñcāpi bho Gotama brāhmaṇā nānāmagge paññāpenti—Addhariyā brāhmaṇā, Tittiriya brāhmaṇā, Chandokā brāhmaṇā, Chandāvā brāhmaṇā, Brāhma-cariyā brāhmaṇā—atha kho sabbāni tāni niyyānikāni niyyanti takkarassa Brahma-sahavyatāya? Seyyathā pi bho Gotama gāmassa vā nigamassa vā avidūre bahūni ce pi nānā-maggāni bhavanti, atha kho sabbānitāni gāma-samosaraṇāni bhavanti, evaṃ eva kho bho Gotama kiñcāpi brāhmaṇā nānā-magge paññāpenti—Addhariyā brāhmaṇā, Tittiriya brāhmaṇā, Chandokā brāhmaṇā, Chandāvā brāhmaṇā, Brahma-cariyā brāhmaṇā—atha kho sabbāni tāni niyyānikāni niyyanti takkarassa Brahma-sahavyatāyāti?'

11. ' "Niyyantīti" Vāsetṭha vadesi?'

• "Niyyantīti" bho Gotama vadāmi?'

• "Niyyantīti" Vāsetṭha vadesi?'

• "Niyyantīti" bho Gotama vadāmi?'

• "Niyyantīti" Vāsetṭha vadesi?'

• "Niyyantīti" bho Gotama vadāmi?'

12. 'Kim pana Vāsetṭha? Atthi koci tevijjānaṃ brāhmaṇānaṃ eka-brāhmaṇo pi yena Brahmā sakkhi-diṭṭho ti?'

'No h'idaṃ bho Gotama.'

'Kim pana Vāsetṭha? Atthi koci tevijjānaṃ brahmaṇānaṃ ekācariyo pi yena Brahmā sakkhi-diṭṭho ti?'

'No h'idaṃ bho Gotama.'

'Kim pana Vāsetṭha? Atthi koci tevijjānaṃ brahmaṇānaṃ ekācariya-pācariyo pi yena Brahmā sakkhi-diṭṭho ti?'

'No h'idaṃ bho Gotama.'

'Kim pana Vāsetṭha? Atthi koci tevijjānaṃ brahmaṇānaṃ yāva sattamā ācariya-mahāyugā yena Brahmā sakkhi-diṭṭho ti?'

'No h'idaṃ bho Gotama.'

13. 'Kim pana Vāsetṭha? Ye pi tevijjānaṃ brāhmaṇānaṃ pubbakā isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesam idaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadam gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti, bhāsitaṃ anubhāsanti vācitaṃ anuvācenti—seyyathidaṃ Aṭṭhako, Vāmako, Vāmadevo, Vessāmitto, Yamataggi, Aṅgiraso, Bhāradvājo, Vāsetṭho, Kassapo, Bhagu—te pi evaṃ āhaṃsu : "Mayam etaṃ jānāma mayam etaṃ passāma yattha vā Brahmā yena vā Brahmā yahim vā Brahmā ti?"'

'No h'idaṃ bho Gotama.'

14. 'Iti kira Vāsetṭha n' atthi koci tevijjānaṃ brahmaṇānaṃ eka-brāhmaṇo pi yena Brahmā sakkhi-diṭṭho, n' atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyo pi yena Brahmā sakkhi-diṭṭho, n'atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariya-pācariyo pi yena Brahmā sakkhidiṭṭho, n'atthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariyamahāyugā yena Brahmā sakkhi-diṭṭho. Ye pi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesam idaṃ etarahi tevijjā brāhmaṇa porāṇaṃ mantapadam gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti, bhāsitaṃ anubhāsanti vācitaṃ anuvācenti—seyyathidaṃ Aṭṭhako Vāmako Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāsetṭho Kassapo Bhagu—te pi na evaṃ āhaṃsu : "Mayam etaṃ Jānāma mayam etaṃ passāma yattha vā Brahmā yena vā Brahmā yahim vā Brahmā ti." Te vata tevijjā brāhmaṇā evaṃ āhaṃsu : "Yaṃ na jānāma yaṃ na passāma tassa saḥavyatāya maggaṃ desema, ayam eva uju-maggo ayam añjasā yano niyyāniko niyyāti takkarassa Brahma-saḥavya-tāyāti."

‘Taṃ kim maññasi Vāsetṭha? Nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihirakatam bhāsitaṃ sampajjati?’

‘Addhā kho bho Gotama evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihirakatam bhāsitaṃ sampajjati.’

15. ‘Te vata Vāsetṭha tevijjā brāhmaṇā yaṃ na jānanti yaṃ na passanti tassa saḥavyatāya maggaṃ desessanti :

“Ayam eva uju-maggo ayam añjasāyano niyyāniko niyyāti takkarassa Brahma-saḥavyatāyāti,” n’etaṃ thānaṃ vijjati Seyyathā pi Vāsetṭha andha-veṇi paramparā saṃsattā purimo pi na passati majjhimo pi na passati pacchimo pi na passati—evaṃ eva kho Vāsetṭha andha-veṇūpamaṃ yeva tevijjānaṃ brāhmaṇānaṃ bhāsitaṃ, purimo pi na passati majjhimo pi na passati pacchimo pi na passati. Tesam idaṃ tevijjānaṃ brāhmaṇānaṃ bhāsitaṃ hassakaṃ yeva sampajjati, nāmakam yeva sampajjati, rittakam yeva sampajjati tucchakam yeva sampajjati.

16. ‘Taṃ kim maññasi Vāsetṭha? Passanti tevijjā brāhmaṇā candimasuriye, añño vā pi bahujano, yato ca candima-suriyā uggacchanti yattha ca ogacchanti āyācanti thomayanti pañjalikā namassamānā anuparivattantī?’

‘Evaṃ bho Gotama. Passanti tevijjā brāhmaṇā candimasuriye, añño vā pi bahujano, yato ca candima-suriyā uggacchanti yattha ca ogacchanti āyācanti thomayanti pañjalikā namassamānā anuparivattantī.’

17. ‘Taṃ kim maññasi Vāsetṭha? Yam passanti tevijjā brāhmaṇā candima-suriye, añño vā pi bahujano, yato candima-suriyā uggacchanti yattha ca ogacchanti āyācanti thomayanti pañjalikā namassamānā anuparivattanti—pahonti candima-suriyānaṃ saḥavyatāya maggaṃ desetum : “Ayam eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa candima-suriyānaṃ saḥavyatāyāti”?’

‘No h’idaṃ bho Gotama.’

18. ‘Iti kira Vāsetṭha yam passanti tevijjā brāhmaṇā candimasuriye, añño vā pi bahujano, yato ca candima-suriyā uggacchanti yattha ca ogacchanti āyācanti thomayanti pañjalikā namassamānā anuparivattanti—tesam pi nappahonti candima-suriyānaṃ saḥavyatāya maggaṃ desetum: “Ayam eva uju-maggo, ayam añjasāyano niyyāniko niyyāti takkarassa candima-suriyānaṃ saḥavyatāyāti.” Kim pana na kira tevijjehi brāhmaṇehi Brahmā sakkhi-ditṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi Brahmā sakkhi-ditṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariya pācariyehi Brahmā sakkhi-ditṭho, na pi kira

tevijjānaṃ brāhmaṇānaṃ yāva sattamācariyamahāyugehi Brahmā sakkhi-dittho. Ye pi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesam idaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti, bhāsitaṃ anubhāsanti vācitaṃ anuvācenti—seyyathīdam Aṭṭhako Vāmako Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāsetṭho Kassapo Bhagu—te pi na evaṃ ahaṃsu : “Mayaṃ etaṃ jānāma mayaṃ etaṃ passāma yattha vā Brahmā yena vā Brahmā yaṃ vā Brahmā ti.” Te vata tevijjā brāhmaṇā evaṃ āhaṃsu : “Yaṃ na jānāma, yaṃ na passāma, tassa saḥavyatāya maggaṃ desema : “Ayaṃ eva uju-maggo, ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahma-saḥavyatāyati.” ’ Tam kiṃ maññasi Vāsetṭha? Nanu evaṃ sante tevijjānaṃ brahmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatīti?

‘Addhā bho Gotama evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatīti.’

‘Sādhu Vāsetṭha. Te vata Vāsetṭha tevijjā brāhmaṇā yaṃ na jānanti yaṃ na passanti tassa saḥavyatāya maggaṃ desessanti : “Ayaṃ eva uju-maggo, ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahma-saḥavyatāyati,” n’etaṃ tṭhānaṃ vijjati.

19. ‘Seyyathā pi Vāsetṭha puriso evaṃ vadeyya : “Ahaṃ yā imasmim janapade janapada-kalyāṇī taṃ icchāmi taṃ kāmemeṭi.” Tam enaṃ evaṃ vadeyyum : “Ambho purisa yaṃ tvaṃ janapada-kalyāṇim icchasi kāmesi, jānāsi taṃ janapada-kalyāṇim Khattiyī vā Brāhmaṇī vā Vessi vā Suddi vā?” Iti puṭṭho no ti vadeyya. Tam enaṃ evaṃ vadeyyum : “Ambho purisa yaṃ tvaṃ janapada-kalyāṇim icchasi kāmesi, jānāsi taṃ janapadakalyāṇim evaṃ-nāma evaṃ-gotta ti vā, dīghā vā rassā vā kāḷi vā sāmā vā manguracchavi vā ti, amukasmim gāme vā nigame vā nagare vā ti? Iti puṭṭho no ti vadeyya. Tam enaṃ evaṃ vadeyyum : “Ambho purisa yaṃ tvaṃ na jānāsi na passasi, taṃ tvaṃ icchasi kāmesīti?” Iti puṭṭho āmo ti vadeyya. Tam kiṃ maññasi Vāsetṭha? Nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatīti’?

‘Addhā kho bho Gotama evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatīti.’

20. ‘Evaṃ eva kho Vāsetṭha, na kira tevijjehi brāhmaṇehi Brahmā sakkhi-dittho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi Brahmā sakkhi-dittho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariya-pācariyehi Brahma sakkhi-dittho, na pi kira tevijjānaṃ brāhmaṇānaṃ pavattāro

yesam idam etarahi tevijjā brāhmaṇā yāva sattamācariya-mahāyugehi Brahmā sakkhi-diṭṭho. Ye pi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo, mantānaṃ kattāro mantānaṃ pavattāro yesam idam etarahi tevijjā brāhmaṇā porānaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tad anugāyanti tad anubhāsanti, bhāsitaṃ anubhāsanti vācitaṃ anuvācenti—seyyathīdaṃ Attha ko Vāmako Vāmadevo Vessāmitto Yamataggi Aṅgirasso Bhāradvājo Vāsetṭho Kassapo Bhagu—te pi na evaṃ āhaṃsu : “Mayaṃ etaṃ jānāma mayaṃ etaṃ passāma yattha vā Brahmā yena vā Brahmā yaṃ vā Brahmā ti.” Te vata tevijjā brāhmaṇā evaṃ āhaṃsu— “Yaṃ na jānāma, yaṃ na passāma, tassa saṃvāyātāya maggaṃ desema : ‘Ayaṃ eva uju-maggo, ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahmasaṃvāyātāyati.’ ” Taṃ kim maññasi Vāsetṭha? Nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatīti?”

‘Addhā kho bho Gotama evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatīti.’

‘Sādhu Vāsetṭha. Te vata Vāsetṭha tevijjā brāhmaṇā yaṃ na jānanti, yaṃ na passanti, tassa saṃvāyātāya maggaṃ desessanti : “Ayaṃ eva uju-maggo, ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahma-saṃvāyātāyati,” n’ etaṃ tṭhānaṃ vijjati.’

21. ‘Seyyathā pi Vāsetṭha puriso cātummahāpathe nissenim kareyya pāsādassa ārohanāya. Taṃ enaṃ evaṃ vadeyyuṃ : “Ambho purisa, yassa pāsādassa ārohanāya nissenim karosi, jānāsi taṃ pāsādaṃ puratthimāya disāya, dakkhināya disāya, pacchimāya disāya, uttarāya disāya, uccō vā nico vā majjho vā ti?” Iti puṭṭho no ti vadeyya. Taṃ enaṃ evaṃ vadeyyuṃ : “Ambho purisa, yaṃ tvaṃ na jānāsi na passasi, tassa tvaṃ pāsādassa ārohanāya nissenim karosīti?” Iti puṭṭho āmo ti vadeyya. Taṃ kim maññasi, Vāsetṭha? Nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatīti?”

‘Addhā kho bho Gotama evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatīti.’

22. ‘Evaṃ eva kho Vāsetṭha, na kira tevijjehi brāhmaṇehi Brahmā sakkhi-diṭṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi Brahmā sakkhi-diṭṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariya-pācariyehi Brahmā sakkhi-diṭṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ yāva satta-mācariya-mahāyugehi brāhmaṇehi Brahmā sakkhi-diṭṭho. Ye pi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesam idam etarahi tevijjā brāhmaṇā porānaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubh-

āsanti, bhāsitaṃ anubhāsanti vācitaṃ anuvācenti—seyyathidam Atthako Vāmako Vāmadevo Vessāmitto Yamataggi Agiraso Bhāradvājo Vāsetṭho Kassapo Bhagu—te pi na evaṃ āhaṃsu : “Mayaṃ etaṃ Jānāma mayaṃ etaṃ passāma yattha vā Brahmā yena vā Brahmā yaṃ vā Brahmā ti.” Te vata tevijjā brahmaṇā evaṃ āhaṃsu : “Yaṃ na jānāma, yaṃ na passāma, tassa saṃvayātāya maggaṃ desema : ‘Ayaṃ eva uju-maggo, ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahma-saṃvayātāyāti.’ ” Taṃ kiṃ maññasi Vāsetṭha? Nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjātī?”

‘Addhā kho bho Gotama evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjātī.’

23. ‘Sādhu Vāsetṭha. Te vata Vāsetṭha tevijjā brāhmaṇā yaṃ n’ jānanti, yaṃ na passanti, tassa saṃvayātāya maggaṃ desessanti : “Ayaṃ eva uju-maggo, ayaṃ añjasāyano niyyāniko niyyāti takkarassa Brahma-saṃvayātāyāti,” n’ etaṃ ṭhānaṃ vijjati.

24. ‘Seyyathā pi Vāsetṭha ayaṃ Aciravatī nadī pūrā udakassa samatittikā kākaṭṭhā aṭṭha puriso āgaccheyya pāratthiko (pāragavesi) pāra-gāmi pāraṇ taritu-kāmo. So orima-tīre ṭhito pārimaṃ tīraṃ avheyya : “Ehi pāra pāraṃ, ehi pāra pāraṇ ti.” Taṃ kiṃ maññasi Vāsetṭha? Api nu tassa purisassa avhāyana-hetu vā āyācana-hetu vā patthana-hetu vā abhinandana-hetu vā Aciravatiyā nadiyā pārimaṃ tīraṃ orimaṃ tīraṃ āgaccheyyāti?’

‘No h’idam bho Gotama.’

25. ‘Evaṃ eva kho Vāsetṭha tevijjā brāhmaṇā ye dhammā brāhmaṇakaraṇā te dhamme pahāya vattamānā, ye dhammā abrahmaṇakaraṇā te dhamme samādāya vattamānā, evaṃ āhaṃsu : “Indaṃ avhāyāma, Somaṃ avhāyāma, Varuṇaṃ avhāyāma, Isānaṃ avhāyāma, Pajāpatiṃ avhāyāma, Brahmaṃ avhāyāma, Mahiddhimaṃ avhāyāma, Yaṃ avhāyāmaṃ ti.” Te vata Vāsetṭha tevijjā brāhmaṇā ye dhammā brāhmaṇakaraṇā te dhamme pahāya vattamānā, ye dhammā abrahmaṇakaraṇā te dhamme samādāya vattamānā, avhāyana-hetu vā āyācana-hetu vā patthana-hetu vā abhinandana-hetu vā kāyassa bhedaṃ paramaṃ maraṇā Brāhmaṇaṃ saṃvayūpagā bhavissantīti—n’ etaṃ ṭhānaṃ vijjati.

26. ‘Seyyathā pi Vāsetṭha ayaṃ Aciravatī nadī pūrā udakassa samatittikā kākaṭṭhā aṭṭha puriso āgaccheyya pāratthiko (pāragavesi) pāra-gāmi pāraṇ taritu-kāmo. So orima-tīre dāhāya anduyāpacchābāhaṃ gāha-bandhanaṃ baddho. Taṃ kiṃ maññasi Vāsetṭha? Api

nu so puriso Aciravatiyā nadiyā orima-tirā pārīman tīram gaccheyyāti?’

‘No h’idaṃ bho Gotama.’

27. ‘Evam eva kho Vāsetṭha pañc ime kāma-guṇā ariyassa vinaye anduti pi vuccanti, bandhanan ti pi vuccanti. Katame pañca? Cakkhu-viññeyyā rūpā itṭhā kantā manāpā piya-rūpā kāmūpasamhitā rajani-yā sotaviññeyyā saddā ... pe ... ghāṇa-viññeyyā gandhā ... jivhā-viññeyyā rasā kāya-viññeyyā potṭhabbā itṭhā kantā manāpā piya-rūpā kāmūpasamhitā rajanīyā. Ime kho Vāsetṭha pañca kāma-guṇā ariyassa vinaye anduti pi vuccanti, bandhanan ti pi vuccanti. Ime kho Vāsetṭha pañcakāma-guṇe tevijjā brāhmaṇā gathitā mucchitā ajjhāpannā anādīnavadasāvī anissaraṇa-paññā paribhuñjanti.

28. ‘Te vata Vāsetṭha tevijjā brāhmaṇā ye dhammā brāhmaṇakaraṇā te dhammā pahāya vattamānā, ye dhammā abrahmaṇakaraṇā te dhamme samādāya vattamānā, pañca kāma-guṇe gathitā mucchitā ajjhāpannā anādīnava-dassāvī anissaraṇa-paññā paribhuñjantā kāmaanubandhana-baddhā kāyassa bhedaṃ paraṃ maraṇā Brahmaṇaṃ saṃsāraṃ bhavissanti ti—n’ etaṃ thānaṃ vijjati.

29. ‘Seyyathā pi Vāsetṭha ayam Aciravati nadi pūrā udakassa samatittikā kākapeyyā atha puriso āgaccheyya pārattthiko (pāragāmi) pārīman taritu-kāmo. So orime tīre sasisaṃ pārupitvā nipajjeyya. Taṃ kim maññasi Vāsetṭha? Api nu so puriso Aciravatiyā nadiyā orimatirā pārīmaṃ tīraṃ gaccheyyāti?’

‘No h’idaṃ bho Gotama.’

30. ‘Evam eva kho Vāsetṭha pañc ime nīvaraṇā ariyassa vinaye āvaraṇā ti pi vuccanti, nīvaraṇā ti pi vuccanti, onahā ti pi vuccanti, pariyaṇahā ti pi vuccanti. Katame pañca? Kāmacchanda-nīvaraṇaṃ vyāpāda-nīvaraṇaṃ thīna-middha-nīvaraṇaṃ uddhacca-kukkucca-nīvaraṇaṃ vicikicchā-nīvaraṇaṃ. Ime kho Vāsetṭha pañca nīvaraṇā ariyassa vinaye āvaraṇā ti pi vuccanti, nīvaraṇā ti pi vuccanti, onahā ti pi vuccanti, pariyaṇahā ti pi vuccanti. Imehi kho Vāsetṭha pañca nīvaraṇehi tevijjā brāhmaṇā āvatā nivutā ophutā pariyaṇaddhā. Te vata Vāsetṭha tevijjā brāhmaṇā ye dhammā brāhmaṇa-kāraṇā te dhamme pahāya vattamānā, ye dhammā abrahmaṇakāraṇā te dhamme samādāya vattamānā, pañca nīvaraṇehi āvatā nivutā ophutā pariyaṇaddhā kāyassa bhedaṃ paraṃ maraṇā Brahmaṇaṃ saṃsāraṃ bhavissanti ti—n’ etaṃ thānaṃ vijjati.

31. 'Taṃ kim maññasi Vāseṭṭha? Kiñci ti sutam brāhmaṇānam vuddhānam mahallakānam ācariya-pācariyānam bhāsamānānam? Sapaṛiggaho vā Brahmā apariggaho vā ti?'

'Apariggaho bho Gotama.'

'Savera-citto vā avera-citto vā ti?'

'Avera-citto bho Gotama.'

'Savyāpajjha-citto vā avyāpajjha-citto vā ti?'

'Avyāpajjha-citto bho Gotama.'

'Saṃkiliṭṭha-citto vā asaṃkiliṭṭha-citto vā ti?'

'Asaṃkiliṭṭha-citto bho Gotama.'

'Vasavattī vā avasavattī vā ti?'

'Vasavattī bho Gotama.'

32. Taṃ kim maññasi Vāseṭṭha? Sapaṛiggahā vā tevijjā brāhmaṇā apariggaha vā ti?

'Sapaṛiggahā bho Gotama.'

'Savera-citta ya avera-cittā vā ti?'

'Savera-cittā bho Gotama.'

'Savyāpajjha-cittā vā avyāpajjha-cittā vā ti?'

'Savyāpajjha-cittā bho Gotama.'

'Saṃkiliṭṭha-cittā vā asaṃkiliṭṭha-cittā vā ti?'

'Saṃkiliṭṭha-cittā bho Gotama.'

'Vasavattī vā avasavattī vā ti?'

'Avasavattī bho Gotama.'

33. 'Iti kira Vāseṭṭha sapaṛiggahā tevijjā brāhmaṇā, apariggaho Brahmā. Api nu kho sapaṛiggahānam tevijjānam brāhmaṇānam apariggahena Brāhmunā saddhim saṃsandati sametīti?'

'No h'idaṃ bho Gotama.'

34. 'Sādhū Vāseṭṭha. Te vata Vāseṭṭha sapaṛiggahā tevijjā brāhmaṇā kāyassa bhedā param maraṇā apariggahassa Brahmuno saḥavyūpagā bhavissantīti—n'etaṃ ṭhānaṃ vijjatīti.'

35. 'Iti kira Vāseṭṭha savera-cittā tevijjā brāhmaṇā, avera-citto Brahmā ... pe ... savyāpajjha-cittā tevijjā brāhmaṇā, avyāpajjhacitto Brahmā ... pe ... saṃkiliṭṭha-cittā tevijjā brāhmaṇā, asaṃkiliṭṭha-citto Brahmā ... pe ... avasavattī tevijjā brāhmaṇā, v'asavattī Brahmā. Api nu kho avasavattīnam tevijjānam brāhmaṇānam vasavattinā Brahmunā saddhim saṃsandati sametīti?'

'No h'idam bho Gotama.'

36. 'Sādhu Vāsetṭha. Te vata Vāsetṭha avasavattī tevijjā brāhmaṇā kāyassa bhedaṁ param maraṇā vasavattissa Brahmuno saavyūpagā bhavissantīti—n'etaṁ tṭhānaṁ vijjati. Idha kho pana Vāsetṭha tevijjā brāhmaṇā āsīditvā saṁsīdanti saṁsīditvā visādaṁ vā pāpuṇanti sukkhataṁ maññe pataranti. Tasmā idaṁ tevijjānaṁ brāhmaṇānaṁ tevijjāriṇaṁ ti pi vuccati, tevijjāvipinaṁ ti pi vuccati, tevijjāvyasanaṁ ti pi vuccatīti.'

37. Evaṁ vutte Vāsetṭho māṇavo Bhagavantam etad avoca : 'Sutaṁ m'etaṁ bho Gotama : "Samaṇo Gotamo Brahmānaṁ saavyatāya maggaṁ jānātīti." '

'Taṁ kiṁ maññasi Vāsetṭha? Āsanne ito Manasākaṭaṁ na yito dūre Manasākaṭaṁ ti?'

'Evaṁ bho Gotama āsanne ito Manasākaṭaṁ na yito dūre Manasākaṭaṁ ti.'

'Taṁ kiṁ maññasi Vāsetṭha? Idh'assa puriso Manasākaṭe jāto vaddho. Taṁ enaṁ Manasākaṭato tāvad eva avassaṭaṁ Manasākaṭassa maggaṁ puccheyyumaṁ. Siyā nu kho Vāsetṭha tassa purisassa Manasākaṭe jāto-vaddhassa Manasākaṭassa maggaṁ puttassa dandhāyitattaṁ vā vitthāyitattaṁ vā ti?'

'No h'idam bho Gotama. Taṁ kissa hetu? Asu hi bho Gotama puriso Manasākaṭe jāto vaddho, tassa sabbān' eva manasākaṭassa maggāni suviditānīti.'

38. 'Siyā kho Vāsetṭha tassa purisassa Manasākaṭe jāto-vaddhassa Manasākaṭassa maggaṁ puttassa dandhāyitattaṁ vā vitthāyitattaṁ vā, no tveva Tathāgataṁ Brahma-loke vā Brahmaloḷa-gāminiyā vā paṭipadāya puttassa dandhāyitattaṁ vā vitthāyitattaṁ vā. Brahmānaṁ p'ahaṁ Vāsetṭha pajānāmi Brahma-lokaṁ ca Brahmaloḷagāminiṁ ca paṭipadaṁ, yathā paṭipanno ca Brahma-lokaṁ uppanno taṁ ca pajānāmi ti.'

39. Evaṁ vutte Vāsetṭho māṇavo Bhagavantam etad avoca : 'Sutaṁ m'etaṁ bho Gotama : "Samaṇo Gotamo Brahmānaṁ saavyatāya maggaṁ desetīti." Sādhu no bhavaṁ Gotamo Brahmānaṁ saavyatāya maggaṁ desetu, ullumpatu bhavaṁ Gotamo Brahmaṇim pajaṁ ti.'

'Tena hi Vāsetṭha suṇāhi sādhuḷaṁ manasikaroḷi, bhāsissāmi ti.'

'Evam bho' to kho Vāsetṭho māṇavo Bhagavato paccasosi Bhagavā etad avoca :

40. 'Idha Vāsetṭha Tathāgato loka uppajjati araham sammā-sambuddho vijjā-caraṇa-sampanno sugato lokavidū anuttaro purisa-damma-sārathi satthā deva-manussānam buddho bhagavā. So imam lokam sadevakam samārakam sabrahmakam sassamaṇa-brāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādi-kalyāṇam majjhe kalyāṇam pariyosāne kalyāṇam sāttham savyañjanam, kevala-paripunṇam parisuddham brahmacariyam pakāseti.

41. 'Tam dhammam suṇāti gahapati vā gahapati-putto vā aññatarasmim vā kule paccājāto. So tam dhammam sutvā Tathāgate saddham paṭilabhati. So tena saddhā-paṭilābhena samannāgato iti paṭisaṃcikkhati: "Sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Na sukaram agāram ajjhāvasatā ekanta-paripunnam ekanta-parisuddham saṅkhalikhitam brahmacariyam caritum. Yan nūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan ti." So aparena samayena appam vā bhogakkhandham pahāya mahantam vā bhogakkhandham pahāya, appam vā nāti-parivaṭṭam pahāya, mahantam vā nāti-parivaṭṭam pahayā, kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajati.

42. 'So evam pabbajito samāno Pātimokkha-saṃvarasaṃvuto viharati ācāra-gocara-sampanno anumattesu vajjesu bhaya-dassāvī samā dāya sikkhati sikkhā-padesu kāyakamma-vacīkammena samannāgato kusaleṇa parisuddhājīvo sīla-sampanno indriyesu gutta-dvāro sati-sampajāññena samannāgato santuṭṭho.

43. 'kathaṇ ca Vāsetṭha bhikkhu sīla-sampanno hoti?

'Idha Vāsetṭha bhikkhu paṇātipātam pahāya paṇātipātā paṭivirato hoti ... pe ... sukhino cittaṃ samādhyati ... pe ...

76. 'So mettā-sahagatena cetasā ekam disam pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catuttham. Iti uddham adho tiriyaṃ sabbadhi ssabbattatāya sabbāvantam lokam mettā-sahagatena cetasā vipulena mahaggatena appamāṇena āvereṇa avyāpajjhena pharitvā viharati.

77. 'Seyyathā pi Vāsetṭha balavā saṅkha-dhamo appakasiren' eva catuddisā viññāpeya, evam bhāvitāya kho Vāsetṭha mettāya ceto-vimuttiyā yaṃ pamāṇa-kataṃ kammam na tam tatrāvasissati na tam

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tatrāvatitṭhati. Ayaṃ pi kho Vāsetṭha Brahmāṇaṃ saḥavyatāya maggo.

78. 'Puna ca paraṃ Vāsetṭha bhikkhu karuṇā-sahagatena cetasā ... pe ... muditā-sahagatena cetasā ... pe ... upekhā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddham adho tirtiyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekhā-sahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati.

79. 'Seyyathā pi Vāsetṭha balavā saṅkha-dhamo appakasiren' eva catuddisā viññāpeyya, evaṃ bhāvitāya kho Vāsetṭha upekhāya ceto-vimuttiyā yaṃ pamāna-kataṃ kammaṃ na taṃ tatrāvasissati na taṃ tatrāvatitṭhati. Ayaṃ pi kho Vāsetṭha Brahmāṇaṃ saḥavyatāya maggo.'

80. 'Taṃ kiṃ maññasi Vāsetṭha? Evaṃ-vihāri bhikkhu sapariggaho vā apariggaho vā ti?'

'Apariggaho bho Gotama.'

'Savera-citto vā avera-citto vā ti?'

'Avera-citto bho Gotama.'

'Savyāpajjha-citto vā avyāpajjha-citto vā ti?'

'Avyapajjha-citto bho Gotama.'

'Saṃkiliṭṭha-citto vā asaṃkiliṭṭha-citto vā ti?'

'Asaṃkiliṭṭha-citto bho Gotama.'

'Vasavattī vā avasavattī vā ti?'

'Vasavattī bho Gotama.'

81. 'Iti kira Vāsetṭha apariggaho bhikkhu, apariggaho Brahmā. Api nu kho apariggahassa bhikkhuno apariggahena Brahmunā saddhīm saṃsandati sametīti?'

'Evaṃ bho Gotama.'

'Sādhu Vāsetṭha. So vata Vāsetṭha apariggaho bhikkhu kāyassa bhedaṃ paraṃ maraṇā apariggahassa Brahmaṇo saḥavyupago bhavissatīti—tānam etaṃ vijjati.'

'Iti kira Vāsetṭha avera-citto bhikkhu, avera-citto Brahmā ... pe ... avyāpajjha-citto bhikkhu, avyāpajjha-citto Brahmā ... pe ... asaṃkiliṭṭha-citto bhikkhu, asaṃkiliṭṭha-citto Brahmā; vasavattī bhikkhu, vasavattī Brahmā. Api nu kho vasavattissa bhikkhuno vasavattinā Brahmunā saddhīm saṃsandati sametīti?'

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‘Evam bho Gotama.’

‘Sādhu Vāsetṭha. So vata Vāsetṭha vasavatti bhikkhu kāyassa bhedā param maraṇā vasavattissa Brahmuno saṁvayūpago bhavissatīti—
thānaṁ etaṁ vijjatīti.’

82. Evam vutte Vāsetṭha-Bhāradvājā māṇavā Bhagavantam etad
avocum :

‘Abhikkantaṁ bho Gotama, abhikkantaṁ bho Gotama. Seyyathā
pi bho Gotama nikkujjitaṁ va ukkujjeyya, paṭicchannaṁ vā vivareyya,
mulhassa vā maggaṁ ācikkheyya, andha-kāre vā telapajjotaṁ
dhāreyya: cakkhumanto rūpāni dakkhintīti—evam eva bhotā Gotamena
anekapariyāyena dhammo pakāsito. Ete mayaṁ bhavantaṁ Gotamaṁ
saraṇaṁ gacchāma dhammaṁ ca bhikkhu saṁghaṁ ca. Upāsake no
bhavaṁ Gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gate’ti.’

Tevijja-Suttantaṁ niṭṭhitaṁ

AMBAṬṬHA SUTTA

(Dīgha Nikāya)

1. Evam me sutam. Ekaṁ samayaṁ Bhagavā Kosalesu cārikaṁ
caramāno mahatā bhikkhu-saṁghena saddhiṁ pañcamattehi bhikkhu-
satehi yena Icchanaṅkalam nāma Kosalānaṁ brāhmaṇa-gāmo tad
avasari. Tatra sudam Bhagavā Icchānaṅkale viharati Icchānaṅkala-vana-
saṇḍe. Tena kho pana samayena Brāhmaṇo Pokkharasādi Ukkatṭhaṁ
ajjhāvasati sattussadaṁ satīṇakatṭhodakaṁ sadhaññaṁ rāja-bhoggaṁ
rañña Pasenadi-kosalena dinnam rājadāyaṁ brahmadeyyam.

2. Assosi kho Brāhmaṇo Pokkharasādi : ‘Samaṇo khalu bho
Gotamo Sakya-putto Sakya-kulā pabbajito Kosalesu cārikaṁ cara-
māno mahatā bhikkhu-saṁghena saddhiṁ pañcamattehi bhikkhu-satehi
Icchānaṅkalam anupatto Icchānaṅkale viharati Icchānaṅkala-vana-
saṇḍe. Taṁ kho pana bhavantaṁ Gotamaṁ evam kalyāṇo kittisaddo
abbhuggato : “Iti pi so Bhagavā araham sammā-sambuddho vijjā caraṇa-
sammaṇo sugato loka-vidū anuttaro purisa-damma-sārathi satthā deva-
manussānaṁ buddho bhagavā.” So imaṁ lokaṁ sadevakam samārakam
sabrahmakam sassamaṇa-brāhmaṇiṁ pajam sadevamanussam sayam
abhiñña sacchikatvā pavedeti. So dhammaṁ deseti ādi-kalyāṇam
majjhe kalyāṇam pariyoṣāna-kalyāṇam sāttham savyañjanam kevala-
paripuṇṇam parisuddham brahmacariyam pakāseti. Sādhu kho pana
tathārūpānaṁ arahataṁ dassanaṁ hotīti.’

3. Tena kho pana samayena brāhmaṇassa Pokkarasādissa Ambatṭho māṇavo antevāsī hoti ajjhāyako mantadharo tiṇṇam vedānam pāragū sanighaṇḍu-keṭubhānam sākkharappabhedānam itihāsa-pañcamānam padako veyyākaraṇo lokāyata-mahāpurisalakkhaṇesu anavayo anuññāta-patiññāto sake ācariyake tevijjake pāvācane : ‘Yam aham jānāmi tam tvam jānāsi, yam tvam jānāsi tam aham jānāmīti.’

4. Atha kho brāhmaṇo Pokkharasādi Ambatṭham māṇavam āmantesi : ‘Ayaṃ tāta Ambatṭha samaṇo Gotamo Sākyaputto Sākyakulā pabbajito Kosalesu cārikam cara-māno mahatā bhikkhu-samghena saddhim pañca-mattehi bhikkhu-satehi Icchānaṅkalam anuppatto Icchānaṅkale viharati Icchānaṅkala-vana-saṇḍe. Tam kho pana bhavantam Gotamam evam kalyāno kittisaddo abhuggato :

“Iti pi so Bhagavā araham sammā-sambuddho” ... pe ... brahmācariyam pakāseti. Sādhu kho pana tathā-rūpānam arahatam dassanam hotīti. Ehi tvam tāta Ambatṭha yena samaṇo Gotamo ten’ upasamkama, upasamkamivā samaṇam Gotamam jānāhi yadi vā tam bhavantam Gotamam tathā santam yeva saddo abhuggato yadi vā no tathā , yadi vā so bhavam Gotamo tādiso yadi vā na tādiso. Tathā mayam tam bhavantam Gotamam vedissāmāti.’

5. ‘Yathā katham panāham bho tam bhavantam Gotamam jānissāmi yadi vā tam bhavantam Gotamam tathā santam yeva saddo abhuggato yadi vā no tathā, yadi vā so bhavam Gotamo tādiso yadi vā na tādiso ti?’

‘Āgatāni kho tāta Ambatṭha amhākam mantesu dvattiṃsa mahā purisa-lakkhaṇāni yehi samannāgatassa mahāpurisassa dve gatiyo bhavanti anaññā. Sace agāram ajjhāvasatī rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatṭhāvariya-patto satta-ratana-samannāgato. Tass’ imāni satta ratanāni bhavanti : seyyathīdam cakka-ratanam hatthi-ratanam assa-ratanam mani-ratanam itthi-ratanam gahapati-ratanam pariṇāyaka-ratanam eva sattamam. Paro sahasam kho pan’ assa puttā bhavanti sūra vīraṅga rūpā parasenappamad-danā. So imam paṭhavim sāgarapariyantam adaṇḍena asatthēna dhammena abhivijjiya ajjhāvasatī. Sace kho pana agārasmā anagāriyam pabbajati araham hoti sammāsambuddho loke vivattacchaddo. Aham kho pana tāta Ambatṭha mantānam dātā, tvam mantānam paṭigga-hetā ti.’

6. ‘Evam bho ti’ Kho Ambatṭho māṇavo brāhmaṇassa Pokkharasādissa paṭissutvā, utthāy’ āsanā brāhmaṇam Pokkharasādim abhivādetvā

padakkhiṇaṃ katvā Valavārathaṃ āruyha sambahulehi māṇavakehi saddhiṃ yena Icchānaṅkala-vana-saṇḍo tena pāyāsi. Yāva tikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko va ārāmaṃ pāvīsi.

7. Tena kho pana samayena sambahulā bhikkhu abbhokāse caṅkamanti. Atha kho Ambaṭṭho māṇavo yena te bhikkhu ten' upasaṃkami, upasaṃkamitvā te bhikkhū etad avoca: 'Kahaṃ nu kho bho etarahi so bhavaṃ Gotamo viharati? tam hi mayaṃ bhavaṇtaṃ Gotamaṃ dassanāya idh' upasaṃkantā ti.'

8. Atha kho tesam bhikkhūṇaṃ etad ahosi: 'Ayaṃ kho Ambaṭṭho māṇavo abhiññāta-kolañño c'eva abhiññātassa ca brāhmaṇassa Pokkharasādissa antevāsi. Agaru kho pana Bhagavato evarūpehi kula-puttehi saddhiṃ kathāsallāpo hotīti.' Te Ambaṭṭhaṃ māṇavaṃ etad avocum: 'Eso Ambaṭṭha vihāro saṃvuta-dvāro, tena appasaddo upasaṃkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggaṃ ākoṭehi. Vivarissati te Bhagavā dvāraṇ ti.'

9. Atha kho Ambaṭṭho māṇavo yena so vihāro saṃvutadvāro tena appa-saddo upasaṃkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggaṃ ākoṭesi. Vivari Bhagavā dvāraṃ, pāvīsi Ambaṭṭho māṇavo. Māṇavakā pi pavisitvā Bhagavatā saddhiṃ sammodimsu sammoda-nīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdīsu. Ambaṭṭho pana māṇavo caṅkamanto pi nisinnena Bhagavatā kañci kañci kathaṃ sārāṇīyaṃ vītisāreti, thito pi nisinnena Bhagavatā kañci kañci kathaṃ sārāṇīyaṃ vītisāreti.

10. Atha kho Bhagavā Ambaṭṭha-māṇavaṃ etad avoca: 'Evaṃ nu kho te Ambaṭṭha brāhmaṇehi vuddhehi mahallakehi ācariya-pācariyehi saddhiṃ kathā-sallāpo hoti yathayīdam caraṃ tiṭṭhaṃ nisinnena mayā kañci kañci kathaṃ sārāṇīyaṃ vītisāresīti?'

'No h'idam bho Gotama. Gacchanta vā hi bho Gotama gacchantena brāhmaṇo brāhmaṇena saddhiṃ sallapitum arahati, thito vā hi bho Gotama, thitena brāhmaṇo brāhmaṇena saddhiṃ sallapitum arahati, nisinnā vā hi bho Gotama nisinnena brāhmaṇo brāhmaṇena saddhiṃ sallapitum arahati, sayāno vā hi bho Gotama sayānena brāhmaṇo brāhmaṇena saddhiṃ sallapitum arahati, Ye ca kho te bho Gotama muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā tehi pi me saddhiṃ evaṃ kathā-sallāpo hoti yathariva bhotā Gotamenāti.'

11. 'Atthikavato kho pana te Ambaṭṭha idh' āgamaṇaṃ ahosi, yāy' eva kho pan' atthāya āgaccheyyātho taṃ eva atthaṃ sādhuṃ kaṃ

manasikareyyātho. Avusitavā yeva kho pana Ambaṭṭho māṇavo, vusita-vāmāni kim aññatra avusitattā ti.'

12. Atha kho Ambaṭṭho māṇavo Bhagavatā avusita vādena vucca-māno kupito anttamano, Bhagavantam yeva khunsento Bhagavantam yeva vambhento Bhagavantam yeva upavadamāno: 'Samaṇo ca me bho Gotamo pāpiko bhavissatīti' Bhagavantam etad avoca: 'Caṇḍā bho Gotama Sakya-jāti, pharusā bho Gotama Sakya-jāti, lahusā bho Gotama Sakya-jāti, rabhasā bho Gotama Sakya-jāti. Ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti na brāhmaṇe garukaronti na brāhmaṇe mānenti na brāhmaṇe pūjenti na brāhmaṇe apacāyanti. Tayidaṃ bho Gotama nacchannam tayidaṃ nappatirūpaṃ yad ime Sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti na brāhmaṇe garukaronti na brāhmaṇe mānenti na brāhmaṇe pūjenti na brāhmaṇe apacāyan-tīti.' Iti ha Ambaṭṭho māṇavo idaṃ paṭhamam Sakkesu ibbha-vādam nipā tesī.

13. 'Kim pana te Ambaṭṭha Sakyā aparaddhun ti?'

'Ekaṃ idāham bho Gotama samayaṃ ācariyassa brāhmaṇassa Pokkharasātissa kenacid eva karaṇīyena Kapila-vatthum agamāsim, yena Sakkānam santhāgāram ten' upasaṃkamim. Tena kho pana samayena sambahulā Sakyā c'eva Sakyā-kumārā ca santhāgāre uccesu āsanesu nisinnā honti aññamaññam aṅguli-patodakena sañjagghantā samki-lantā, aññadatthu mamaṃ yeva maññe va anojagghantā, na maṃ koci āsanena pi nimantesi. Tayidaṃ bho Gotama nacchannam tayidaṃ nappatirūpaṃ yad ime Sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti na brāhmaṇe garukaronti na brāhmaṇe apacāyantīti.' Iti ha Ambaṭṭho māṇavo idaṃ dutiyam Sakkesu ibbha-vādam nipātesī.

14. 'Latukikā pi kho Ambaṭṭha sakunīkā sake kulāvake kāmālā pinī hoti. Sakam kho pan' etaṃ Ambaṭṭha Sakyānam yad idaṃ Kapilavatthum, na arahati yasmā Ambaṭṭho imāya appamattāya abhisajjitun ti.'

15. 'Cattāro' me bho Gotama vaṇṇā, khattiyā brahmaṇā vessā suddā. Imesaṃ hi bho Gotama cattunnam vaṇṇānam tayo vaṇṇā khattiyā ca vessā ca suddā ca aññadatthu brāhmaṇass' eva paricārakā sampajjanti. Tayidaṃ bho Gotama nacchannam tayidaṃ nappati rūpaṃ yad ime Sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti na brāhmaṇe garukaronti na brāhmaṇe mānenti na brāhmaṇe pūjenti na brāhmaṇe apacāyantīti.' Iti ha Ambaṭṭho māṇavo idaṃ tatiyam Sakkesu ibbha-vādam nipātesī.

16. Atha kho Bhagavato etad ahosi : 'Atibālham kho ayam Ambattho māṇavo Sakkesu ibbha-vādena nimmadeti. Yan nūnāham gottam puccheyyan ti.' Atha kho Bhagavā Ambattham māṇavam etad avoca: 'Kathamgotto' si Ambatthāti?'

'Kaṇhāyano' ham asmi bho Gotamāti.'

'Porāṇam kho pana te Ambattha mātāpettikam nāmagottam anussarato ayya-puttā Sakyā bhavanti, dāsi-putto tvam asi Sakyānām. Sakyā kho pan' Ambattha rājānam Okkākam pitāmaham dahanti. Bhūtapubbam Ambattha rājā Okkāko yā sā mahesī piyā manāpā tassā puttassa rajjam pariṇāmetukāmo jettha-kumāre ratthasmā pabbājesi, Okkā mukham Karaṇḍum Hatthiniyam Sīnipuram. Te ratthasmā pabbajitā yattha Himavanta-passe pokkharaniyā tīre maha sāka-saṇḍo tattha vāsam kappesum. Te jāti-sambheda-bhayā sakāhi bhaginihi saddhim samvāsam kappesum.

'Atha kho Ambattha rājā Okkāko amacce pārisajje āmantesi : "Kham nu kho bho etarahi kumārā sammantīti?"

"Atthi deva Himavanta-passe pokkharaniyā tīre mahā sāka-saṇḍo tatth' etarahi kumārā sammanti. Te jātisambhedabhayā sakāhi bhaginihi saddhim samvāsam kappenti."

'Atha kho Ambattha rājā Okkāko udānam udānesi: "Sakyā vata bho kumārā, parama-sakyā vata bho kumārā ti."

'Tadagge kho pana Ambattha Sakyā paññāyanti. So va Sakyānam pubba-puriso. Rañño kho pana Ambattha Okkākassa Disā nāma dāsī ahosi. Sā kaṇham janesi. Jāto Kaṇho paccābhāsi: "Dhopetha maṃ amma, nahāpetha maṃ amma, imasmā maṃ amma asucismā parimocetha, atthāya vo bhavissāmīti." Yathā kho pana Ambattha etarahi manussā pisāce pisācā ti sañjānanti, evam eva kho Ambattha tena samayena manussā pisāce pi Kaṇhā ti sañjānanti. Te evam āhaṃsu: "Ayaṃ sañjāto paccābhāsi. Kaṇho jāto pisācejāto ti." Tadagge kho pana Ambattha Kaṇhāyana paññāyanti. So ca Kaṇhāyanānam pubba-puriso. Iti kho te Ambattha porāṇam mātāpettikam nāmagottam anussarato ayya-puttā Sakyā bhavanti, dāsi-putto tvam asi Sakyānan ti.'

17. Evaṃ vutte te māṇavakā Bhagavantam etad avocum: 'Mā bhavam Gotama Ambattham māṇavam atibālham dāsi-putta-vādena nimmādesi, Sujāto ca bho Gotama Ambattho māṇavo, kula-putto ca Ambattho māṇavo, bahussuto ca Ambattho māṇavo, kalyāṇa-vākkaraṇo ca Ambattho māṇavo, paṇḍito ca Ambattho māṇavo, pahoti

ca Ambatṭho māṇavo bhotā Gotamena saddhim asmim vacane patimantetun ti.'

18. Atha kho Bhagavā te māṇavake etad avoca: 'Sace kho tumhākaṃ māṇavakā evaṃ hoti, "Dujjāto ca Ambatṭho māṇavo, akula putto ca Ambatṭho māṇavo, appassuto ca Ambatṭho māṇavo, akal-yāṇavākkaraṇo ca Ambatṭho māṇavo, duppañño ca Ambatṭho māṇavo, na ca pahoti Ambatṭho māṇavo samaṇena Gotamena saddhim asmim vacane patimantetun ti." Tiṭṭhatu Ambatṭho māṇavo, tumhe mayā saddhim asmim vacane mantavho. Sace pana tumhākaṃ māṇavakā evaṃ hoti: "Sujāto ca Ambatṭho māṇavo, kula putto ca Ambatṭho māṇavo, bahussuto ca Ambatṭho māṇavo, kalyāṇa-vākkaraṇo ca Ambatṭho māṇavo, paṇḍito ca Ambatṭho māṇavo, pahoti ca Ambatṭho māṇavo samaṇena Gotamena saddhim vacane patimantetun ti." Tiṭṭhatha tumhe, Ambatṭho māṇavo mayā saddhim mantetūti.'

19. 'Sujāto ca bho Gotama Ambatṭho māṇavo, kula putto ca Ambatṭho māṇavo, bahussuto ca Ambatṭho māṇavo, kalyāṇa-vākkaraṇo ca Ambatṭho māṇavo paṇḍito ca Ambatṭho māṇavo, pahoti ca Ambatṭho māṇavo samaṇena Gotamena saddhim asmim vacane patimantetum. Tuṇhi mayam bhavissāma. Ambatṭho māṇavo bhotā Gotamena saddhim asmim vacane patimantetūti.'

20. Atha kho Bhagavā Ambatṭhaṃ māṇavam etad avoca: 'Ayaṃ kho pana te Ambatṭha sahadhammiko paṇho āgacchati, akāmā vyākārtabbo. Sace na vyakarissasi aññena vā aññaṃ paṭicarissasi, tuṇhī vā bhavissasi, pakkamissasi vā, etth' eva te sattadhā muddhā phalissati. Taṃ kim maññasi Ambatṭha? Kin ti te sutam brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariya-pācariyānaṃ bhāsamānānaṃ, kuto pabhutikā Kaṇhāyanā, ko ca Kaṇhāyanānaṃ pubbapuriso ti?'

Evaṃ vutte Ambatṭho māṇavo tuṇhī ahosi. Dutiyam pi kho Bhagavā Ambatṭhaṃ māṇavam etad avoca: 'Taṃ kim maññasi Ambatṭha? Kin ti te sutam brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ... pe ... ko ca Kaṇhāyanānaṃ pubba-puriso ti?' Dutiyam pi kho Ambatṭho māṇavo tuṇhī ahosi.

Atha kho Bhagavā Ambatṭhaṃ māṇavam etad avoca: Vyākaroḥi idāni Ambatṭha, na dāni te tuṇhī-bhāvassa kālo. Yo kho Ambatṭha Tathāgatena yāva tatiyakam saha-dhammikam paṇham puṭṭho na 'vyākaroṭi, etth' ev' assa sattadhā muddhā phalissatīti.'

21. Tena kho pana samayena vajirapāṇī yakkho mahantaṃ ayokūṭam ādaya ādittam sampajjalitaṃ sajotibhūtaṃ Ambatṭhassa

māṇavassa upari vehāsatthito hoti : 'Sacāyaṃ Ambaṭṭho māṇavo Bhagavatā yāva tatiyakam sahadhammikam pañham puttḥo na vyākarissati etth' ev' assa sattadhā muddham phālessāmīti.' Tam kho pana vajirapāṇiṃ yakkham Bhagavā c'eva passati Ambaṭṭho ca māṇavo. Atha kho Ambaṭṭho māṇavo tam disvā bhīto samviggo loma-hatṭha-jāto Bhagavantam yeva tāṇam gavesī Bhagavantam yevalenam gavesī Bhagavantam yeva saraṇam gavesi upanisīditvā Bhagavantam etad avoca : 'Kiṃ etaṃ bhavam Gotamo āha? Puna bhavam Gotamo brūmetūti.'

'Tam kiṃ maññasi Ambaṭṭha? Kin ti te sutam brāhmaṇānam vuddhānam mahallakānam ācariya-pācariyānam bhāsamaññānam, kuto-pabhutikā Kaṇhāyanā, so ca Kaṇhāyanam pubba-puriso ti.'

'Evam eva me bho Gotama sutam yath' eva bhavam Gotamo āha, tato-pabhutikā Kaṇhāyanā, so ca Kaṇhāyanānam pubba-puriso ti.'

22. Evaṃ vutte māṇavakā unnādino uccā-saddā mahāsaddā ahesuṃ : 'Dujjāto kira bho Ambaṭṭho māṇavo, akula-putto kira bho Ambaṭṭho māṇavo, dāsi-putto kira bho Ambaṭṭho māṇavo Sakyānam, ayya-puttā kira bho Ambaṭṭhassa māṇavassa Sakyā bhavanti. Dhammavādiṃ yeva kira mayam samaṇam Gotamam apasādetabbam amaññimhāti.'

23. Atha kho Bhagavato etad ahosi : 'Atibālham kho ime māṇavakā Ambaṭṭham māṇavam dāsi-putta-vādena nimmādenti, yan nūnāham parimoceyyan ti.' Atha kho Bhagavā te māṇavake etad avoca : 'Mā kho tumhe māṇavaka Ambaṭṭham māṇavam atibālham dāsi-putta-vādena nimmādetha. Uḷāro so Kaṇho isi ahosi. So dakkhiṇam janapadam gantvā, brahme mante adhiyitvā rājānam Okkākam upasaṃkamitvā Khuddarūpiṃ dhītaram yāci. Tassa rājā Okkāko "ke neva re m'ayam dāsi-putto samāno Khuddarūpiṃ dhītaram yācatīti" kupito anattamano khurappam sannayhi. So tam khurappam n'eva asakkhi muñcitum no paṭisaṃharitum. Atha kho māṇavakā amaccā pārisajjā Kaṇham isiṃ upasaṃkamitvā etad avocuṃ :

• "Sotthi bhadante hotu rañño, sotthi bhadante hotu rañño ti."

• "Sotthi bhavissati rañño api ca rājā yadi adho khurappam muñcissati, yāvatā rañño vijitam ettāvatā paṭhavim udriyissatīti."

• "Sotthi bhadante hotu rañño , sotthi janapadassāti."

• "Sotthi bhavissati rañño sotthi janapadassa, api ca rājā yadi uddham khurappam muñcissati, yāvatā rañño vijitam ettāvatā satta vassāni devo na vassissatīti."

* “Sotthi bhadante hotu rañño, sotthi janapadassa, devo ca vassatuti.”

* “Sotthi bhavissati rañño, sotthi janapadassa, devo ca vassissati, api ca rājā jetṭha-kumāre khurappaṃ Patitthāpetu, sotthi kumāro pallomo bhavissatīti.”

* Atha kho māṇavakā amaccā Okkākassa ārocesuṃ : “Okkāko jetṭha-kumāre khurappaṃ patitthāpetu, sotthi kumāro pallomo bhavissatīti.” Atha kho rājā Okkāko jetṭha-kumāre khurappaṃ patitthāpesi, sotthi kumāro pallomo sambhavi. Atha kho tassa rājā Okkāko bhūto brahma-daṇḍena tajjito Khuddarūpiṃ dhītaraṃ adāsi. Mā kho tumhe māṇavakā Ambaṭṭhaṃ māṇavaṃ atibālhaṃ dāsiputta-vādena nimmādettha. Uḷaro so Kaṇho isi ahoṣīti.’

24. Atha kho Bhagavā Ambaṭṭhaṃ māṇavaṃ āmantesi : ‘Taṃ kim maññasi Ambaṭṭha? Idha khattiya-kumāro brāhmaṇa-kaññāya saddhiṃ saṃvāsaṃ kappeyya. Tesāṃ saṃvāsaṃ anvāya putto jāyetha. Yo so khattiya-kumārena brāhmaṇa-kaññāya putto uppanno api nu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā ti?’

‘Labhetha bho Gotama.’

‘Api nu naṃ brāhmaṇā bhojeyyumaṃ saddhe vā thālipāke vā yaññe vā pāhuṇe vā ti?’

‘Bhojeyyumaṃ bho Gotama.’

‘Api nu naṃ brāhmaṇā mante vāceyyumaṃ vā no vā ti?’

‘Vāceyyumaṃ bho Gotama.’

‘Api nu ’ssa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā ti?’

‘Anāvaṭaṃ hi ’ssa bho Gotama.’

‘Api nu naṃ khattiyā khattiyābhisekena abhisiñceyyun ti?’

‘No h’etaṃ bho Gotama.’

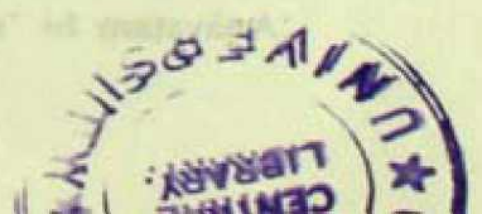
‘Taṃ kissa hetu?’

‘Mātito hi bho Gotama anuppanno ti.’

25. ‘Taṃ kim maññasi Ambaṭṭha? Idha brāhmaṇa-kumāro khattiyakaññāya saddhiṃ saṃvāsaṃ kappeyya. Tesāṃ saṃvāsaṃ anvāya putto jāyetha. Yo so brāhmaṇa-kumārena khattiyakaññāya putto uppanno api nu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā ti?’

‘Labhetha bho Gotama.’

‘Api nu naṃ brāhmaṇā bhojeyyumaṃ saddhe vā thālipāke vā yaññe vā pāhuṇe vā ti?’



'Bhojeyyum bho Gotama.'

'Api nu nam brāhmaṇā mante vāceyyum vā no vā ti ?'

'Vāceyyum bho Gotama.'

'Api nu 'ssa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā ti ?' 'Anāvaṭaṃ hi 'ssa bho Gotama.'

'Api nu khattiyā khattiyābhisekena abhisiñceyyunti ?'

'No h' etaṃ bho Gotama.'

'Taṃ kissa hetu ?'

'Pitito hi bho Gotama anuppanno ti.'

26. 'Iti kho Ambaṭṭha itthiyā vā itthiṃ karitvā purisena vā purisaṃ karitvā khattiyā vā seṭṭhā hīnā brāhmaṇā. Taṃ kim maññasi Ambaṭṭha? Idha brāhmaṇā brāhmaṇaṃ kismicid eva pakaraṇe khura-muṇḍaṃ karitvā assa-putena vadhitvā raṭṭhā vā nagarā vā pabbājeyyum. Api nu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā ti ?'

'No h'idaṃ bho Gotama.'

'Api nu nam brāhmaṇā bhojeyyum saddhe vā thālipāke vā yaññe vā pāhuṇe vā ti ?'

'No h'idaṃ bho Gotama.'

'Api nu nam brāhmaṇā mante vāceyyum vā no vā ti ?'

'No h'idaṃ bho Gotama.'

'Api nu 'ssa itthisu āvaṭaṃ vā assa anāvaṭaṃ vā ti ?'

'Āvaṭaṃ hi 'ssa kho Gotama.'

27. 'Taṃ kim maññasi Ambaṭṭha ? Idha khattiyā khattiyaṃ kismicid eva pakaraṇe khura-muṇḍaṃ karitvā assa-putena vadhitvā raṭṭhā vā nagarā vā pabbājeyyum. Api nu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā ti ?'

'Labhetha bho Gotama.'

'Api nu nam brāhmaṇā bhojeyyum saddhe vā thālipāke vā yaññe vā pāhuṇe vā ti ?'

'Bhojeyyum bho Gotama.'

'Api nu nam brāhmaṇā mante vāceyyum vā no vā ti ?'

'Vāceyyum bho Gotama.'

'Api nu 'ssa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā ti ?'

'Anāvaṭaṃ hi 'ssa bho Gotama.'

'Ettāvatā kho Ambaṭṭha khattiyo parama-nihīnatam patto hoti yad eva nam khattiyā khura-muṇḍam karitvā assa-puṭena vadhitrā raṭṭhā vā nagarā vā pabbājenti. Iti kho Ambaṭṭha padā pi khattiyo parama-nihīnatam patto hoti tadā pi khattiyā vā seṭṭhā hīnā brāhmaṇā.

28. 'Brahmunā pi esā Ambaṭṭha Sanam-kumāreṇa gāthā bhāsita :

Khattiyo seṭṭho jane tasmim ye gotta-paṭisārino

Vijācaraṇa-sampanno so seṭṭho deva-mānuse ti.

Sā kho pan' esā Ambaṭṭha brahmunā Sanam-kumāreṇa gāthā sugītā na duggītā subhāsita na dubbhāsita attha-saṃhitā na anatta-saṃhitā anumatā mayā pi. Ahum pi Ambaṭṭha evam vadāmi :

Khattiyo seṭṭho jane tasmim ye gotta-paṭisārino

Vijācaraṇa-sampanno so seṭṭho deva-mānuse ti.'

Bhāṇavāram Paṭhamam.

1. 'Katamam pana tam bho Gotama caraṇam, katamā sā vijjā ti ?'

'Na kho Ambaṭṭha anuttarāya vijjā-caraṇa-sampadāya jātivādo vā vuccati, gotta-vādo vā vuccati, māna-vādo vā vuccati : "Arahasi vā mam tvam na vā mam tvam arahasīti." Yattha kho Ambaṭṭha āvāho vā hoti vivāho vā hoti āvāha-vivāho vā hoti etth' etaṃ vuccati jāti-vādo iti pi, gotta vādo iti pi, māna-vādo iti pi : "Arahasi vā mam tvam na vā mam tvam arahasīti." Ye hi keci Ambaṭṭha jāti-vāda-vinibandhā vā gotta-vāda-vinibandhā vā mānavāda-vinibandhā vā āvāha-vivāha-vinibandhā vā, ārakā te anuttarāya vijjā-caraṇa sampadāya. Pahāya kho Ambaṭṭha jāti-vāda-vinibandhañ ca gottavāda-vinibandhañ ca māna-vāda-vinibandhañ ca āvāhavivāha-vinibandhañ ca anuttarāya vijjā-caraṇa-sampadāya sacchikiriya hotīti.'

2. 'Katamam pana tam bho Gotama caraṇam, katamā sā vijjā ti ?'

'Idha Ambaṭṭha Tathāgato loke uppajjati araham sammāsaṃ-buddho ... pe ... yathā Sāmaññaphalam evam vitthāretabbam .. evam kho Ambaṭṭha bhikkhu sīlasampanno hoti.'

'... p ... paṭhamajjhānam upasampajja viharati. Idam pi 'ssa hoti caraṇasmim.' .. pe catutthajjhānam upasampajja viharati. Idam pi 'ssa hoti caraṇasmim. Idam kho tam Ambaṭṭha caraṇam.

'... pe ... nāṇa-dassanāya cittaṃ abhinīharati abhininnāmeti ... pe ... Idam pi 'ssa hoti vijjāya ... pe ... nāparam itthattāyāti pajānāti. Idam pi 'ssa hoti vijjāya. Ayam kho sā Ambaṭṭha vijjā.

'Ayam vuccati Ambaṭṭha bhikkhu vijjā-sampanno iti pi caranasampanno iti pi vijjā-caraṇa-sampanno iti pi. Imāya ca Ambaṭṭha vijjā-caraṇa-sampadāya aññā vijjā-sampadā caraṇa-sampadā uttaritarā vā paṇitatarā vā n' atthi.

3. 'Imāya kho Ambaṭṭha anuttarāya vijjā-caraṇa-sampadāya cattāri apāya-mukhāni bhavanti. Katamāni cattāri ? Idha Ambaṭṭha ekacco samaṇo vā brāhmaṇo vā imaṃ yeva anuttaram vijjā-caraṇa-sampadam anabhisambhuṇamāno khāri-vividham ādāya araṇṇe vanam ajjhogāhati "pavatta-phala-bhojano bhavissāmīti." So aññadatthu vijjā-caraṇa-sampannass' eva paricārako sampajjati. Imāya kho Ambaṭṭha anuttarāya vijjā-caraṇa-sampadāya idam pathamam apāya-mukham bhavati.

'Puna ca param Ambaṭṭha idh' ekacco samaṇo vā brāhmaṇo vā imaṃ ca anuttaram vijjā-caraṇa-sampadam anabhisambhuṇamāno, pavattaphala-bhojanataṇ ca anabhisambhuṇamāno, kuddāla-pīṭakam ādāya araṇṇe vanam ajjhogāhati "kandamulaphala-bhojano bhavissāmīti." So aññadatthu vijjā-caraṇa-sampannass' eva paricārako sampajjati. Imāya kho Ambaṭṭha anuttarāya vijjā-caraṇa-sampadāya idam dutiyam apāya-mukham bhavati.

'Puna ca param Ambaṭṭha idh' ekacco samaṇo vā brāhmaṇo vā imaṃ c' eva anuttaram vijjā-caraṇa-sampadam anabhisambhuṇamāno, pavattaphala-bhojanataṇ ca anabhisambhuṇamāno, kandamūla-phala-bhojanataṇ ca anabhisambhuṇamāno gāma-sāmantam vā nigama-sāmantam vā agyāgāram karitvā aggim paricaranto acchati. So aññadatthu vijjā-caraṇa-sampannass' eva paricārako sampajjati. Imāya kho Ambaṭṭha anuttarāya vijjā-caraṇa-sampadāya idam tatiyam apāya-mukham bhavati.

'Puna ca param Ambaṭṭha idh' ekacco samaṇo vā brahmano vā imaṃ c' eva anuttaram vijjā-caraṇa-sampadam anabhisambhuṇamāno, pavattaphala-bhojanataṇ ca anabhisambhuṇamāno, kandamulaphala-bhojanataṇ ca anabhisambhuṇamāno, aggi-paricariyaṇ ca anabhisambhuṇamāno, cātummahāpathe catudvāram agāram karitvā acchati : "Yo imāhi catuhi disāhi āgamissati samaṇo vā brāhmaṇo vā tam aham yathā sattim yathā balam paṭipujessāmīti." So aññadatthu vijjā-caraṇa-sampannass' eva paricārako sampajjati. Imāya kho Ambaṭṭha anuttarāya vijjā-caraṇa-sampadāya idam catuttham apāya-mukham bhavati.

'Imāya kho Ambatṭha anuttarāya vijjā-caraṇa-sampadāya imāni cattārī apāya-mukhāni bhavanti.

4. 'Taṃ kiṃ maññasi Ambatṭha? Api nu tvam imāya anuttarāya vijjā-caraṇa-sampadāya sandissasi sācariyako ti?'

'No h'idam bho Gotama. Ko cāham bho Gotama sācariyako, kā ca anuttarā vijjā-caraṇa-sampadā? Ārako 'ham bho Gotama anuttarāya vijjā-caraṇa-sampadāya sācariyako ti.'

'Taṃ kiṃ maññasi Ambatṭha? Api nu tvam imaṇ c'eva anuttaram vijjā-caraṇa-sampadam anabhisambhuṇamāno khāri-vividham ādāya araṇṇe vanam ajjhogāhasi "sācariyako pavatta-phala-bhojano bhavissāmāti"?'

'No h'idam bho Gotama.'

'Taṃ kiṃ maññasi Ambatṭha? Api nu tvam imaṇ c'eva anuttaram vijjā-caraṇa-sampadam anabhisambhuṇamāno pavattaphala-bhojanataṇ ca anabhisambhuṇamāno kuddāla-paṭikam ādāya araṇṇe vanam ajjhogāhasi "sācariyako kadamūlaphala-bhojano bhavissāmāti"?'

'No h'idam bho Gotama.'

'Taṃ kiṃ maññasi Ambatṭha? Api nu tvam imaṇ c'eva anuttaram vijjā-caraṇa-sampadam anabhisambhuṇamāno pavattaphala-bhojanataṇ ca anabhisambhuṇamāno kadamūlaphala-bhojanataṇ ca anabhisambhuṇamāno, sāma-sāmantam vā nigama-sāmantam vā agyāgāram karitvā aggiṃ paricaranto acchasi sācariyako ti.'

'Na h'idam bho Gotama.'

'Taṃ kiṃ maññasi Ambatṭha? Api nu tvam imaṇ c'eva anuttaram vijjā-caraṇa-sampadam anabhisambhuṇamāno, pavattaphala-bhojanataṇ ca anabhisambhuṇamāno kadamūlaphala-bhojanataṇ ca anabhisambhuṇamāno, aggi-paricariyaṇ ca anabhisambhuṇamāno, cātummahāpathe catudvāram agāram karitvā acchasi sācariyako: "Yo imāhi catuhi disāhi āgamiṣṣati samaṇo vā brāhmaṇo vā taṃ mayam yathā sattim yathā balaṃ paṭipūjessāmāti"?'

'No h'idam bho Gotama.'

5. 'Iti kho Ambatṭha imāya c'eva tvam anuttarāya vijjā-caraṇa-sampadāya parihinako sācariyako, ye ca' ime anuttarāya vijjā-caraṇa-sampadāya cattārī apāya-mukhāni bhavanti tato c'asi parihīno sācariyako, bhāsītā kho pana te esā Ambatṭha ācariyena brāhmaṇena

Pokkharasātina vācā : “Ke ca muṇḍakā samaṇakā ibbhā kiṇhā bandhupadā paccā, kā ca tevijjānaṃ brāhmaṇānaṃ sākacchā” ti attanā āpāyiko pi aparipūramāṇo. Pass’ Ambaṭṭha yāva aparaddhaṇ ca te idaṃ ācariyassa brāhmaṇassa Pokkharasātissa.

6. ‘Brāhmaṇo kho pan’ Ambaṭṭha Pokkharasādi rañño Pasenadissa Kosalassa dattikaṃ bhuñjati. Tassa rājā Pasenadi Kosala sammukhībhāvaṃ pi na dadāti. Yadā pi tena manteti tiro dussan tena manteti. Yassa kho pan’ Ambaṭṭha dhammikaṃ payataṃ bhikkhaṃ patigaṇheyya, kathaṃ tassa rājā Pasenadi Kosalo sammukhībhāvaṃ pi na dadeyya? Pass’ Ambaṭṭha yāva aparaddhaṇ ca te idaṃ ācariyassa brāhmaṇassa Pokkharasātissa.

7. ‘Taṃ kiṃ maññasi Ambaṭṭha? Idha rājā Pasenadi Kosalo hatthigīvāya vā nisinno assapiṭṭhe vā nisinno rathūpatthare vā ṭhito uggehi vā rājanyehi vā kañcid eva mantanam manteyya. So tamhā padesā apakkamma ekamante tiṭṭheyya atha āgaccheyya suddo vā suddadā so vā. So tasmim padese ṭhito tad eva mantanam manteyya : “Evaṃ pi rājā Pasenadi Kosalo abhāsī.” Api nu so rājā-bhaṇitaṃ vā bhaṇati, rājā-mantanam vā manteti tāvatā so assa rājā vā rāja-matto vā ti?’

‘No h’idaṃ bho Gotama.’

8. ‘Evaṃ eva kho tvaṃ Ambaṭṭha : “ye te ahesuṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesam idaṃ etarahi brāhmaṇa porānaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti bhāsitaṃ anubhāsanti vācitaṃ anuvācenti—seyyathīdaṃ Atthako Vāmaṇo Vāmadevo Vessāmitto Yamataggi Aṅgirasas Bhāradvājo Vāsetṭho Kassapo Bhagu—tyāhaṃ mante adhiyāmi sākariyako” ti tāvatā tvaṃ bhavissasi isi vā isittāya vā paṭipanno ti n’ etaṃ ṭhānaṃ vijjati.

9. ‘Taṃ kiṃ maññasi Ambaṭṭha? Kinti te sutam brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariya-pācariyānaṃ bhāsamaṇānaṃ? Ye te ahesuṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesam idaṃ etarahi brāhmaṇa porānaṃ manta padaṃ gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti bhāsitaṃ anubhāsanti vācitaṃ anuvācenti—seyyathīdaṃ Atthako Vāmaṇo Vāmadevo Vessāmitto Yamataggi Aṅgirasas Bhāradvājo Vāsetṭho Kassapo Bhagu—evaṃ su te sunahāta suvilittā kappita-kesa-massū āmutta-mālābharaṇā odāta-vattha-vasanā pañcahi kāmagaṇehi samappitā samaṅgibhūtā paricārenti seyyathā pi tvaṃ etarahi sākariyako ti?’

'No h'idam bho Gotama.'

10. 'Evaṃ su te sālinam odanam vicita-kālakam aneka-sūpam aneka-byañjanam paribhuñjanti seyyathā pi tvaṃ etarahi sācariyako ti?'

'No h'idam bho Gotama.'

'Evaṃ su te veṭhaka-nata-passāhi nārīhi paricārenti seyyathā pi tvaṃ etarahi sācariyako ti?'

'No h'idam bho Gotama.'

'Evaṃ su te kutta-vālehī vaḷavā-rathehi dīghāhi patoda-laṭṭhīhi vāhane vitudentā vicaranti seyyathā pi tvaṃ etarahi sācariyako ti?'

'No h'idam bho Gotama.'

'Evaṃ su te ukkiṇṇa-parikhāsu okkhitta-palighāsu nagarupa-kārikā su dīghāsi-baddhehi purisehi rakkhāpentī seyyathā pi tvaṃ etarahi sācariyako ti?'

'No h'idam bho Gotama.'

'Iti kho Ambaṭṭha n' eva tvaṃ isi na pana isittāya paṭipanno sācariyako. Yassa kho pana Ambaṭṭha mayi kaṅkhā vā vimati vā, so maṃ pañhena, ahaṃ veyyākaraṇena sobhissāmīti.'

11. Atha kho Bhagavā vihārā nikkhamma caṅkamam abbhutṭhāsi. Ambaṭṭho pi māṇavo vihārā nikkhamma caṅkammam abbhutṭhāsi. Atha kho Ambaṭṭho māṇavo Bhagavantam caṅkamantam anucaṅkamamāno Bhagavato kāye dvattiṃsa mahāpurisa-lakkhaṇāni sammānesi. Addasā kho Ambaṭṭho māṇavo Bhagavato kāye dvattiṃsa mahāpurisa-lakkhaṇāni yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisa-lakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati, kosohite ca vatthaguyhe pahūta-jivhatāya ca.

12. Atha kho Bhagavato etad ahosi: 'Passati kho me ayaṃ Ambaṭṭho māṇavo dvattiṃsa mahāpurisa-lakkhaṇāni yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisa-lakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati, kosohite ca vattha-guyhe pahūta-jivhatāya cāti.'

Atha kho Bhagavā tathārūpam iddhābhisamkhāram abhisamkhāsi yathā addasa Ambaṭṭho māṇavo Bhagavato kosohitam vatthaguyham. Atha kho Bhagavā jivham ninnāmetvā ubho pi kaṇṇasotāni anumasi paṭimasi, ubho pi nāsikasotāni anumasi paṭimasi, kevalam pi nalāṭamaṇḍalam jivhāya chādesi.

Atha kho Ambaṭṭhassa māṇavassa etad ahosi : 'Samannāgato kho samaṇo Gotamo dvattiṃsa mahāpurisa-lakkhaṇehi paripuṇṇehi no aparipuṇṇehīti.' Bhagavantam etad avoca : 'Handa ca dāni mayam bho Gotama gacchāma, bahu-kiccā mayam bahu-karaṇiyā ti.

'Yassā dāni tvam Ambaṭṭha kalam maññasīti.'

Atha kho Ambaṭṭho māṇavo valavā-ratham āruyha pakkāmi.

13. Tena kho pana samayena brāhmaṇo Pokkharasādi Ukkatṭh-āya nikkhamitvā mahatā brāhmaṇa-gaṇena saddhim sake ārāme nisinno hoti, Ambaṭṭham yeva māṇavam patimānento. Atha kho Ambaṭṭho māṇavo yena sako ārāmo tena pāyāsi. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko vā yena brāhmaṇo Pokkharasādi ten' upasamkami, upasamkamtivā brāhmaṇam Pokkharasādim abhivādetvā ekamantaṃ nisidi. Ekamantaṃ nisinnam kho Ambaṭṭham māṇavam brāhmaṇo Pokkharasādi etad avoca :—

14. 'Kacci tāta Ambaṭṭha addasa taṃ bhavantaṃ Gotaman ti?

'Addasāma kho mayam bho taṃ bhavantaṃ Gotaman ti.'

'Kacci tāta Ambaṭṭha taṃ bhavantaṃ Gotamaṃ tathā-santaṃ yeva saddo abbhuggato, no aññathā ? Kacci pana so bhavam Gotamo tādiso, no aññādiso ti ?'

'Tathā-santaṃ yeva bho taṃ bhavantaṃ Gotamaṃ tathā saddo abbhuggato, no aññathā. Tādiso ca bho so bhavam Gotamo, no aññādiso. Samannāgato ca bho so bhavam Gotamo dvattiṃsa mahāpurisa-lakkhaṇehi paripuṇṇehi no aparipuṇṇehīti.'

'Ahu pana te tāta Ambaṭṭha samaṇena Gotamena saddhim kocid eva kathā-sallāpo ti ?'

'Ahu me bho samaṇena Gotamena saddhim kocid eva kathā-sallāpo ti ?'

'Yathā katham pana te tāta Ambaṭṭha ahu samaṇena Gotamena saddhim kocid eva kathā-sallāpo ti ?'

Atha kho Ambaṭṭho māṇavo yāvatako ahosi Bhagavatā saddhim kathā-sallāpo taṃ sabbam brāhmaṇassa Pokkharasādissa ārocesi.

15. Evaṃ vutte brāhmaṇo Pokkharasādi Ambaṭṭham māṇavam etad avoca : 'Aho vata re amhākaṃ paṇḍitaka, aho vata re amhākaṃ bahussutaka, aho vata re amhākaṃ tevijjaka! Evarūpena kira bho puriso

atthacarakena kāyassa bheda param maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ uppajjeyya. Yad eva kho tvaṃ Ambattha taṃ bhavantaṃ Gotamaṃ evaṃ āsajja āsajja avacāsi, atha kho so bhavaṃ Gotamo amhehi pi evaṃ upanīyya upanīyya avoca. Aho vata re amhākaṃ paṇḍitaka, aho vata re amhākaṃ bahussutaka, aho vata re amhākaṃ tevijjaka! Evarūpena kira bho puriso atthacarakena kāyassa bheda param maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ uppajjeyyāti.'

So kupito antamano Ambattham māṇavaṃ padasā yeva pavattesi, icchati ca tāvad eva Bhagavantam dassanāya upasamkamitum.

16. Atha kho te brāhmaṇa brāhmaṇaṃ Pokkharasādiṃ etad avocum : 'Ativikālo kho bho ajja samaṇaṃ Gotamaṃ dassanāya upasamkamitum, sve dāni bhavaṃ Pokkharasādi samaṇaṃ Gotamaṃ dassanāya upasamkamissatīti.'

Evaṃ kho brāhmaṇo Pokkharasādi sake nivesane paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādetvā yānesu āropetvā ukkāsu dhāriya-mānāsu ukkatthāya niyyāsi, yena Icchānaṅkala-vanaṣaṇḍo tena pāyāsi. Yāvatikā yānassa bhūmi yānena gantvā, yānā paccorohitvā pattiko va yena Bhagavā ten' upasamkami. Upasamkamitvā Bhagavatā saddhiṃ sammodi sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā, ekamantaṃ nisīdi. Ekamantaṃ nisinno kho brāhmaṇo Pokkharasādi Bhagavantam etad avoca :—

17. 'Āgamā nuvidha bho Gotama amhākaṃ antevāsī Ambattho māṇavo ti ?'

'Āgamā kho te idha brāhmaṇa antevāsī Ambattho māṇavo ti.'

'Ahu pana te bho Gotama Ambatthena māṇavena saddhiṃ koci kathā-sallāpo ti ?'

'Ahu kho me brāhmaṇa Ambatthena māṇavena saddhiṃ kocid eva kathā-sallāpo ti.'

'Yathā kathaṃ pana te bho Gotama ahu Ambatthena māṇavena saddhiṃ kocid eva kathā-sallāpo ti ?'

Atha kho Bhagavā yāvatiko ahosi Ambatthena māṇavena saddhiṃ kathā-sallāpo taṃ sabbaṃ brāhmaṇassa Pokkharasātissa ārocesi.

Evaṃ vutte brāhmaṇo Pokkharasāti Bhagavantam etad avoca : 'Bālo bho Gotama Ambattho māṇavo. Khamataṃ bhavaṃ Gotamo Ambatthassa māṇavassāti.'

‘Sukhī hotu brāhmaṇa Ambaṭṭho māṇavo ti.’

18. Atha kho brhmaṇo Pokkharasādi Bhagavato kāye dvattiṃsa mahāpurisa-lakkhaṇāni sammānesi. Addasā kho brāhmaṇo Pokkharasādi Bhagavato kāye dvattiṃsa mahāpurisa-lakkhaṇāni yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisa-lakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati, kosohite ca vattha-guyhe pahūtajivhātāya ca.

19. Atha kho Bhagavato etad ahosi : ‘Passati kho me ayam brāhmaṇo Pokkharasādi dvattiṃsa mahāpurisa-lakkhaṇāni yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisa-lakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati, kosohite ca vattha-guyhe pahūtajivhātāya cāti.’

Atha kho Bhagavā tathārūpaṃ iddhābhisamkhāraṃ abhisamkhāsi yathā adda brāhmaṇo Pokkharasādi Bhagavato kosohitaṃ vatthaguyhaṃ. Atha kho Bhagavā jivhaṃ ninnāmetvā ubho pi kaṇṇasotāni anumasi paṭimasi, ubho pi nāsika-sotāni anumasi paṭimasi, kevalaṃ pi nalāṭa-maṇḍalaṃ jivhāya chādesi.

Atha kho brāhmaṇassa Pokkharasādissa etad ahosi : ‘Samannāgato bho samano Gotamo dvattiṃsa mahāpurisa-lakkhaṇehi paripunṇehi no aparipunṇehīti.’ Bhagavantam etad avoca : ‘Adhivāsetu me bhavaṃ Gotamo ajjatanāya bhattaṃ saddhiṃ bhikkhu-saṃghenāti.’ Adhivāsesi Bhagavā tuṇhībhāvena.

20. Atha kho brāhmaṇo Pokkharasādi Bhagavato adhivāsanaṃ viditvā Bhagavato kālaṃ ārocesi : ‘Kālo bho Gotama, niṭṭhitaṃ bhattanti.’ Atha kho Bhagavā pubbaṇha-samayaṃ nivāsetvā pattacīvaraṃ ādāya saddhiṃ bhikkhu-saṃghena yena brāhmaṇassa Pokkharasādissa parivesanā ten’ upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. Atha kho brāhmaṇo Pokkharasādi Bhagavantam paṇītena khādaniyena bhojaniyena sahatthā santappesi sampavāresi, māṇavakā ca bhikkhu-saṃghaṃ. Atha kho brāhmaṇo Pokkharasādi Bhagavantam bhuttāviṃ onīta-patta-pāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetva ekamantaṃ nisīdi.

21. Ekamantaṃ nisinnassa kho brāhmaṇassa Pokkharasādissa Bhagavā ānupubbikathaṃ kathesi seyyathīdaṃ dānakathaṃ sīlakathaṃ saggakathaṃ, kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. Yadā Bhagavā aññāsi brāhmaṇaṃ Pokkharasādiṃ kalla-cittaṃ mudu-cittaṃ vinīvaraṇa-cittaṃ udaggacittaṃ pasannacittaṃ atha yā buddhānaṃ sāmukkaṃsika dhammadesanā taṃ

pakāsesi : dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. Seyyathā pi nāma suddhaṃ vatthaṃ apagata-kāḷakaṃ sammad eva rajaṇaṃ patigaṇheyya, evaṃ eva brāhmaṇassa Pokkharasādissa tasmim yeva āsane virajaṃ vītamalaṃ dhamma-cakkuhaṃ udapādi : “yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti.”

22. Atha kho brāhmaṇo Pokkharasādi diṭṭha-dhammo patta-dhammo vidita-dhammo pariyogālha-dhammo tiṇṇavicikiccho vigata-kathaṃkatho vesārajjaṃpatto aparapaccayo satthu sāsane Bhagavantaṃ etad avoca:—

‘Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama, seyyathā pi bho Gotama nikkujjitaṃ vā ukkujeyya, paṭicchannaṃ vā vivareyya, mūḷhasa vā maggaṃ ācikkheyya, andhakāre vā telapajotaṃ dhāreyya “cakkhumanto rūpāni dakkhintiti,” evaṃ eva bhotā Gotamena aneka-pariyāyena dhammo pakāsito. Esāhaṃ kho bho Gotama saputto sabhariyo sapariso sāmacco bhagavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ ca bhikkhu-saṃghaṃ ca. Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ. Yathā ca bhavaṃ Gotamo ukkaṭṭhāyaṃ aññāni upāsakakulāni upasaṃkamati, evaṃ eva bhavaṃ Gotamo Pokkharasādi-kulaṃ upasaṃkamatu. Tattha ye te māṇavakā vā māṇavikā vā bhagavantaṃ Gotamaṃ abhivādissanti vā paccuṭṭhasanti vā āsanaṃ vā udakaṃ vā dassanti cittaṃ vā pasādessanti, tesaṃ taṃ bhavissati dīgharattaṃ hitāya sukhāyāti.’

‘Kalyāṇaṃ vuccati brāhmaṇāti.’

Ambaṭṭha-Suttaṃ niṭṭhitaṃ.

BHAYABHERAVA SUTTA

(Majjhima Nikāya)

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Jāṇussoṇi brāhmaṇo yena Bhagavā ten’ upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Jāṇussoṇi brāhmaṇo Bhagavantaṃ etad avoca : Ye ‘me bho Gotama kulaputtā bhavantaṃ Gotamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā bhavaṃ tesaṃ Gotamo pubbangamo, bhavaṃ tesaṃ Gotamo bahukāro, bhavaṃ tesaṃ Gotamo samādapetā, bho ca pana Gotamassa sā janatā diṭṭhānugatiṃ āpajjatīti.—

Evam etam brāhmaṇa, evam etam brāhmaṇa : ye te brāhmaṇa-kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā ahaṃ tesam pubbangamo, ahaṃ tesam bahukāro, ahaṃ tesam samādapetā, mamañ ca pana sā janatā diṭṭhānugatim āpajjatīti.—Durabhisambhavāni hi bho Gotama araṇṇe-vanapatthāni pantāni senāsanāni, dukkaraṃ pavivekam, durabhiramam ekatte, haranti mañṇe mano vanāni samādhim alabhamānassa bhikkhuno ti.—Evam etam brāhmaṇa, evam etam brāhmaṇa : durabhisambhavāni hi brāhmaṇa araṇṇe-vanapatthāni pantāni senāsanāni, dukkaraṃ pavivekaṃ, durabhiramam ekatte, haranti mañṇe mano vanāni samādhim alabhamānassa bhikkhuno ti.

Mayham pi kho brāhmaṇa pubbe va sambodhā anabhisam buddhassa bodhisattass' eva sato etad ahosi : Durabhisambhavāni hi kho araṇṇe-vanapatthāni pantāni senāsanāni, dukkaraṃ pavivekam, durabhiramam ekatte, haranti mañṇe mano vanāni samādhim alabhamānassa bhikkhuno ti. Tassa mayham brāhmaṇa etad ahosi : Ye kho keci samaṇā vā brāhmaṇā vā aparisuddhakāyakkammantā araṇṇe-vanapatthāni pantāni senāsanāni paṭisevanti, aparisuddha-kāyakkammanta-sandosahetu have te bhonto samaṇabrahmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho paṇāham aparisuddhakāyakkammanto araṇṇe-vanapatthāni pantāni senāsanāni paṭisevāmi, parisuddhakāyakkammanto 'ham asmi, ye hi vo ariyā parisuddha-kāyakkammantā araṇṇe-vanapatthāni pantāni senāsanāni paṭisevanti tesam ahaṃ aññatamo. Etam ahaṃ brāhmaṇa parisuddhakāya-kammantatam attani sampassamāno bhiyyo pallomaṃ āpādim araṇṇe viharāya. Tassa mayham brāhmaṇa etad ahosi : Ye kho keci samaṇā vā brāhmaṇā vā aparisuddhavaci kammantā-pe-aparisuddhamano-kammantā-aparisuddhājīvā arraṇṇe-v.p.s. paṭisevanti, aparissuddhājīva-sandosahetu have te bhonto samaṇabrahmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho paṇāham aparissuddhājīvo araṇṇe-v.p.s. paṭisevāmi, parisuddhājīvo 'ham asmi, ye hi vo ariyā parisuddhājīvā araṇṇe-v.p.s. paṭisevanti tesam ahaṃ aññatamo. Etam ahaṃ brāhmaṇa parisuddhājīvatam attani sampassamāno bhiyyo pallomaṃ āpādim araṇṇe viharāya. Tassa mayham brāhmaṇa etad ahosi : Ye kho keci samaṇā vā brāhmaṇā vā abhiijjhālu kāmesu tibba-sārāgā araṇṇe-v.p.s. paṭisevanti, abhiijjhālu kāmesu tibbasārāgā sandosahetu have te bhonto samaṇabrahmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho paṇāham abhiijjhālu kāmesu tibbasārāgo araṇṇe-v.p.s. paṭisevāmi, anabhiijjhālu 'ham asmi, ye hi vo ariyā anabhiijjhālu araṇṇe-v.p.s. paṭisevanti tesam ahaṃ aññatamo. Etam ahaṃ brāhmaṇa anabhiijjhālutam attani sampassamāno bhiyyo pallomaṃ āpādim araṇṇe vihar-

āya. Tassa mayham brāhmaṇa etad ahosi : Ye kho keci samaṇā vā brāhmaṇā vā byāpannacittā paduṭṭhamanasāṅkappā araṇṇe-v.p.s. paṭisevanti, byāpannacittapaduṭṭha-manasāṅkappa sandosaheṭu have te bhonto samaṇabrāhmaṇā akusalam bhayabheravam avhayanti ; na kho panāham byāpannacitto paduṭṭhamanasāṅkappo araṇṇe-v.p.s. paṭisevāmi, mettacitto 'ham asmi, ye hi vo ariyā mettacittā araṇṇe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa mettacittam attani sampassamāno bhiyyo pallomaṃ āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad ahosi : Ye kho keci samaṇā vā brāhmaṇā vā thīnamiddhapariyuṭṭhitā araṇṇe-v.p.s. paṭisevanti, thīnamiddhapariyuṭṭhāna-sandosa-heṭu have te bhonto samaṇabrāhmaṇā akusalam bhayabheravam avhayanti; na kho panāham thīnamiddha-pariyuṭṭhito araṇṇe-v.p.s. paṭisevāmi, vigatathīnamiddho 'ham asmi, ye hi vo ariyā vigatathīnamiddhā araṇṇe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa vigatathīnamiddhatam attani sampassamāno bhiyyo pallomaṃ āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad ahosi : Ye kho keci samaṇā vā brāhmaṇā vā uddhatā avūpasantacittā araṇṇe-v.p.s. paṭisevanti, uddhatāvūpasantacitta-sandosaheṭu have te bhonto samaṇabrāhmaṇā akusalam bhayabhera-vam avhayanti ; na kho panāham uddhato avūpasantacitto araṇṇe-v.p.s. paṭisevāmi, vūpasantacitto 'ham asmi, ye hi vo ariyā vūpasantacittā araṇṇe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa vūpasantacittam attani sampassamāno bhiyyo pallomaṃ āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad ahosi : Ye kho keci samaṇā vā brāhmaṇā vā kaṅkhī vicikicchī araṇṇe-v.p.s. paṭisevanti kaṅkhī-vicikicchī-sandosaheṭu have te bhonto samaṇabrāhmaṇā akusalam bhayabheravam avhayanti; na kho panāham kaṅkhī vicikicchī araṇṇe-v.p.s. paṭisevāmi, tiṇṇavicikicchho 'ham asmi, ye hi vo ariyā tiṇṇavicikicchā araṇṇe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa tiṇṇavicikicchataṃ attani sampassamānobhiyyo pallomaṃ āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad ahosi : Ye kho keci samaṇā vā brāhmaṇā vā attukkamsakā paravambhī araṇṇe-v.p.s. paṭisevanti, attukkamsana-paravambhana-sandosaheṭu have te bhonto samaṇabrāhmaṇā akusalam bhayabheravam avhayanti ; na kho panāham attukkamsako paravambhī araṇṇe-v.p.s. paṭisevāmi, anattukkamsako aparavambhī 'ham asmi, ye hi vo ariyā anattukkamsakā aparavambhī araṇṇe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa anattukkamsakatam aparavambhitam attani sampassamāno bhiyyo pallomaṃ āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad ahosi : Ye kho keci samaṇā vā brāhmaṇā vā chambhī bhirukajātikā

araññe-v.p.s. paṭisevanti, chambhī-bhirukajatika-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravam avhayanti; na kho panāhaṃ chambhī bhirukajātiko araññe-v.p.s. paṭisevāmi, vigataloma-
 haṃso 'ham asmi, ye hi vo ariyā vigatalomahaṃsā araññe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa vigataloahaṃsataṃ attāni sampassamāno bhiyyo pallomaṃ āpādiṃ araññe viharāya. Tassa mayham brāhmaṇa etad ahosi : Ye kho keci samaṇā vā brāhmaṇā vā lābhasakkārasilokam nikāmayamāna araññe-
 v.p.s. paṭisevanti, lābhasakkārasilokanikāma-sandosahetu have te bhonto samaṇa-brāhmaṇā akusalaṃ bhayaabheravam avhayanti ; na kho panāhaṃ lābhasakkārasilokam nikāmayamāno araññe-v.p.s. paṭise-
 vāmi, appiccho 'ham asmi, ye hi vo ariyā appicchā araññe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa appicchataṃ attani sampassamāno bhiyyo pallomaṃ āpādiṃ araññe viharāya. Tassa mayham brāhmaṇa etad ahosi : Ye kho keci samaṇā vā brāhmaṇā vā kusitā hīnaviriya araññe-v.p.s. paṭisevanti, kusita-hīnaviriya-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravam abhayanti; na kho panāhaṃ kusito hīnaviriyo araññe-v.p.s. paṭisevāmi, āraddhaviriyo
 'ham asmi, ye hi vo ariyā āraddhaviriya araññe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa āraddhaviri-yataṃ attani sampassamāno bhiyyo pallomaṃ āpādiṃ araññe viharāya. Tassa mayham brāhmaṇa etad ahosi : Ye kho keci samaṇā vā brāhmaṇā vā muṭṭhassati asampajānā araññe-v.p.s. paṭisevanti, muṭṭhassati-asampajāna-
 sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho panāhaṃ muṭṭhassati asampajāno araññe-v.p.s. paṭisevā mi, upaṭṭhitasati 'ham asmi, ye hi vo ariyā upaṭṭhitasati araññe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa upaṭṭhi-tasatitam attani sampassamāno bhiyyo pallomaṃ āpādiṃ araññe viharāya. Tassa mayham brāhmaṇa etad ahosi : Ye kho keci samaṇā vā brāhmaṇā vā asamāhitā vibbhantacittā araññe-v.p.s. paṭisevanti, asamāhita-
 vibbhantacitta-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravam avhayanti; na kho panāhaṃ asamāhito vibbhantacitto araññe-v.p.s. paṭisevāmi samādhisampanno 'ham asmi, ye hi vo ariyā samādhisampannā araññe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa samādhisampadam attani sampassamāno bhiyyo pallomaṃ āpādiṃ araññe viharāya. Tassa mayham brāhmaṇa etad ahosi : Ye kho keci samaṇā vā brāhmaṇā vā duppaññā eḷamūgā araññe-v.p.s. paṭisevanti, duppañña-eḷamūga-sandosahetu have te bhonto samaṇa-
 brāhmaṇā akusalaṃ bhayaabheravaṃ avhayanti; na kho panāhaṃ duppañño eḷamūgo araññe-v.p.s. paṭisevāmi, paññāsam-panno 'ham asmi,

ye hi vo ariyā paññāsampannā araññe-v.p.s. paṭisevanti tesam aham aññatamo. Etam aham brāhmaṇa paññāsampadam attani sampassamā no bhiyyo pallomaṃ āpādiṃ araññe viharāya.

Tassa mayham brāhmaṇa etad ahosi : Yannūnāham yā tā rattiyō abhiññātā abhilakkhitā, cātuddasī pañcadasī atṭhamī ca pakkhassa, tathārupāsu rattisu yāni tāni ārāmacetiyāni vanacetiyāni rukkhacetiyaṇi bhimsanakāni salomahamsāni tathārupesu senāsanesu vihareyyam, app' eva nāma tam bhayabheravaṃ passeyyan ti. So kho aham brāhmaṇa aparena samyena yā tā rattiyō abhiññātā abhilakkhitā, cātuddasī pañcadasī atṭhamī ca pakkhassa, tathārupesu rattisu yāni tāni ārāmacetiyāni vanacetiyāni rukkhacetiyaṇi bhimsanakāni salomahamsāni tathārupesu senāsanesu viharāmi. Tatra ca me brāhmaṇa viharato mago vā āgacchatī moro vā kaṭṭhaṃ pāteti vāto vā paṇṇasataṃ careti; tassa mayham evaṃ hoti; etam nuna tam bhayabheravaṃ āgacchatīti. Tassa mayham brāhmaṇa etad ahosi : Kin nu kho aham aññadatthu bhayapaṭikaṅkhī viharāmi; yan nunāhaṃ yathābhutam yathā bhutassa me tam bhayabheravaṃ āgacchatī tathābhutam tathābhuto vā taṃ bhavabheravaṃ paṭivineyyan ti. Tassa mayham brāhmaṇa caṅkamantassa tam bhayabheravaṃ āgacchatī. So kho aham brāhmaṇa n' eva tāva tiṭṭhāmi na nisīdāmi na nipajjāmi yāva caṅkamanto vā tam bhayabheravaṃ paṭivinemi. Tassa mayham brāhmaṇa ṭhitassa tam bhayabheravaṃ āgacchatī. So kho aham brāhmaṇa n' eva tāva caṅkamāmi na nīsi-dāmi na nipajjāmi yāva ṭhito vā tam bhayabheravaṃ paṭivinemi. Tassa mayham brāhmaṇa nisinnassa taṃ bhayabheravaṃ āgacchatī. So kho aham brāhmaṇa n' eva tāva nipajjāmi na tiṭṭhāmi na caṅkamāmi yāva nisinno vā tam bhayabheravaṃ paṭivinemi. Tassa mayham brāhmaṇa nipannassa taṃ bhayabheravaṃ āgacchatī. So kho aham brāhmaṇa n' eva tāva nisīdāmi na tiṭṭhāmi na caṅkamāmi yāva nipanno va tam bhayabheravaṃ paṭivinemi.

Santi kho pana bāhmaṇa eke samaṇabrāhmaṇā rattim yeva samāṇaṃ divā ti sanjānanti, divā yeva samāṇaṃ rattitī sanjānanti; idam ahaṃ tesam samaṇabrāhmaṇānaṃ sammohavihārasmiṃ vadāmi. Ahaṃ kho pana brāhmaṇa rattim yeva samāṇaṃ rattitī sanjānāmi, divā yeva samāṇaṃ divā ti sanjānāmi. Yam kho tam brāhmaṇa sammā vadamāno vadeyya : asammohadhammo satto loke uppanno bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ ti, mam' eva tam sammā vadamāno vadeyya : asammohadhammo satto loke uppanno bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ ti.

Āraddham kho pana me brāhmaṇa viriyaṃ ahosi asallinaṃ upatṭhitā sati asammuttā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggam. So kho aham brāhmaṇa vivicca' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pītisukhaṃ paṭhamam jhānam upasampajja vihāsim; vitakka-vicārānaṃ vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhiṃ pītisukhaṃ dutiyaṃ jhānam upasampajja vihāsim; pītiyā ca virāgā upekhako ca vihāsim sato ca sampajāno sukhañ ca kāyena paṭisamvedesim yaṃ tam ariyā ācikkhanti : upekhako satimā sukhavihari ti tatiyaṃ jhānam upasampajja vihāsim; sukhasa ca pahānā dukkhasa ca pahānā pubbe vā somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhāsati-pārisuddhim catuttham jhānam upasampajja vihāsim.

So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe Viga-tūpakkilese mudubhūte kammaniye tṭhite ānejjappatte pubbeni vāsānussatiñānāya cittaṃ abhininnāmesim. So anekavihitam pubbeni-vāsam anussarāmi seyyathīdam : ekaṃ pi jātim dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo visatiṃ pi jātiyo tiṃsam pi jātiyo cattārisam pi jātiyo paññāsam pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam pi, aneke pi samvattakappe aneke pi vivattakappe aneke pi samvattavivattakappe; amutr' āsim evannāmo evamgotto evamvaṇṇo evamāhāro evam sukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim, tatra p' āsim evannāmo evamgotto evamvaṇṇo evamāhāro evam sukha-dukkhapaṭisaṃvedī evamāyuparitando, so tato cuto idhūpapanno ti. Iti sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsam anussarāmi. Ayam kho me brāhmaṇa rattiyaṃ paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamattassa ātāpino pahitattassa viharato.

So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe Viga-tūpakkilese mudubhūte kammaniye tṭhite ānejjappatte sattānaṃ cutūpapātanānāya cittaṃ abhininnāmesim. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate, yathākam-mūpage satte pajānāmi : ime vata bhonto sattā kāyaduccaritena samannāgatā vaciduccaritena samannāgatā manoduccaritena samannāgatā ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikamma-samādānā, te kāyassa bhedaṃ paramaṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacisucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ

anupavādakā sammādiṭṭhikā sammadiṭṭhikammasamādānā, te kāyassa bheda param maraṇā sugatiṃ saggaṃ lokam upapannā ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate, yathākkammupage satte pajānāmi. Ayam kho me brāhmaṇa rattiyā majjhime yāme dutiyā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamattassa ātāpino pahitattassa viharato.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe Vigaṭupakkilese mudubhūte kammanīye ṭhite ānejjappatte āsavānaṃ khayaṇānāya cittam abhininnāmesim. So : idaṃ dukkhan ti yathābhūtam abbhaññāsim, ayam dukkhasamudayo ti yathābhūtam abbhaññāsim, ayam dukkhanirodho ti yathābhūtam abbhaññāsim, ayam dukkhanirodhagāminī paṭipadā ti yathābhūtam abbhaññāsim; ime āsavā ti yathābhūtaṃ abbhaññāsim, ayam āsavasamudayo ti yathābhūtam abbhaññāsim, ayam āsavanirodho ti yathābhūtam abbhaññāsim, ayam āsavanirodhagāminī paṭipadā ti yathābhūtaṃ abbhaññāsim. Tassa me evaṃ jānato evaṃ passato kāmāsavā pi cittam vimuccittha, bhavāsavā pi cittam vimuccittha, avijjāsavā pi cittam vimuccittha, vimuttasmiṃ vimuttam iti nānam ahosi; khīnā jāti vusitaṃ brahmacariyaṃ, katam karaniyaṃ nāparaṃ itthattāyāti abbhaññāsim. Ayam kho me brāhmaṇa rattiyā pacchime yāme tatiya vijjā adhigata, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamattassa ātāpino pahitattassa viharato.

Siyā kho pana te brāhmaṇa evaṃ assa: Ajjāpi nuna samaṇo Gotamo avītarāgo avītadoso avītamoho, tasmā araṇṇe-vanapatthāni pantāni senasanāni paṭisevatīti. Na kho pan' etam brāhmaṇa evaṃ daṭṭhabbam. Dve kho aham brāhmaṇa atthavase sampassamāno araṇṇe-vanapatthāni pantāni senāsanāni paṭisevāmi : attano ca diṭṭhadhammasukhavihāraṃ sampassamāno pacchiman ca janatam anukampamāno ti.

Anukampitarūpā 'yam bhotā Gotamena pacchimā janatā, yathā taṃ arahatā sammāsambuddhena. Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyātha pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggam ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintīti, evaṃ evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ ca bhikkhusaṅghaṃ ca. Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge pānupetaṃ saraṇagatan ti.

Bhayabherava-suttaṃ niṭṭhitaṃ

MĀRATAJJANIYA SUTTA

(*Majjhima Nikāya*)

1. Evaṃ me sutam. Ekaṃ samayaṃ āyasmā Mahāmoggallāno Bhaggesu viharati sumsumāragire Bhesakaḷāvaṇe migadāye. Tena kho pana samayena āyasmā Mahāmoggallāno abbhokāse caṅkamati. Tena kho pana samayena Māro pāpimā āyasmato Mahāmoggallānassa kucchigato hoti koṭṭhaṃ anupaviṭṭho. Atha kho āyasmato Mahāmoggallānassa etad ahosi : Kin nu kho me kucchi garugaru viya māsācitaṃ maññe ti. Atha kho āyasmā Mahāmoggallāno caṅkamā orohitvā vihāraṃ pavisitvā paññatte āsane nisīdi. Nisajja kho āyasmā Mahāmoggallāno paccattaṃ yoniso manasikāsi. Addasā kho āyasmā Mahāmoggallāno Māraṃ pāpimantaṃ kucchigataṃ koṭṭhaṃ anupaviṭṭhaṃ, disvāna Māraṃ pāpimantaṃ etad avoca : Nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ vihesesi mā Tathāgatasāvakam, mā te ahosi dīgha rattam ahitāya dukkhāyāti. Atha kho Mārassa pāpimato etad ahosi : Ajānaṃ eva kho maṃ ayaṃ samaṇo apassaṃ avam āha : nikkhama pāpima, nikkhama pāpima mā Tathāgataṃ vihesesi mā Tathāgatasāvakam, mā te ahosi dīgharattaṃ ahitāya dukkhāyāti. Yo pi ssa so satthā so pi maṃ na eva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatīti. Atha kho āyasmā Mahāmoggallāno Māraṃ pāpimantaṃ etad avoca : Evaṃ pikho tāhaṃ pāpima jānāmi, mā tvaṃ maññittho : na maṃ jānātīti, Māro tvaṃ asi pāpima. Tuyhaṃ hi pāpima evam hoti : ajānaṃ eva kho maṃ ayaṃ samano apassaṃ evam āha : nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ vihesesi mā Tathāgatasāvakam, mā te ahosi dīgharattaṃ ahitāya dukkhāyāti; yo pi ssa so satthā so pi maṃ na eva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatīti. Atha kho Mārassa pāpimato etad ahosi : Jānaṃ eva kho maṃ ayaṃ samaṇo passaṃ evam āha : nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ vihesesi mā Tathāgatasāvakam, mā te ahosi dīgharattaṃ ahitāya dukkhāyāti. Atha kho māro pāpimā āyasmato Mahāmoggallānassa mukhato uggantvā paccaggaḷe atṭhāsi.

2. Addasā kho āyasmā Mahāmoggallāno Māraṃ pāpimantaṃ paccaggaḷe ṭhitaṃ disvāna Māraṃ pāpimantaṃ etad avoca : Ettha pi kho pi tāhaṃ pāpima passaṃmi, mā tvaṃ maññittho : na maṃ passaṃmi, eso tvaṃ pāpima paccaggaḷe ṭhito. Bhūtapubbāhaṃ pāpima Dūsī nāma māro ahosim, tassa me Kālī nāma bhaginī, tassā tvaṃ putto, so me tvaṃ bhāgineyyo hosi. Tena kho pana pāpima samayena

Kakusandho Bhagavā araham sammāsambuddho loke uppanno hoti. Kakusandhassa kho pana pāpima bhagavato arahato sammāsambuddhassa Vidhura-Saṅjāvaṃ nīma sāvakayugam ahosi aggam bhaddayugam. Yāvatā kho pana pāpima Kakusandhassa bhagavato arahato sammāsambuddhassa sāvakā nāssu dha koci āyasmatā Vidhurena samasamo hoti yadidaṃ dhammadesanāya. Iminā kho etaṃ pāpima pariyāyena āyasmato Vidhurassa Vidhuro Vidhuro t' eva samaññā udapādi. Āyasmā pana pāpima saṅjivo araṇṇagato pi rukkhamūlagato pi suñṇagāragato pi appakasiren' eva saññāvedayitanirodham samāpajjati. Bhūtapubbaṃ pāpima āyasmā Saṅjivo aññatarasmim rukkhamūle saññāvedayitanirodham samāpanno nisinno hoti. Addasāsum, kho pāpima gopālakā pasupālakā kassakā pathāvino āyasmantaṃ Saṅjīvaṃ aññatarasmim rukkhamūle saññāvedayitanirodham samāpannaṃ nisinnaṃ, disvāna nesam etad ahosi : Acchariyaṃ vata bho, abbhutaṃ vata bho, ayaṃ samaṇo nisinnako vā kālakato, handa nam dahāmaṭṭi. Atha kho te pāpima gopālakā pasupālakā kassakā pathāvino tiṇaṃ ca kaṭṭhaṃ ca gomayaṃ ca sankaddhitvā āyasmato Saṅjīvassa kāye upacinitvā aggaṃ datvā pakkamimsu. Atha kho pāpima āyasmā Saṅjīvo tassā rattiya accayena tāya samāpattiya vuttahitvā cīvarāni papphoṭetvā pubbanhasamayam nivāsetvā pattacīvaram ādāya gāmaṃ piṇḍāya pāvisi. Addasāsum kho te pāpima gopālakā pasupālakā kassakā pathāvino āyasmantaṃ Saṅjīvaṃ piṇḍāya carantaṃ disvāna nesam etad ahosi : Acchariyaṃ vata bho, abbhutaṃ vata bho, ayaṃ samaṇo nisinnako vā kālakato, svāyaṃ patisaṅjivito ti. Iminā kho etaṃ pāpima pariyāyena āyasmato Saṅjīvassa Saṅjīvo Saṅjīvo ti eva samaññā udapādi.

3. Atha kho pāpima Dūsissa māraṇa etad ahosi : Imesaṃ kho ahaṃ bhikkhūnaṃ sīlavantaṇaṃ kalyāṇadhammaṇaṃ nu eva jānāmi āgatiṃ vā gatiṃ vā yaṃ nūṇaṃ brāhmaṇagahapatike anvāvisi : etha tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsa rosetha vihesetha appeva nāma tumhehi akkosiyamānaṇaṃ paribhāsiyamānaṇaṃ rosiya mānaṇaṃ vihesiyamānaṇaṃ siyā cittassa aññathattaṃ yathā naṃ Dūsī māro labhetha otāraṇa ti. Atha kho te pāpima Dūsī māro brāhmaṇagahapatike anvāvisi. Etha tumhe bhikkhū sīlavante-pe-aññathattaṃ yathā naṃ Dūsī māro labhetha otāraṇa ti. Atha kho te pāpima brāhmaṇagahapatikā anvāvitthā Dūsina mārena bhikkhū sīlavante kalyāṇadhamme akkosanti-paribhāsanti rosetti vihesenti : Ime pana muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā : jhāyino smā jhāyino smā ti pattakkhandhā adhomukhā madhurakajātā jhāyanti

pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathā pi nāma uluko rukkhas-
ākhāyaṃ mūsikaṃ magayaṃāno jhāyati pajjhāyati nijjhyati apa-jjhā
yati, evaṃ eva ime muṇḍakā samanākā ibbhā kiṇhā bandhupā-
dāpaccā : jhāyino smā jhāyino smā ti pattakkhandhā adhomukhā
madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathā
pi nāma kotthu nadītīre macche magayaṃāno jhāyati pajjhāyati
nijjhāyati apajjhāyati, evaṃ eva ime muṇḍakā-pe-apajjhāyanti. Seyyathā
pi nāma biḷāro sandhisamalasaṅkatīre musikaṃ magayaṃāno jhāyati
pajjhāyati nijjhāyati, apajjhāyati evaṃ eva ime muṇḍakā-pe-apajjhā
yanti. Seyyathā pi nāma gadrabho vahachinno sandhisāmala saṅka-
tīre jhāyati pajjhāyati nijjhāyati apajjhāyati, evaṃ eva ime muṇḍakā
samanākā ibbhā kiṇhā bandhupādā paccā : jhāyino smā jhāyino smā
ti pattakkhandhā adhomukhā madhurakajāta jhāyanti pajjhāyanti
nijjhāyanti apajjhāyanti. Ye kho pana pāpima tena samayena manussā
kālaṃ karonti yebhuyyena kāyassa bhedaṃ paraṃ maraṇā apāyaṃ
duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

4. Atha kho pāpima kakusandho bhagavā arahāṃ sammāsam-
buddho bhikkhū āmantesi : Anvāvitṭhā kho bhikkhave brāhmaṇagaha-
patikā Dūsina mārena : etha tumhe bhikkhū sīlavante kalyāṇadhamme
akkosatha paribhāsatha rosetha vihesetha, appeva nāma tumhehi
akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamā
nānaṃ siyā cittassa aññathattaṃ yathā naṃ Dūsī māro labhetha
otāraṇti. Etha tumhe bhikkhave mettāsahagatena cetasā ekaṃ disaṃ
pharitvā viharatha, tathā dutiyaṃ tathā tatiyaṃ tathā catutthim, iti
uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettā
sahagatena cetasā vipulena mahaggatena appamāṇena averena abyā
bajjhena pharitvā viharatha, karuṇāsahagatena cetasā-pe-muditā
sahagatena cetasā upekhāsahagatena cetasā ekaṃ disaṃ pharitvā
viharatha, tathā dutiyaṃ tathā tatiyaṃ tathā catutthim, iti uddham adho
tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekhāsahagatena
cetasā vipulena mahaggatena appamāṇena averana abyābajjhena
pharitvā viharathāti. Atha kho te pāpima bhikkhū kakusandhena
bhagavatā arahatā sammāsambuddhena evaṃ ovadiyamānā evaṃ anusā
siyamānā araṇṇagatā pi rukkhamūlagatā pi suṇṇāgāragatā pi mettā
sahagatena cetasā ekaṃ disaṃ pharitvā viharimsu, tathā dutiyaṃ tathā
tatiyaṃ tathā catutthim, iti uddham adho tiriyaṃ sabbadhi sabbattatā
ya sabbāvantāṃ lokaṃ mettāsahagatena cetasā vipulena mahagga-
tena appamāṇena averena abyābajjhena pharitvā viharimsu karuṇāsah-
agatena cetasā-pe-muditāsahagatena cetasā-upekhāsahagatena cetasā

ekaṃ disaṃ pharitvā vihariṃsu, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ upekhāsahagatena cetasā vipulena mahaggaṭṭhena appamāṇena averena abyābajjhena pharitvā vihariṃsu.

5. Atha kho pāpima Dūsissa mārassa etad ahosi: Evaṃ pi kho ahaṃ karonto imesaṃ bhikkhūnaṃ sīlavantānaṃ kalyāṇadhammānaṃ na eva jānāmi āgatiṃ vā gatiṃ vā, yaṃ nūnāhaṃ brāhmaṇagahapatike anvāvisēyyaṃ: etha tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garukarotha mānetha pūjetha, appeva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniya mānānaṃ pūjiamānānaṃ siyā cittassa annathattaṃ yathānaṃ Dūsī māro labhetha otāraṇti. Atha kho te pāpima Dūsī māro brāhmaṇagahapatike anvāvisi: Etha tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garukarotha mānetha pūjetha. Appeva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjiamānānaṃ siyā cittassa aññathattaṃ yathā naṃ Dūsī māro labhetha otāraṇ ti. Atha kho te pāpima brāhmaṇagahapatikā anvāviṭṭhā Dūsinā mārena bhikkhū sīlavante kalyāṇadhamme sakkaronti garukaronti māṇenti puṇenti. Ye kho pana pāpima tena samayena manussā kālaṃ karonti yebhuyyena kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjanti.

6. Atha kho pāpima Kakusandho bhagavā arahāṃ sammāsambuddho bhikkhū āmantesi: Anvāviṭṭhā kho bhikkhave brāhmaṇagahapatikā Dūsinā mārena: etha tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garukarotha mānetha pūjetha, appeva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjiamānānaṃ siyā cittassa aññathattaṃ yathā naṃ Dūsī māro labhetha otāraṇti. Etha tumhe bhikkhave asubhānūpassī kāye viharatha, āhāre paṭikkūlasaññino, sabbaloke anabhiratasaññino sabbasaṅkhāresu aniccānupassino ti. Atha kho te pāpima bhikkhū Kakusandhena bhagavatā arahatā sammāsambuddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā araṇṇagatā pi rukkhamaṇagatā pi suṇṇāgāragatā pi asubhānūpassī kāye vihariṃsu. Āhāre paṭikkūlasaññino, sabbaloke anabhiratasaññino, sabbasaṅkhāresu aniccānupassino.

7. Atha kho pāpimo Kakusandho bhagavā arahāṃ sammāsambuddho pubbanhasamayāṃ nivāsetvā pattacīvaraṃ ādāya āyasmatā Vidhurena pacchāsamanena gāmaṃ piṇḍāya pāvīsi. Atha kho pāpima Dūsī māro aññataraṃ kumāraṃ anvāvisitvā sakkharaṃ gaḥetvā āyasmato Vidhurassa sise pahāraṃ adāsi sīsaṃ vobhindi. Atha kho pāpima

āyasmā Vidhuro bhinnena sīsena lohiteṇa gaḷanteṇa Kakusandhaṃ yeva bhagavantaṃ arahantaṃ sammāsambuddhaṃ piṭṭhito piṭṭhito anubandhi. Atha kho pāpima Kakusandho bhagavā ahaṃ sammā sambuddho nāgāpalokitaṃ apalokesi : na vāyaṃ Dūsī māro mattam aññāsīti. Sahā palokaṇāya ca pana pāpima Dūsī māro tamhā ca ṭhānā cavi mahānirayaṇ ca upapajji. Tassa kho pana pāpima mahānirayassa tayo nāma dheyyā honti : chaphassāyataniko iti pi, saṅkusamāhato iti pi, paccattavedaniyo iti pi. Atha kho maṃ pāpima nirayapālā upasaṅkamitvā etad avocaṃ : Yadā khote mārisa saṅkunā sanku hadaye samāgaccheyya, atha maṃ ājāneyyāsi : vassasahassaṃ me niraye paccamānassāti. So kho ahaṃ pāpima bahūni vassāni bahūni vassasatāni bahūni vassasahassāni tasmim mahāniraye apaccim, dasa vassasahassāni tassa eva mahānirayassa ussade apaccim vuṭṭāhinmaṃ nāma vedanaṃ vediyamāno. Tassa mayhaṃ pāpima evarupo kāyo hoti seyyathā pi manussassa, evarupaṃ sīsaṃ hoti seyyathā pi macchassa.

Kidiso nirayo āsi yattha Dūsī apaccatha
Vidhuraṃ sāvakaṃ āsajja Kakusandhaṇ ca brāhmaṇaṃ
Sataṃ āsi ayosaṅku sabbe paccattavedanā,
idiso nirayo āsi yattha Dūsī apaccatha
Vidhuraṃ sāvakaṃ āsajja Kakusandhaṇ ca brāhmaṇaṃ.

Yo etam abhijānāti bhikkhu Buddhassa sāvako
tādisaṃ bhikkhum āsajja Kaṇha dukkhaṃ nigacchasi.

Majjhe sarassa tiṭṭhaniti vimānā kappathāyino,
veluriyavaṇṇā rucirā accimanto pabhassarā.
accharā tattha naccanti puthu nānattavaṇṇiyo.

Yo etam abhijānāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum āsajja Kaṇha dukkhaṃ nigacchasi.

Yo ve Buddhena cudito bhikkusaṅghassa pekhatō
Migāramātu pāsādaṃ pādaṅgutthena kampayi,

Yo etam abhijānāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum āsajja Kaṇha dukkhaṃ nigacchasi,

Yo Vejayaṇtaṃ pāsādaṃ pādaṅgutthena kampayi
iddhibalena upatthaddho samvejesi ca devatā,

Yo etam abhijānāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum āsajja Kaṇha dukkhaṃ nigacchasi.

Yo Vejayaṇte pāsāde Sakkaṃ so paripucchati :
api āvaso jānāsi taṇhakkhaya vimuttiyo,
tassa sakko viyākāsi paṇhaṃ puṭṭho yathātathaṃ,

Yo etam abhijānāti bhikkhu Buddhassa sāvako,

tādisaṃ bhikkhum āsajja Kaṇha dukkhaṃ nigacchasi.

Yo Brahmānaṃ paripucchati sudhammāyaṃ abhito sabhaṃ :
ajjāpi te āvuso diṭṭhi yā te diṭṭhi pure ahū,
passasi vitivattantaṃ Brahmaloce pabhassaraṃ,

Tassa Brahmā viyākāsi anupubbaṃ yathātathaṃ :
na me mārisa sā diṭṭhi yā me diṭṭhi pure ahū,

Passāmi vitivattantaṃ Brahmaloce pabhassaraṃ,
so ahaṃ ajja kathaṃ vajjaṃ ahaṃ nicco 'mhi sassato,

Yo etaṃ abhijānāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum āsajja Kaṇha dukkhaṃ nigacchasi.

Yo Mahāneruno kuṭaṃ vimokhena appassaji,
vanam Pubbavidehānaṃ, ye ca bhumisayā narā,

Yo etaṃ abhijānāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum āsajja Kaṇha dukkhaṃ nigacchasi.

Nave aggi cetayati ahaṃ balam dāhāmī ti,
bālo ca jalitaṃ aggiṃ āsajjana sa dayhati.

Evam eva tuvaṃ Māra āsajjana Tathāgataṃ
sayam dahissasi attānaṃ, bālo aggiṃ va samphusaṃ

Apuññaṃ pasavi Māro āsajjana Tathāgataṃ;
kin nu maññasi pāpima : na me pāpaṃ vipaccati.

Karoto cīyati pāpaṃ cirarattāya Antaka;
Māra nibbinda Buddhamaṃ, āsaṃ mā kāsi bhikkhusu.

Iti Māraṃ aghaṭṭesi bhikkhu Bhesakavane,
tato so dummano yakkho tattheva antaradhāyathāti.

Māratajjaniya-Suttaṃ niṭṭhitaṃ.

MAHĀSACCAKA SUTTA

(Majjhima Nikāya)

1. Evaṃ me suttaṃ. Ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Tena kho pana samayena Bhagavā pubbanhasamayaṃ sunivattho hoti pattacīvaraṃ ādāya Vesālīṃ piṇḍāya pavisitukāmo. Atha kho Saccako Nigaṇṭhaputto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena Mahāvanaṃ Kūṭāgārasālā tena upasaṅkami. Addasā kho āyasmā Ānando saccakaṃ Nigaṇṭhaputtaṃ dūrato vā āgacchantāṃ disvāna Bhagavantaṃ etad avoca : Ayaṃ bhante Saccako Nigaṇṭhaputto āgacchati bhassappavādiko paṇḍitavādo, sādhusammato bahujaṇassa. Eso kho bhante avaṇṇakāmo Buddhassa, avaṇṇakāmo dhammassa, avaṇṇakāmo

saṅghassa. Sādhu bhante Bhagavā muhuttaṃ nisīdatu anukampam upādāyāti. Nīsīdi Bhagavā paññatte āsane. Atha kho Saccako Nigaṇṭhaputto yena Bhagavā tena upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Saccako Nigaṇṭhaputto Bhagavantam etad avoca :

2. Santi bho Gotama eke samaṇabrāhmaṇā kāyabhāvanānuyogam anuyuttā viharanti no cittabhāvanam. Phusanti hi bho Gotama sārīrikaṃ dukkhaṃ vedanaṃ. Bhūtapubbam bho Gotama sārīrikāya dukkhāya vedanāya phutṭassa sato ūrukkhambho pi nāma bhavissati, hadayaṃ pi nāma phalissati, uṇham pi lohitaṃ mukhato uggamissati, ummādam pi pāpuṇissati cittakkhepaṃ. Tassa kho etaṃ bho Gotama kāyanbayaṃ cittaṃ hoti, kāyassa vasena vattati, taṃ kissa hetu : abhāvittatā cittassa. Santi pana bho Gotama eke samaṇabrāhmaṇā cittabhāvanānuyogam anuyuttā viharanti no kāya bhāvanam. Phusanti hi bho Gotama cetasiṅgaṃ dukkhaṃ vedanaṃ. Bhūtapubbam bho Gotama cetasiṅgāya dukkhāya vedanāya phutṭhassa sato urukkhambho pi nāma bhavissati, hadayaṃ pi nāma phalissati, uṇham pi lohitaṃ mukhato uggamissati, ummādam pi pāpuṇissati cittakkhepaṃ. Tassa kho eso bho Gotama cittanvayo kāyo hoti, cittassa vasena vattati taṃ kissa hetu : abhāvittatā kāyassa. Tassa mayhaṃ bho Gotama evaṃ hoti : Addhā bhoto Gotamassa sāvakā cittabhāvanānuyogam anuyutta viharanti no kāyabhāvananti.

3. Kinti pana te Aggivessana kāyabhāvanā sutā ti. Seyyathidaṃ Nando Vaccho, Kiso Saṅkicco, Makkhali Gosālo ete hi bho Gotama acelakā muttācārā hatthāpalekhanā, na ehibhadantikā na tiṭṭhabhadantikā, abhihataṃ na unddissakataṃ na nimantaṇaṃ sādiyanti, te na kumbhimukhā patigaṇhanti; na kaḷopimukhā patigaṇhanti, na eḷaka mantaraṃ na daṇḍamantaraṃ na musalamantaraṃ, na dvinnam bhuñjamānaṃ na gabbhiniyā na pāyamānāya na purisantaragatāya, na sankittisu na yattha sā upatṭhito hoti na yattha makkhikā saṇḍasaṇḍacāriṇā na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pipanti. Te ekāgārikā vā honti ekālopikā dvāgārikā vā honti dvālopikā, sattāgārikā vā honti sattālopikā. Ekissā pi dattiyā yāpenti, dvihi pidattūhi yāpenti sattahi pi dattīhi yāpenti. Ekāhikam pi āhāraṃ āhārenti, dvihikam pi āhāraṃ āhārenti, sattāhikam pi āhāraṃ āhārenti, iti evarūpaṃ addhamāsikaṃ pi pariyāya bhattabhojanānuyogam anuyuttā viharantiti. Kiṃ pana te Aggivessana tāvatakena eva yāpentiti. No hi idaṃ bho Gotama. Appekadā bho Gotama ulārāni ulārāni

khādaniyāni khadanti, ulārāni ulārāni bhojanāni bhuñjanti, ulārāni ulārāni. Sāyaniyāni sāyanti, ulārāni ulārāni pānāni pīvanti : te imehi kāyaṃ balam gāhenti nāma bruhenti nāma medenti nāmāti. Yaṃ kho te Aggivessana purimaṃ pahāya pacchā upacinantī, evaṃ imassa kāyassa ācayāpacayo hoti. Kinti pana te Aggivessana cittabhāvanā sutā ti. Cittabhāvanāya kho Saccako Nigaṇṭhaputto Bhagavatā putṭho samāno na sampāyāsi.

4. Atha kho Bhagavā saccakaṃ Nigaṇṭhaputtaṃ etad avoca : Yā pi kho te esā Aggivessana purimā kāyabhāvanā bhāsītā sā pi ariyassa vinaye no dhammikā kāyabhāvanā. Kāyabhāvanam hi kho tvam Aggivessana na aññāsi, kuto pana tvam cittabhāvanam jānissasi. Api ca Aggivessana yathā abhāvitakāyo ca hoti abhāvitacitto ca, bhāvitakāyo ca bhāvitacitto ca, taṃ suṇāhi, sādhuṃ kaṃ manosikarohi bhāsissāmiti. Evaṃ bho ti kho Saccako Nigaṇṭhaputto bhagavato paccassosi. Bhagavā etad avoca.

5. Kathaṃ ca Aggivessana abhāvitakāyo ca hoti abhāvitacitto ca : Idha Aggivessana assutavato puthujjanassa uppajjati sukhā vedanā, so sukhāya vedanāya phutṭho samāno sukhasārāgī ca hoti sukhasārāgitaṃ ca āpajjati, tassa sā sukhā vedanā nirujjhati, sukhāya vedanāya nirodhā uppajjati dukkhā vedanā, so dukkhāya vedanāya phutṭho samāno socati kilamati paridevati, urattāliṃ kandati sammohaṃ āpajjati. Tassa kho esā Aggivessana uppannā pi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannā pi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattācittassa. Yassa kassaci Aggivessana evaṃ ubha topakkhaṃ uppannā pi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannā pi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittaṃ, evaṃ kho Aggivessana abhāvitakāyo ca hoti abhāvitacitto ca. Kathaṃ ca Aggivessana bhāvitakāyo ca hoti bhāvitacitto ca : Idha Aggivessana sutavato ariyasāvakaṃ uppajjati sukhā vedanā so sukhāya vedanāya phutṭho samāno no sukhasārāgī hoti na sukhasārāgitaṃ āpajjati, tassa sā sukhā vedanā nirujjhati, sukhāya vedanāya nirodhā uppajjati dukkhā vedanā so dukkhāya vedanāya phutṭho samāno na socati na kilamati na paridevati na urattāliṃ kandati, na sammohaṃ āpajjati. Tassa kho esā Aggivessana uppannā pi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannā pi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittaṃ. Yassa kassaci Aggivessana evaṃ ubhatopakkhaṃ uppannā pi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannā pi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati

bhavitattā cittassa, evaṃ kho Aggivessana bhāvitakāyo ca hoti bhāvitacitto cāti.

6. Evaṃ pasanno ahaṃ bhoto Gotamassa : bhavaṃ hi Gotamo bhāvitakāyo ca bhāvitacitto cāti. Addhā khote ayaṃ Aggivessana āsajja upanīya vācā bhāsītā, api ca te ahaṃ byākarissāmi. Yato kho ahaṃ Aggivessana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito, taṃ vata me uppannā vā sukhā vedanā cittaṃ pariyādāya tthassati, uppannā vā dukkhā vedanā cittaṃ pariyādāya tthassatīti na etaṃ kho tthānaṃ vijjatīti. Naha nūna bhoto Gotamassa uppajjati tathārūpa sukhā vedanā yathārūpā uppannā sukhā vedanā cittaṃ pariyādāya tiṭṭheyya naha nūna bhoto Gotamassa uppajjati tathārūpā dukkhā vedanā yathārūpā uppannā dukkhā vedanā cittaṃ pariyādāya tiṭṭheyyāti.

7. Kiṃ hi no siyā Aggivessana. Idha me Aggivessana pubbe vā sambodhā anabhisambuddhassa bodhisattassa eva sato etad ahosi : Sambādho Gharāvāso rājapatho, abbhokāso pabbajjā, na idaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitam brahmacariyaṃ carituṃ, yaṃ nūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyanti. So kho ahaṃ Aggivessana aparena samayena daharo va samāno susu-kālakeso bhadrena yobbanena samannāgato paṭhamena vayasā akāma-kānaṃ mātāpitunnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim. So evaṃ pabbajito samāno kiṃkusalagavesi anuttaraṃ santivarapadaṃ pariyesa-māno yena Ālāro Kālāmo tena upasaṅkamim upasaṅkamitvā Ālāraṃ Kālāmaṃ etad avocaṃ : Icchāmi ahaṃ āvuso Kālāma imasmiṃ dhammavinaye brahmacariyaṃ caritunti. Evaṃ vutte bhikkhave Ālāro Kālāmo maṃ etad avoca : Viharatāyasmā, tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayam abhiññā sacchikatvā upasampajja vihareyyāti. So kho ahaṃ bhikkhave nacirass eva khippameva taṃ dhammaṃ pariyāpunim. So kho ahaṃ bhikkhave tāvatakeneva oṭṭhapahatamattena lapitatāpanamattena ñāṇavādaṃ ca vadāmi theravadaṃ ca jānāmi passāmiti ca paṭijānāmi ahaṃ ca eva aññe ca. Tassa mayhaṃ bhikkhave etad ahosi : Na kho Ālāro Kālāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena : sayam abhiññā sacchikatvā upasampajja vihāramiti pavedeti, addhā Ālāro Kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatīti. Atha khvāhaṃ bhikkhave yena Ālāro Kālāmo tena upasaṅkamim, upasaṅkamitvā Ālāraṃ Kālāmaṃ etad avocaṃ : kittāvatā no āvuso Kālāma imaṃ dhammaṃ sayam abhiññā

sacchikatvā upasampajja pavedesīti. Evaṃ vutte bhikkhave Ālāro Kālāmo ākiñcaññāyatanam pavedesi. Tassa mayham bhikkhave etad ahoṣi : Na kho Ālārasseva Kālāmassa atthi saddhā, mayham pi atthi saddhā; na kho Ālārasseva Kālāmassa atthi viriyam, mayham pi atthi viriyam; na kho Ālārasseva Kālāmassa atthi sati, mayham pi atthi sati; na kho Ālārasseva Kālāmassa atthi samādhi, mayham pi atthi samādhi; na kho Ālārasseva Kālāmassa atthi paññā, mayham pi atthi paññā; yannūnāham yaṃ dhammam Ālāro Kālāmo : sayam abhiññā sacchikatvā upasampajja viharāmiti pavedeti tassa dhammassa sacchi kiriyāna padaheyyan ti. So kho aham bhikkhave nacirasseva khippameva taṃ dhammam sayam abhiññā sacchikatvā upasampajja vihāsim. Atha khvāham bhikkhave yena Ālāro Kālāmo tena upasaṅkamim, upasaṅkamitvā Ālāram Kālāmam etad avocaṃ : Ettāvata no āvuso Kālāma imaṃ dhammam sayam abhiññā sacchikatvā upasampajja pavedesīti. Ettāvata kho aham āvuso imaṃ dhammam sayam abhiññā sacchikatvā upasampajja pavedemiti. Aham pi kho āvuso ettāvata imaṃ dhammam sayam abhiññā sacchikatvā upasampajja viharāmiti. Lābhā no āvuso, suladdham no āvuso, ye mayam āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāham dhammam sayam abhiññā sacchikatvā upasampajja pave demi taṃ tvam dhammam sayam abhinñā sacchikatvā upasampajjaviharasi, yaṃ tvam dhammam sayam abhiññā sacchikatvā upasampajja viharasi taṃ aham dhammam sayam abhiññā sacchikatvā upasampajja pavedemi. Iti yāham dhammam jānāmi taṃ tvam dhammam jānāsi, yaṃ tvam dhammam jānāsi taṃ aham dhammam jānāmi. Iti yadiso aham tadiso tvam, yādiso tvam tādiso aham. Ehi dāni āvuso, ubho vā santā imaṃ ganam pariharāmati. Iti kho bhikkhave Ālāro Kālāmo ācariyo me samāno antevā sim maṃ samānamattano samasamaṃ ṭhapesi ulārāya ca maṃ pūjā ya pūjesi. Tassa mayham bhikkhave etad ahoṣi : Nāyam dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvad eva ākiñcaññāyatanā papattiyā ti. So kho aham bhikkhave taṃ dhammam aṇalaṅkaritvā tasmā dhammā nibbijjāpakkamim.

So kho aham bhikkhave kimkusala gavesī anuttaram santi varapadam pariyesamāno yena Uddako Rāmaputto tena upasaṅkamim upasaṅkamitvā Uddakam Rāmaputtaṃ etad avocaṃ. Icchāmaham āvuso imasmim dhammavinaye brahmacariyaṃ caritun ti. Evaṃ vutte bhikkhave Uddako Rāmaputto maṃ etad avoca : Viharatāyasmā, tādiso ayaṃ dhammo yathā viññū puriso nacirasseva sakaṃ ācariyakam

sayam abhiññā sacchikatvā upasampajja vihareyyāti. So kho ahaṃ bhikkhave nacirasseva khippameva taṃ dhammaṃ pariyāpunim. So kho ahaṃ bhikkhave tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādaṇ ca vadāmi theravādaṇ ca jānāmi passāmiti ca patijānāmi ahaṇ ca eva aññe ca. Tassa mayhaṃ bhikkhave etad ahosi : Na kho Rāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena : sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi, addhā Rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsisīti. Atha khvāhaṃ bhikkhave yena Uddako Rāmaputto tena upasaṅkamim, upasaṅkamitvā Uddakam Rāmaputtam etad avocam : Kittāvatā no āvuso Rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesīti. Evaṃ vutte bhikkhave Uddako Rāmaputto nevasaññānāsaññāyatanam pavedesi. Tassa mayham bhikkhave etad ahosi : Na kho Rāmasseva ahosi saddhā mayhaṃ pi atthi saddhā; na kho Rāmasseva ahosi viriyam, mayhaṃ pi atthi viriyam; na kho Rāmasseva ahosi sati, mayhaṃ pi atthi sati; na kho Rāmasseva ahosi samādhi, mayhaṃ pi atthi samādhi; na kho Rāmasseva ahosi paññā, mayhaṃ pi atthi paññā; yaṇ nunāhaṃ yaṃ dhammaṃ Rāmo : sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi tassa dhammassa sacchikiriyāya padaheyyanti. So kho ahaṃ bhikkhave nacirasseva khippameva taṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja vihasim. Atha khvāhaṃ bhikkhave yena Uddako Rāmaputto tena upasaṅkamim, upasaṅkamitvā Uddakan Rāmaputtam etad avocam : Ettavatā kho āvuso Rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesiti. Ettāvatā kho āvuso Rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesiti. Aham pi kho āvuso ettavatā imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmīti. Lābhā no āvuso, suladdham no āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacārim passāma. Iti yaṃ dhammaṃ Rāmo sayam abhiññā sacchikatvā passāma. Iti yaṃ dhammaṃ Rāmo sayam abhiññā sacchikatvā upasampajja pavedesi taṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi taṃ dhammaṃ Rāmo sayam abhiññā sacchikatvā upasampajja pavedesi. Iti yaṃ dhammaṃ Rāmo aññāsi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi, taṃ dhammaṃ Rāmo aññāsi. Iti yādiso Rāmo ahosi tādiso tuvaṃ yādiso tuvaṃ tādiso Rāmo ahosi. Ehi dāni āvuso, tvaṃ imaṃ ganaṃ pāriharāti. Iti kho bhikkhave Uddako Rāmaputto sabrahmacāri me samāno ācariyatṭhāne ca maṃ thapesi ulārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ bhikkhave etad ahosi : Nāyaṃ dhammo nibbidāya navirāgāya na nirodhāya na upamāya na abhiññāya na

sambodhāya na nibbānāya samvattati, yāvad eva nevasaññānāsaññāyatanūpattiyāti. So kho ahaṃ bhikkhave taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijjapakkamim.

So kho ahaṃ bhikkhave kimkusalagavesī anuttaraṃ santi varapadaṃ pariyesaṃāno Magadhesu anupubbena cārikaṃ caramāno yena Uruvelā senānigāmo tadavasariṃ. Tattha addasaṃ ramaṇiyaṃ bhūmibhāgaṃ pā sādikaṃ ca vanasaṇḍaṃ nadiṃ ca sandantiṃ setakaṃ sūpatitthaṃ ramaṇiyaṃ, samanta ca gocara gāmaṃ tassa mayhaṃ bhikkhave etad ahosi: Ramaṇiyo vata bho bhūmibhāge pāsādiko ca vanasaṇḍo, nadī ca sandati setakā sūpatitthā ramaṇiyā samanta ca gocara gāmo; alaṃ vata idaṃ kulaputtassa padhānatthikassa padhānāyati. So kho ahaṃ bhikkhave tattheva nisīdim : alaṃ idaṃ padhānāyati.

8. Api ssu maṃ Aggivessana tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā : Seyyathā pi Aggivessana allam kaṭṭhaṃ sasnehaṃ uduke nikkhattaṃ, atha puriso āgaccheyya uttarāraṇiṃ ādāya: aggim abhinibbattessāmi, tejo pātukarissāmīti. Taṃ kim maññasi Aggivessana : api nu so puriso amum allam kaṭṭhaṃ sasnehaṃ uduke nikkhattaṃ uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya tejo pātukareyyāti. No hi idaṃ bho Gotama, taṃ kissa hetu : adum hi bho Gotama allam kaṭṭhaṃ sasnehaṃ taṃ ca pana uduke nikkhattaṃ, yāvad eva ca pana so puriso kilamathassa vighātāssa bhāgi assāti. Evam eva kho Aggivessana ye hi keci samaṇā vā brāhmaṇā vā kā yena ca eva kāmehi avūpakaṭṭhā viharanti, yo ca nesam kāmesu kā macchando kāmasneho kāmamucchā kāmapiṇṇāsa kāmapiṇṇāsa so ca ajjhattaṃ na suppaḥiṇo hoti na suppaḥiṇo hoti na suppaṭippassaddho, opakkamika cepite bhonto samaṇābrahmaṇā dhukkhaṃ tippā kaṭukā vedanā vediyanti abhabbā vate nāṇāya dassanāya anuttarāya sambodhāya, no cepi te bhonto samaṇābrahmaṇā opakkamika dukkhaṃ tippā kaṭukā vedanā vediyanti abhabbā vate nāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ Aggivessana paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

9. Aparā pi kho maṃ Aggivessana dutiyā upamā paṭibhāsi anacchariyā pubba assutapubbā: Seyyathā pi Aggivessana allam kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhattaṃ, atha puriso āgaccheyya uttarāraṇiṃ ādāya: aggim abhinibbattessāmi, tejo pātukarissāmīti. Taṃ kim maññasi Aggivessana: api nu so puriso amum allam kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhattaṃ uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyāti. No hi idaṃ bho Gotama, taṃ kissa

hetu: adum hi bho Gotama allam kattham sasneham, kiñcāpi ārakā udakā thale nikkhittam, yāvad eva ca pana so puriso kilamathassa vighātassa bhāgi assāti. Evam eva kho Aggivessana ye hi keci samanā vā brāhmaṇā vā kāyena ca eva kāmehi avūpakatthā viharanti, yo ca nesam kāmesu kāmacchando kāmasneho kāmamucchā kāma-pipāsā kāmaparilāho so ca ajjhattam na suppahīno hoti na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tippā kaṭukā vedanā vediyanti abhabbā va te nāṇāya dassanāya anuttarāya sambodhāya, no cepi te bhonto samaṇabrāhmaṇa opakkamikā dukkhā tippā kaṭukā vedanā vediyanti abhabbā vate nāṇāya dassanāya anuttarāya sambodhāya. Ayam kho maṃ Aggivessana dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

10. Aparākho maṃ Aggivessana tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathā pi Aggivessana sukkham kattham kolāpaṃ ārakā udakā thale nikkhittam, atha puriso āgaccheyya uttarāraṇiṃ ādāya: aggiṃ abhinibbattessāmi, tejo pātukarissāmi. Tam kim maññasi Aggivessana : api nu so puriso amum sukkham kattham kolāpaṃ ārakā udakā thale nikkhittam uttarāraṇiṃ ādāya abimanthento aggiṃ abhinibbatteyya, tejo pātukareyyāti. Evam bho Gotama, tam kissa hetu : adum hi bho Gotama sukkham kattham kolāpaṃ taṃ ca pana ārakā udakā thale nikkhittan ti. Evam eva kho Aggivessana ye hi keci samanā vā brāhmaṇā vā kāyena ca eva kāmehi vūpakatthā viharanti, yo ca nesam kāmesu kāmacchando kāmasneho kāmamucchā kāmapiṇāsā kāmāparilāho so ca ajjhattam suppahīno hoti suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tippā kaṭukā vedanā vediyanti bhabbā vā te nāṇāya dassanāya anuttarāya sambodhāya no cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti bhabbā vā te nāṇāya dassa-nāya anuttarāya sambodhāya. Ayam kho maṃ Aggivessana tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Imā kho maṃ Aggivessana tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

11. Tassa mayham Aggivessana etad ahosi : yan nunāham dantehi dantam ādāya jivhaya tālum āhacca cetasā cittaṃ abhiniggaṇheyyam abhinippīleyyam abhisantāpeyyan ti. So kho aham Aggivessana dantehi dantamādāya jivhāya tātum āhacca cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi. Tassa mayham Aggivessana dantehi dantamādāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti. Seyyathā pi Aggivessana balavā puriso dubbalataram purisaṃ sīse vā gahetvā

khandhe vā gahetvā abhiniggaṇṇheyya abhinippīleyya abhisantāpeyya, evam eva kho me Aggivessana dantehi dantam ādāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇṇhato abhinippīlayato abhisantāpayato kaccehi sedā muccanti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallīnaṃ upatṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho tena eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

12. Tassa mayhaṃ Aggivessana etad ahosi : yaṃ nūnāhaṃ appānakam jhānaṃ jhāyeyyanti. So kho ahaṃ Aggivessana mukhato ca nāsato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Seyyathā pi nāma kammāragaggariyā dhammānāya adhimatto saddo hoti, evam eva kho me Aggivessana mukhato ca nāsato ca assāsapassāsesu uparuddhesu kannasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallīnaṃ upatṭhitā sati asammuttā, saraddho ca pana me kāyo hoti appatippassaddho tena eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

13. Tassa mayhaṃ Aggivessana etad ahosi : yaṃ nūnāhaṃ appānakam yeva jhānaṃ jhāyeyyan ti. So kho ahaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhāmaṃ ūhananti. Seyyathā pi Aggivessana balavā puriso dalhena varattakhaṇḍena sīse sīsavethaṃ dadeyya, evam eva kho me Aggivessana mukhato ca nāsato ca kaṇṇato assāsapassāsesu uparuddhesu adhimattā vātā muddhāmaṃ ūhananti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallīnaṃ upatṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho tena eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

14. Tassa mayhaṃ Aggivessana etad ahosi : yaṃ nūnāhaṃ appānakam yeva jhānaṃ jhāyeyyan ti. So kho ahaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca kaṇṇate assāsapassāsesu uparuddhesu

adhimattā sīse sisavedanā honti vātā kucchiṃ parikantanti. Seyyathā pi Aggivessana dakkho goghātakō vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya, evam eva kho me Aggivessana adhimattā vātā kucchiṃ parikantanti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho tena eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

15. Tassa mayhaṃ Aggivessana etad ahosi : yaṃ nūnāhaṃ apānakam yeva jhānaṃ jhāyeyyanti. So kho ahaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kayasmim dāho hoti. Seyyathā pi Aggivessana dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ, evam eva kho me Aggivessano mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho tena eva dukkhappadhānena padhānābhitunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati. Api ssu maṃ Aggivessana devatā disvā evam āhaṃsu : kālakato samaṇo Gotamo ti. Etaccā devatā evam āhaṃsū : na kālakato samaṇo Gotamo, api ca kālaṃ karotiti. Ekaccā devatā evam āhaṃsū : na kālakato samaṇo Gotamo na pi kālaṃ karoti, araham samaṇo Gotamo, vihāro tv' eva so arahato evarū po hotiti.

16. Tassa mayhaṃ Aggivessana etad ahosi : yaṃ nūnā haṃ sabbaso āhārupacchedāya paṭipajjeyyan ti. Atha kho maṃ Aggivessana devatā upasankamitvā etad avocuṃ : Mā kho maṃ tvaṃ mārisa sabbaso āhārupacchedāya paṭipajji, sace kho tvaṃ mārisa sabbaso āhārupacchedā ya paṭipajjissasi tassa te mayhaṃ dibbaṃ ojaṃ loma pūpehi ajjhoharissā ma, tāya tvaṃ yāpessasiti. Tassa mayhaṃ Aggivessana etad ahosi: Ahañ ca eva kho pana sabbaso ajaddhukaṃ paṭijāneyyūṃ imā ca me devatā dibbaṃ ojaṃ lomakūpehi ajjhohareyyūṃ tāya cāhaṃ yāpeyyaṃ taṃ mama assa musā ti. So kho ahaṃ Aggivessana tā devatā paccā cikkhāmi, halan ti vadāmi.

17. Tassa mayhaṃ Aggivessana etad ahosi : yaṃ nūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ pasataṃ pasataṃ yadi vā muggayūsaṃ yadi vā kulatthayusaṃ yadi vā kaḷāyayusaṃ yadi vā hareṇukayūsanti. So

kho ahaṃ Aggivessana thokaṃ thokaṃ āhāraṃ āhāresim pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kuḷāttayaūsaṃ yadi vā hareṇukayusaṃ. Tassa mayhaṃ Aggivessana thokaṃ thokaṃ āhāraṃ āhārayota pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kuḷāttayaūsaṃ yadi vā kaḷāyayaūsaṃ yadi vā hareṇukayūsaṃ, adhimattakasi-mānaṃ patto kāyo hoti. Seyyathā pi nāma āsitikapabbani vā kālāpabhāni vā evaṃ evassu me aṅgapaccaṅgāni bhavanti tāyeva appāhāratāya, seyyathā pi nāma oṭṭhapadaṃ evaṃ eva ssu me ānisadaṃ hoti tāyeva appāhāratāya, seyyathā pi nāma vaṭṭanāvalī evaṃ eva ssu me piṭṭhikantako unnatāvanato hotitāyeva appāhāratāya, seyyathā pi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti evaṃ eva ssu me phāsuliyo oluggaviluggā bhavanti tāyeva appāhāratāya, seyyathā pi nāma gambhire udapāne udakatārakā gambhīragatā okkhayikā dissanti evaṃ eva ssu me akkhikūpesu akkhītārakā gambhīragatā okkhāyikā dissanti tāyeva appāhāratāya, seyyathā pi nāma tittakālābu āmakacchinno vātātapena sampulito hoti sammitato evaṃ eva ssu me sīsacchavi sampuṭitā hoti sammilātā tāyeva appāhāratāya. So kho ahaṃ Aggivessana : udaracchaviṃ parimasis-sāmiti piṭṭhikaṇṭakaṃ yeva parigaṇhāmi, piṭṭhikaṇṭakaṃ parimasis-sāmiti udaracchaviṃ yeva parigaṇhāmi. Yāva ssu me Aggivessana udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tāyeva appāhāratāya. So kho ahaṃ Aggivessana: vaccaṃ vā muttaṃ vā karissāmiti tattheva avakujjo papatāmi tāyeva appāhāratāya. So kho ahaṃ Aggivessana imam eva kāyam assāsento paṇinā gattāni anomajjāmi. Tassa mayhaṃ Aggivessana paṇinā gattāni anomajjato pūtimūlāni lomāni kāyasmā papatanti tāyeva appāhāratāya. Api ssu maṃ Aggivessana manussā disvā evaṃ āhaṃsu : kāḷo samaṇo Gotamo ti. Ekacca manussā evaṃ āhaṃsu : na kāḷo samaṇo Gotamo sāmo samaṇo Gotamo ti. Ekacce manussā evaṃ āhaṃsu : na kāḷo samaṇo Gotamo na pisāmo manguracchavi samaṇo Gotamo ti. Yāva ssu me Aggivessanatāva parisuddho chavivaṇṇo pariyodāta upahato hoti tāyeva appāhāratāya.

18. Tassa mayhaṃ Aggivessana etad ahosi : ye kho keci atītaṃ addhānaṃ samaṇā vā brahmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vedayimṃsu, etāvaparamaṃ na y tito bhiyyo; ye pi hi keci anāgataṃ addhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vedayissanti, etāvaparamaṃ na y ito bhiyyo; ye pi hi keci etarahi samaṇā vā brahmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti, etāvaparamaṃ na y ito bhiyyo. Na kho paṇāhaṃ imāya kaṭu kāya dukkarakārikāya adhigacchāmi

uttariṃ manussadhammā alamariyaññānadassanavīsesaṃ, sīyā nu kho añño maggo bodh-āyāti. Tassa mayhaṃ Aggivessana etad ahoṣi. Abhiññā nāmi kho pañāhaṃ pitu sakka ssa kammante sitāya jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharitā, sīyā nu kho eso maggo bodhāyāti. Tassa mayhaṃ Aggivessana satānusāri viññānaṃ ahoṣi eso va maggo bodhāyāti. Tassa mayhaṃ Aggivessana etad ahoṣi : Kin nu kho ahaṃ tassa sukhassa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi. Tassa mayhaṃ Aggivessana etad ahoṣi: Na kho ahaṃ tassa sukhassa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi.

19. Tassa mayhaṃ Aggivessana etad ahoṣi: Na kho taṃ sukkaṃ sukhaṃ adhigantaṃ evaṃ adhimattakasimānaṃ patta kāyena, yaṃ nū nāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsanti. So kho ahaṃ Aggivessana oḷārikaṃ āhāraṃ aharesim odanakummāsaṃ. Tena kho pana maṃ Aggivessana samayena pañca bhikkhū paccupaṭṭhita honti : yaṃ no samaṇo Gotamo dhammaṃ adhigamissati taṃ no ārocessati. Yato kho ahaṃ Aggivessana oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ, atha me te pañca bhikkhū nibbijjapakkamimsu: bāhuliko samaṇo Gotamo padhānavibbhanto āvatto bāhullāyāti.

20. So kho ahaṃ Aggivessana oḷārikaṃ āhāraṃ āhāretvā balaṃ gahetvā vivicceva kāmehi vivicceva akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja vihasim. Evarūpā pi kho me Aggivessana uppanna sukha vedanā cittaṃ na pariyādāya tiṭṭhati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihasim. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Pītiyā ca virāgā upakkhako ca vihasim sato ca sampajāno, sukhānca kāyena paṭisaṃvedesim yaṃ taṃ ariyā ācikkhanti : upekkhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja vihasim. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Sukhassa ca pahānā dukkhassa ca pahānā pubbe vā somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsatipāri suddim catutthaṃ jhānaṃ upasampajja vihasim. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

21. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite ānejjappatte pubbenivāsānussatiññāya cittaṃ abhininnāmesim. So anekavihiṭaṃ pubbenivāsaṃ

anussarāmi, seyyathidaṃ : ekam pi jātiṃ dve pi jātiyo tisso jātiyo catasso pi jātiyo pañca pi jātiyo daso pi jātiyo visatim pi jātiyo tiṃsaṃ pi jātiyo cattārīsampi jātiyo paññāsaṃ pi jātiyo jātisatam pi jātisahassam pi jūtisatasahassam pi, aneke pi samvaṭṭakappe aneke pi vivaṭṭakappe aneke pi samvaṭṭavivaṭṭakappe; amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃ sukhadukkhapati samvedī evamāyupariyanto, so tato cuto amutra uppādiṃ tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃ sukhadukkhapatisamvedī evamāyupariyanto, so tato cuto idhupapanno ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me Aggivessana rattiyaṃ paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā vijjāuppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

22. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane viga-tūpakkilese mudubhūte kammaniye ṭhite ānejjappatte sattānaṃ cutū papātaññāya cittaṃ abhininnāmesim. So dibbena cakkhunā visuddhena atikkanta mānusakena satte passāmi cavamāne upapajja-māne, hīne pa-ṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajā-nāmi: ime vata bhonto sattā kāyaduccaritena samannāgatā vacī duccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upav-ādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannā gatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā ti. Iti dibbena cakkhunā visuddhena atikkanta mānusakena satte passāmi cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi. Ayaṃ kho me Aggivessana rattiyaṃ majjhime yāme dutiyaṃ vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

23. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane viga-tūpakkilese mudubhūte kammaniye ṭhite ānejjappatte āsavānaṃ khaya-ññāya cittaṃ abhininnāmesim. So : idaṃ dukkhaṃ ti yathābhūtaṃ abbaññāsim, ayaṃ dukkhasamudayo ti yathābhūtaṃ abbaññāsim, ayaṃ dukkhanirodho ti yathābhūtaṃ abbaññāsim; ime āsavā ti yathābhūtaṃ abbaññāsim ayaṃ āsava samudayo ti yathābhūtaṃ

abbhaññāsīm, ayam āsavanirodho ti yathābhūtaṃ abbhaññāsīm, ayam āsavanirodha-gāminī paṭipadā ti yathābhūtaṃ abbhaññāsīm. Tassa me evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccittha, bhavāsavā pi cittaṃ vimuccittha, avijjāsavā pi cittaṃ vimuccittha, vimuttasmiṃ vimuttaṃ iti nāṇaṃ ahosi : khīṇajāti vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti abbhaññāsīm. Ayam kho me Aggivessana rattiyaṃ pacchime yāme tatiyaṃ vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihatō āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

24. Abhijānāmi kho panāhaṃ Aggivessana anekasatāya parisāya dhammaṃ desetā, api ssu maṃ ekameko evaṃ maññati : mameva ārabha samaṇo Gotama dhammaṃ desesīti. Na kho pana etaṃ Aggivessana evaṃ datṭhabbaṃ, yāvad eva viññāpanatthāya Tathāgato paresaṃ dhammaṃ deseti. So kho ahaṃ Aggivessana tassā yeva kathāya pariyosāne tasmīṃ yeva purimasmiṃ samādhinimutte ajjhataṃ eva cittaṃ saṅghapemi sannisādemi ekodikaromi samādahāmi, yena sudaṃ niccakappaṃ niccakappaṃ viharāmiti. Okappaniyaṃ etaṃ bho Gotamassa yathā taṃ arahato sammāsambuddhassa. Abhijānāti pana bhavaṃ Gotama divā supitā ti. Abhijānāmi ahaṃ Aggivessana gimhānaṃ pacchime māse pacchābhataṃ piṇḍapātapatikkanto catuggunā saṅghātiṃ paññāpetvā dakkhiṇena passena sato sampajāno niddaṃ okkamitā ti. Etaṃ kho bho Gotama eke samaṇabrahmaṇā sammohavihārasmiṃ vadantīti. Na kho Aggivessana ettāvatā sammūlho vā hoti asammūlho vā. Api ca Aggivessana yathā sammūlho ca hoti asammūlho ca, taṃ suṇāhi sādhu kaṃ manasikarohi, bhasissāmiti. Evaṃ bho ti kho Sacako Nigaṇṭhaputto Bhagavato paccassosi. Bhagavā etad avoca :

25. Yassa kassaci Aggivessana ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatīti jātijarāmarañiyā appahīnā, tam ahaṃ sammūlho ti vadāmi. Āsavaṃ hi Aggivessana appahānā sammūlho hoti. Yassa kassaci Aggivessana ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatīti jātijarāmarañiyā pahīnā, tam ahaṃ asammūlho ti vadāmi. Āsavānaṃ hi Aggivessana pahānā asammūlho hoti. Tathāgatassa kho Aggivessana ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatīti jātijarāmarañiyā pahīnā ucchinna-mūlā tālavatthukatā anabhāvakatā āyatīti anuppādadhammā. Seyyathā pi Aggivessana tālo matthakācchinno abhabbo puna virūhiyā, evaṃ eva kho Aggivessana Tathāgatassa ye āsavā saṅkilesikā ponobhavikā

sadarā dukkhavipākā āyatim jātijarāmarañiyā pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā ti.

26. Evaṃ vutte Saccako Nigaṇṭhaputto Bhagavantam etad avoca :
Acchariyam bho Gotamo, abbhutam bho Gotama, yāvañ ca idaṃ bhoto
Gotamassa evaṃ āsajja āsajja vuccamānassa upanītehi vacanapathehi
samudācariyamānassa chavivaṇṇo ca eva pariyodāyāti mukhavaṇṇo
ca vippasīdati, yathā taṃ arahate sammāsambuddhassa. Abhijānām ahaṃ
bho Gotama Pūraṇaṃ Kassapaṃ vādena vādaṃ samārabhitā, so pi
mayā vādena vādaṃ samāraddho aññena aññaṃ paṭicari, bahiddhā
kathaṃ apanāmesi, kopaṇ ca dosaṇ ca appacayaṇ ca pātvākāsi.
Bhoto pana Gotamassa evaṃ āsajja āsajja vuccamānassa upanītehi
vacanapathehi samudācariya mānassa chavivaṇṇo ca eva pariyodā-
yāti mukhavaṇṇo ca vippasīdati, yathā taṃ arahato sammāsam-
buddhassa. Abhijānām ahaṃ bho Gotama Makkhalim Gosālam—
Ajitam Kesakambalam—Pakuddham Kaccāyanam—Saṇjayaṃ
Belatṭhaputtam—Nigaṇṭham Nāthaputtam vādena vādaṃ samāra-
bhitā, so pi mayā vādena vādaṃ samāraddho aññena aññaṃ paṭicari,
bahiddhā kathaṃ apanāmesi, kopaṇ ca dosaṇ ca appaccayaṇ ca pā-
tvākāsi. Bhoto pana Gotamassa evaṃ āsajja āsajja vuccamānassa upanī-
tehi vacanapathehi samudācariyamānassa chavivaṇṇo ca eva pariyodā-
yāti mukhavaṇṇo ca vippasīdati, yathā taṃ arahato sammāsambuddhassa.
Handa ca dāni mayaṃ bho Gotama gacchāma, bahu-kiccā mayaṃ
bahukaraṇīyā ti. Yassa dāni tvaṃ Aggivessana kālam maññasīti.

Atha kho Saccako Nigaṇṭhaputto Bhagavato bhāsitaṃ abhinan-
ditvā anumoditvā utthāya āsanā pakkāmiti.

Mahāsaccaka-Suttaṃ niṭṭhitam

UPĀLI SUTTA

(Majjhima Nikāya)

1. Evaṃ me sutam. Ekaṃ samayaṃ Bhagavā Nālandāyaṃ
viharati Pāvārikambavane. Tena kho pana samayena Nigaṇṭho
Nātaputto Nālandāyaṃ paṭivasati mahatiyā nigaṇṭhapaṇisāya saddhim.
Atha kho Dīghatapassī Nigaṇṭho Nālandā yaṃ piṇḍayā caritvā pacc-
hābhataṃ piṇḍapāta paṭikkanto yena Pāvārikambavanam yena Bhagavā
tena upasaṅkami, upasaṅkamitvā Bhagavatā saddhim sammodi,
sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ atthāsi.
Ekamantaṃ tthitaṃ kho Dīghatapassim Nigaṇṭham Bhagavā etad
avoca; Saṃvijjante kho Tapassi āsānāni, sace ākaṅkhasi nisīdāti. Evaṃ

vutte Dīghatapassī Nigaṇṭho aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Dīghatapassim Nigaṇṭhaṃ Bhagavā etad avoca:

2. Kati pana Tapassi Nigaṇṭho Nātaputto kammāni paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā ti. Na kho āvuso Gotama āciṇṇaṃ Nigaṇṭhassa Nātaputtassa kammaṃ kammanti paññāpetum, daṇḍaṃ daṇḍaṃ ti kho āvuso Gotama āciṇṇaṃ Nigaṇṭhassa Nātaputtassa paññāpetun ti. Kati pana Tapassī Nigaṇṭho Nātaputto daṇḍāni paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā ti. Tiṇi kho āvuso Gotamo Nigaṇṭho Nātaputto daṇḍāni paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, seyyathidaṃ kāyadaṇḍaṃ vacidaṇḍaṃ manodaṇḍaṃ ti. Kiṃ pana Tapassi aññadeva kāyadaṇḍaṃ aññaṃ vacidaṇḍaṃ aññaṃ manodaṇḍaṃ ti. Aññadeva āvuso Gotama kāyadaṇḍaṃ aññaṃ vacidaṇḍaṃ aññaṃ manodaṇḍaṃ ti. Imesaṃ pana Tapassī tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ daṇḍaṃ Nigaṇṭho Nātaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, yadi vā kāyadaṇḍaṃ yadi vā vacidaṇḍaṃ yadi vā manodaṇḍaṃ ti. Imesaṃ kho āvuso Gotama tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ kāyadaṇḍaṃ Nigaṇṭho Nātaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā vacidaṇḍaṃ no tathā manodaṇḍaṃ ti. Kāyadaṇḍaṃ ti Tapassi vadesi. Kāyadaṇḍaṃ ti āvuso Gotama vadāmi. Kāyadaṇḍaṃ ti Tapassi vadesi—Kāyadaṇḍaṃ ti āvuso Gotama vadāmiti. Itiha Bhagavā Dīghatapassim Nigaṇṭhaṃ imasmim kathā-vatthusmim yāvatatīyakam patitṭhāpesi.

3. Evaṃ vutte Dīghatapassī Nigaṇṭho Bhagavantaṃ etad avoda : Tvam pana āvuso Gotama kati daṇḍāni paññāpesi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā ti. No kho Tapassi āciṇṇaṃ Tathāgatassa daṇḍaṃ daṇḍaṃ ti paññāpetam, kammaṃ kamman ti kho Tapassi āciṇṇaṃ Tathāgatassa paññāpetun ti. Tvam pana āvuso Gotama kati kammāni paññāpesi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā ti. Tiṇi kho aham Tapassi kammāni paññāpemi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, seyyathidaṃ kāyakammaṃ vacīkammaṃ manokamman ti. Kiṃ pana āvuso Gotama aññadeva kāyakammaṃ aññaṃ vacīkammaṃ aññaṃ manokamman ti. Aññadeva Tapassi kāyakammaṃ aññaṃ vacīkammaṃ aññaṃ manokamman ti. Imesaṃ pana āvuso Gotama tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ kammaṃ mahāsāvajjatarāṃ paññāpesi pāpassa kammaṃ kiriyāya pāpassa

kammassa pavattiyā, yadi vā kāyakammam yadi vā vacikammam yadi vā manokamman ti. Imesam kho aham Tapassi tinham kammānam evam pativibhattānam evam pativisitthānam manokammam mahāsāvajjataram paññāpemi pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā kāyakammam no tathā vacikamman ti. Manokamman ti āvuso Gotama vadesi. Manokamman ti Tapassi vadāmi—pe—. Manokamman ti āvuso Gotama vadesi.—Manokamman ti Tapassi vadāmiti. Itiha Dīghata passī Nigaṇṭho Bhagavantam imasmim kathāvatthusmim yāvatatiyakam patitthāpetvā utthayāsana yena Nigaṇṭho Nātaputto tena upasaṅkami.

4. Tena kho pana samayena Nigaṇṭho Nātaputto mahatiyā mahatiyā ghiparisāya saddhim nisinno hoti bālakiniyā Upālīpamukhāya. Addasā kho Nigaṇṭho Nātaputto Dīghatapassim Nigaṇṭham dūrato vā āgacchantam disvāna Dīghatapassim Nigaṇṭham etad avoca: Handa kuto nu tvam Tapassi āgacchasi divā divassāti. Ito hi kho aham bhante āgacchāmi samaṇassa Gotamassa santikā ti. Ahu pana te Tapassi samaṇena Gotamena saddhim kocid eva kathāsallāpo ti. Ahu kho me bhante samaṇena Gotamena saddhim kocid eva kathāsallāpo ti. Yathā katham pana te Tapassi ahu samaṇena Gotamena saddhim kocid eva kathāsallāpo ti. Atha kho Dīghatapassi Nigaṇṭho yāvatako ahosi Bhagavatā saddhim kathāsallāpo tam sabbam Nigaṇṭhassa Nātaputtassa ārocesi. Evam vutte Nigaṇṭho Nātaputto Dīghatapassim Nigaṇṭham etad avoca: Sādhu sādhu Tapassi yathātam sutavata sāvakena samma deva satthu sāsanaṃ ājānantena evam evam Dīghatapassinā Nigaṇṭhena samaṇassa Gotamassa byākatam; kim hi sobhati chavo manodaṇḍo imassa evam olārikassa kāyadaṇḍassa upanidhāya, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidaṇḍo no tathā manodaṇḍo ti.

5. Evam vutte Upālī gahapati Nigaṇṭham Nātaputam etad avoca: Sādhu sādhu bhante. Tapassi, yathā tam sutavatā sāvakena samma deva satthu sāsanaṃ ājānantena evam evam bhadantena Tapassinā samanassa Gotamassa byākatam; kim hi sobhati chavo manodaṇḍo imassa evam olārikassa kāyadaṇḍassa upanidhāya, atha kho kāyadaṇḍo vā mahāsāvajjataro pāpassa kammassa kiriyāyo pāpassa kammassa pavattiyā no tathā vacidaṇḍo no tathā manodaṇḍo. Handa cāham bhante gaccāmi samaṇassa Gotamassa imasmim kathāvatthusmim vadam āropessāmi. Sace me samaṇo Gotama tathā patitthissati yathā bhadantena Tapassinā patitthāpitam, seyyathā pi nāma balavā puriso dīghalomikam elakam lomesu gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya

evam evāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ ākaḍḍhissāmi samparikaḍḍhissāmi; seyyathā pi nāma balavā soṇḍikākammakaro mahantaṃ soṇḍikākilañjaṃ gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya evam evāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ ākaddhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi; seyyathā pi nāma balavā soṇḍikādhutto vālaṃ kaṇṇe gahetvā odhuneyya niddhuneyya nicchādeyya evam evāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ odhunissāmi niddhunissāmi nicchādessāmi; seyyathā pi nāma kuñjaro satṭhihāyano gambhiraṃ pokkharaniṃ ogahitvā sanadhovikaṃ nāma kīḷitajātaṃ kīḷati evam evāhaṃ samaṇaṃ Gotamaṃ sandhovikaṃ maññe kīḷitajātaṃ kīḷissāmi. Handa cāhaṃ bhante gacchāmi samaṇassa Gotamassa imasmimṃ kathāvatthusmimṃ vādaṃ āropessāmiti. Gaccha tvaṃ gahapati samaṇassa Gotamassa imasmimṃ kathāvatthusmimṃ vādaṃ āropehi; ahaṃ vā hi gahapati samaṇassa Gotamassa vādaṃ āropeyyaṃ Dīghatapassī vā Nigaṇṭho tvaṃ vā ti.

6. Evaṃ vutte Dīghatapassī Nigaṇṭho Nigaṇṭhaṃ Nātaputtaṃ etad avoca: Na kho metaṃ bhante ruccati yaṃ Upāli gahapati samaṇassa Gotamassa vādaṃ āropeyya; samaṇo hi bhante Gotamo māyāvi, āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭetiti. Atṭhānaṃ kho etaṃ Tapassī anavakāso yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagaccheyya, ṭhānañ ca kho etaṃ vijjati yaṃ samaṇo Gotamo Upālissa gahapatissa sāvakattaṃ upagacceyya. Gaccha tvaṃ gahapati samaṇassa Gotamassa imasmimṃ kathāvatthusmimṃ vādaṃ āropehi; ahaṃ vā hi gahapati samaṇassa Gotamassa vādaṃ āropeyyaṃ Dīghatapassī vā Nigaṇṭho tvaṃ vā ti.

7. Evaṃ bhante ti kho Upāli gahapati Nigaṇṭhassa Nātaputtassa patissutvā utṭhāy āsanā Nigaṇṭhassa Nātaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena Pāvārikambavanam yena Bhagavā tena upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Upāli gahapati Bhagavantaṃ etad evoca: Āgāmā nu khvidha bhante Dīghatapassī Nigaṇṭho ti. Āgāmā khvidha gahapati Dīghatapassī Nigaṇṭho ti. Ahu pana te bhante Dīghatapassinā Nigaṇṭhena saddhiṃ kocid eva kathāsallāpo ti. Ahu kho me gahapati Dīghatapassinā Nigaṇṭhena saddhiṃ kocid eva kathāsallāpo ti. Yatthākaṃ pana te bhante ahu Dīghatapassinā Nigaṇṭhena saddhiṃ kocid eva kathāsallāpo ti. Atho kho Bhagavā yāvatako ahosi Dīghatapassinā Nigaṇṭhena saddhiṃ kathāsallāpo taṃ sabbaṃ Upālissa gahapatissa ārocesi. Evaṃ vutte Upāli gahapati Bhagavantaṃ etad avoca: Sādhu sādhu bhante Tapassī, yathā taṃ sutavatā sāvakena sammad eva satthu

sāsanam ājānantena evam evam Dīghatapassinā Nigaṇṭhena Bhagavato byākatam, kiṃ hi sobhati chavo manodaṇḍo imassa evam olārikassa kāyadaṇḍassa upanidhāya, atho kho kāyadaṇḍo vā mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo no tathā manodaṇḍo ti. Sace kho tvam gahapati sace patitṭhāya manteyyāsi siyā no ettha kathāsallāpo ti. Sace aham bhante patitṭhāya mantessāmi, hotu no ettha kathāsallāpo ti.

8. Tam kim maññasi gahapati: idha assa Nigaṇṭho ābādhiko dukkhito bālhagilāno sītodakapaṭikkhitto uṇhodakapaṭisevī, so sītodakam alabhamāno kālam kareyya. Imassa pana gahapati Nigaṇṭho Nātaputto kattupapattim paññāpetīti. Atthi bhante Manosattā nāma devā, tattha so upapajjati, tam kissa hetu: asu hi bhante manopaṭibaddho kālam karotīti. Gahapati gahapati, manasikaritvā kho gahapati byākarohi, na kho te sandhiyati purimena vā paccimam paccimena vā purimam. Bhāsītā kho pana te gahapati esā vācā: sace aham bhante patitṭhāya mantessāmi, hotu no ettha kathāsallāpo ti. Kiñcāpi bhante Bhagavā evam āha, atha kho kāyadaṇḍo vā mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo no tathā manodaṇḍo ti. Tam kim maññasi gahapati: idam assa Nigaṇṭho cā tuyāmasamvarasamvuto sabbavārivārito sabbavāriyuto sabbavā-ridhuto sabbāvāriphuto, so abhikkamanto paṭikkamanto bahū khuddake pāṇe saṅghatam āpādeti. Imassa pana gahapati Nigaṇṭho Nātaputto kam vipākam paññāpetīti. Asañcetanikam bhante Nigaṇṭho Nātaputto no mahāsāvajjam paññāpetīti. Sace pana gahapati cetetīti. Mahāsāvajjam bhante hotīti Cetanam pana gahapati Nigaṇṭho Nātaputto kismim paññā-petīti. Manodaṇḍasmim bhante ti. Gahapati gahapati, manasikaritvā kho gahapati byākarohi, na kho te sandhiyati purimena vā pacchimam pacchimena vā purimam. Bhāsītā kho pana te gahapati esā vācā: sace aham bhante patitṭhāya mantessām, hotu no ettha kathā-sallā po ti. Kiñcāpi bhante Bhagavā evam āha, atha kho kāyadaṇḍo vā mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā no tathā vacīdaṇḍo no tathā manodaṇḍo ti.

9. Tam kim maññasi gahapati: ayam Nālandā iddhā ca eva phītā ca, bahujanā ākiṇṇamanussā ti. Evam bhante, ayam Nālandā iddhā ca eva phītā ca, bahujanā ākiṇṇamanussā ti. Tam kim maññasi gahapati: idha puriso āgaccheyya ukkhittāsiko, so evam vadeyya: Aham yāvatikā imissā Nālandāya pānā te ekena khaṇena ekena muhuttana ekamaṃsakhalam ekamaṃsapuñjam karissāmiti. Tam kim maññasi gahapati: pahoti nu kho so puriso yāvatikā imissā Nālandāya pānā

te ekena khaṇena ekena muhuttana eka maṃsa khalaṃ ekamaṃsapuñjaṃ kātun ti. Dasa pi bhante purisā vīsatiṃ pi purisā tiṃsam pi purisā cattarīsam pi purisā paññasam pi purisā na ppahonti yāvatikā imisā Nālandāya pānā te ekena khaṇena ekena muhuttana ekamaṃsakhalaṃ ekamaṃsa puñjaṃ katuṃ, kiṃ hi sobhati eko chavo puriso ti. Taṃ kim maññasi gahapati : iddhāgaccheyya samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto so evaṃ vadeyya : Ahaṃ imaṃ Nālandaṃ ekena manopadosena bhasmaṃ karissāmiti. Taṃ kim maññasi gahapati : pahoti nu kho so samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto imaṃ Nālandaṃ ekena manopadosena bhasmaṃ kātun ti. Dasa pi bhante Nālandā vīsatiṃ pi Nālandā tiṃsam pi Nālandā cattarīsam pi Nālandā paññasam pi Nālandā pahoti so samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto ekena manopadosena bhasmaṃ kātuṃ, kiṃ hi sobhati ekā chavā Nālandā ti. Gahapati gahapati, manasikaritvā kho gahapati byākarohi, na kho te sandhīyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Bhāsitaṃ kho pana te gathapati esā vācā: sace ahaṃ bhante patitthāya mantessāmi, hotu no ettha kathāsallāpo ti. Kiñcāpi bhante Bhagavā evaṃ āha, atha kho kāyadaṇḍo vā mahāsāvajjataro pāpassa kammaṣa kiriyāya pāpassa kammaṣa pavattiyā, no tathā vacīdaṇḍo no tathā manodaṇḍo ti. Taṃ kim maññasi gahapati : sutante : Daṇḍakā raññaṃ Kāliṅgāraññaṃ Mejjhāraññaṃ Mātāṅgāraññaṃ araññaṃ araññabhūtan ti. Evaṃ bhante, sutam me: Daṇḍakāraññaṃ Kāliṅgāraññaṃ Mejjhāraññaṃ Mātāṅgāraññaṃ araññaṃ araññabhutan ti. Taṃ kim maññasi gahapati : kinti te sutam kena taṃ Daṇḍakāraññaṃ Kāliṅgā raññaṃ Mejjhāraññaṃ Mātāṅgāraññaṃ araññaṃ araññabhūtan ti. Sutam metam bhante : isīnam manopadosena taṃ Daṇḍakāraññaṃ Kā liṅgāraññaṃ Mejjhāraññaṃ Mātāṅgāraññaṃ araññaṃ araññabhūtan ti. Gahapati gahapati, manasikaritvā kho gahapati byākarohi, na kho te sandhīyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Bhāsitaṃ kho panate gahapati esā vācā: sace ahaṃ bhante patitthāya mantessāmi, hotu no ettha kathā-sallāpoti.

10. Purimena avāhaṃ bhante opammena Bhagavato-attamano abhiraddho, api cāhaṃ imāni Bhagavato vicitrāni pañhāpaṭibhānāni sotukāmo evāhaṃ Bhagavantam paccanikātabbam amaññissam. Abhi-
kkantaṃ bhante, abhikkantaṃ bhante. Seyyathā pi bhante nikujjitaṃ
vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mulhassa vā maggaṃ
ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rup-
āni dakkhintiti, evaṃ evaṃ Bhagavatā anekapariyāyena dhammo pakā
sito. Esāhaṃ bhante Bhagavantam saranam gacchāmi dhammañ ca

bhikkhusaṅghaṇ ca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge pānupetaṃ saraṇagatan ti.

11. Anuviccekāraṃ kho gahapati karohi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hotiti. Iminā pi ahaṃ bhante Bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ Bhagavā evaṃ āha : Anuviccekāraṃ kho gahapati korohi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hotiti. Maṃ hi bhante aññatitthiyā sāvakaṃ labhitvā kevalakappaṃ Nālandaṃ paṭākaṃ parihareyyuṃ : Upāli amhākaṃ gahapati sāvakattupagato ti. Atha ca pana maṃ Bhagavā evaṃ āha : Anuviccekāraṃ kho gahapati karohi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hotiti. Esāhaṃ bhante dutiyam pi Bhagavantam saraṇaṃ gacchāmi dhammaṇ ca bhikkhu-saṅghaṇ ca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge pānupetaṃ saraṇagatan ti.

12. Dīgharattaṃ kho te gahapati Nigaṇṭhānaṃ opānabhutaṃ kulaṃ. yena nesam upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsiti. Iminā pi ahaṃ bhante Bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ Bhagavā evaṃ āha : Dīgharattaṃ khote gahapati Nigaṇṭhānaṃ opānabhutaṃ kulaṃ, yena nesam upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsiti. Sutaṃ metaṃ bhante : Samaṇo Gotamo evaṃ āha : mayham eva dānaṃ dātabbaṃ na aññesaṃ dānaṃ dātabbaṃ, mayham eva sāvakaṇaṃ dānaṃ dātabbaṃ na aññesaṃ sāvakaṇaṃ dānaṃ dātabbaṃ, mayham eva dinnam mahapphalaṃ na aññesaṃ dinnam mahapphala, mayham eva sāvakaṇaṃ dinnam mahapphalaṃ na aññesaṃ sāvakaṇaṃ dinnam mahapphalaṃ ti. Atha ca pana maṃ Bhagavā nigaṇṭhesu pi dāne samādapeti. Api ca bhante mayam ettha kālaṃ janissāma. Esāhaṃ bhante tatiyam hi Bhagavantam saraṇaṃ gacchāmi dhammaṇ ca bhikkhusaṅghaṇ ca, upāsakaṃ maṃ Bhagavā dhāretu ajjatagge pānupetaṃ saraṇagatan ti.

13. Atha kho Bhagavā Upālissa gahapatissa ānupubbikathaṃ kathesi, seyyathidaṃ dana kathaṃ, silakathaṃ saggakathaṃ kāmānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Yadā Bhagavā aññāsi Upālīṃ gahapatīṃ kallacittaṃ muducittaṃ vinivaraṇacittaṃ udaggacittaṃ pasannacittaṃ athayā buddhānaṃ sāmukkhamsikā dhammadesanā taṃ pakāsesi : dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. Seyyathā pi nāma suddhaṃ vatthaṃ apagata kālakaṃ sammad eva rajanaṃ patigaṇheyyaṃ, evaṃ evaṃ Upālissa gahapatissa tasmiṃ yeva āsane virajaṃ vitamalaṃ dhammacakkhuṃ udapādi : yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. Atha kho Upāli gahapati diṭṭhadhammo pattadhammo veditadhammo pariyo-

gālhadhammo tiṇṇavicikiccho vigatakathamkatho vesārajappatto aparapaccayo satthusāsane Bhagavantam etad avoca : Handa ca dā ni mayam bhante gacchāma, bahukiccā mayam bahukaraṇiyā ti. Yassa dāni tvam gahapati kalam maññasitī.

14. Atha kho Upāli gahapati Bhagavato bhāsitam ahinanditvā anumoditvā utthāyanā Bhagavantam abhivādetvā padakkhiṇam katvā yena sakam nivesanam tena upasankami, upasaṅkamtivā dovārikam āmantesi : Ajjatagge samma dovārika āvarāmi dvāram nigaṇṭhānam nigaṇṭhinam anāvaṭam dvāram Bhagavato bhikkhūnam bhikkhunīnam upāsakānam upāsikānam : sace koci nigaṇṭho āgacchati tam enam tvam evam vadeyyāsi tiṭṭha bhante, mā pavisi, ajjatagge Upāli gahapati samaṇassa Gotamassa sāvakattam upagato, āvaṭam dvāram nigaṇṭhānam nigaṇṭhīnam, anāvaṭam dvāram Bhagavato bhikkhūnam bhikkhūnīnam upāsakānam upāsikānam; sace te bhante piṇḍakena attho ettha eva tiṭṭha, ettha eva āharissantiti. Evam bhante ti kho dovāriko Upālissa gahapatissa paccassosi.

15. Assosi. kho Dīghatapassī Nigaṇṭho : Upāli kira gahapati samaṇassa Gotamassa sāvakattam upagatoti. Atha kho Dīghatapassī Nigaṇṭho yena Nigaṇṭho Nātaputto tena upasaṅkami, upasaṅkamtivā Nigaṇṭham Nātaputtam etad avoca : Sutam metam bhante : Upāli kira gahapati samaṇassa Gotamassa sāvakattam upagato ti. Atthānam kho etam Tapassi anavakāso yam Upāli gahapati samaṇassa Gotamassa sāvakattam upagaccheyya, ṭhānaṃ ca kho etam vijjati yam samaṇo Gotamo Upālissa gahapatissa sāvakattam upagaccheyyāti. Dutiyam pi kho pe tatiyam pi kho Dīghatapassī Nigaṇṭho Nigaṇṭham Nātaputtam etad avoca : Sutam metam bhante : Upāli kira gahapati samaṇassa Gotamassa sāvakattam upagatoti. Atthānam kho etam Tapassī anava-kāso yam Upāli gahapati samaṇassa Gotamassa sāvakattam upagaccheyya, ṭhānaṃ ca kho etam vijjati yam samaṇo Gotamo Upālissa gahapatissa sāvakattam upagaccheyyāti. Handāham bhante gacchāmi yāva jānāmi yadi vā Upāli gahapatī samaṇassa Gotamassa sāvakattam upagato yadi vā no ti. Gaccha tvam Tapassī jānāhi yadi vā Upāli gahapati samaṇassa Gotamassa sāvakatam upagato yadi vā no ti.

16. Atha kho Dīghatapassī Nigaṇṭho yena Upālissa gahapatissa nivesanam tena upasaṅkami. Addasā kho dovāriko Dīghatapassīm Nigaṇṭham dūrato vā āgacchantam disvāna Dīghatapassīm Nigaṇṭham etad avoca : Tiṭṭha bhante, mā pavisi, ajjatagge Upāli gahapati samaṇassa Gotamassa sāvakattam upagato, āvaṭam dvāram Nigaṇṭhānam nigaṇṭhinam, anāvaṭam dvāram Bhagavato bhikkhunam bhikkhūni-nam

upāsakānaṃ upāsikānaṃ; sace te bhante piṇḍakena attho ettha eva tiṭṭha, ettha eva te āharissantīti. Na me āvuso piṇḍakena attho ti vatvā tato paṭinivattitvā yena Nigaṇṭho Nātaputto tena upasaṅkami, upasaṅkamitvā Nigaṇṭhaṃ Nātaputtaṃ etad avoca : Saccam yeva kho bhante yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagato. Etaṃ kho te ahaṃ bhante nālatṭhaṃ : na kho mataṃ bhante ruccati yaṃ Upāli gahapati samaṇassa Gotamassa vādaṃ āropeyya, samaṇo hi bhante Gotamo māyāvī, āvaṭṭaniṃ māyaṃ jānāti yāya aññatithi-yānaṃ sāvake āvaṭṭetiti. Āvaṭṭo kho te bhante Upāli gahapati samaṇena Gotamena āvaṭṭaniyā māyāyāti. Atthānaṃ kho taṃ Tapassī anavakāso yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagaccheyya thānaṃ ca kho etaṃ vijjati yaṃ samaṇo Gotamo Upālissa gahapatissa sāvakattaṃ upagaccheyyāti. Dutiyam pi kho—pe—tatiyam pi kho Dīghatapassī Nigaṇṭho Nigaṇṭhaṃ Nātaputtaṃ etad avoca: Saccam yeva kho bhante yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagato. Etaṃ kho te ahaṃ bhante nālatṭhaṃ : na kho metaṃ bhante ruccati bhante rucati yaṃ Upāli gahapati samaṇassa Gotamassa vādaṃ āropeyya, samaṇo hi bhante Gotamo māyāvī, āvaṭṭaniṃ māyaṃ jānātiyāya aññatitt-hiyānaṃ sāvake āvaṭṭetiti. Āvaṭṭo kho te bhante Upāli gahapati samaṇena Gotamena āvaṭṭaniyā māyāyāti. Atthānaṃ kho etaṃ Tapassī anavakāso yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagaccheyya, thānaṃ ca kho etaṃ vijjati yaṃ samaṇo Gotamo Upālissa gahapatissa sāvakattaṃ upagaccheyya. Handa cāhaṃ Tapassī gacchāmi yāva sāmaṃ yeva jānāmi yadi vā Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagato yadi vā no ti.

17. Atha kho Nigaṇṭho Nātaputto mahatīyā nigaṇṭhaparisāya saddhim yena Upālissa gahapatissa nivesanaṃ tena upasaṅkami Addasa kho dovāriko Nigaṇṭhaṃ Nātaputtaṃ durato vā āgacchantam, disvāna Nigaṇṭhaṃ Nātaputtaṃ etad avoca : Tiṭṭha bhante, mā pāvisi ajjatagge Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagato, āvatam dvāraṃ nigaṇṭhānaṃ nigaṇṭhinam, anāvatam dvāraṃ Bhagavato bhikkhūnaṃ bhikkhūninam upāsakānaṃ upāsikanam; sace te bhante piṇḍakena attho ettha eva tiṭṭha, ettha eva te āharissantīti. Tena hi samma dovārika yena Upāli gahapati tena upasaṅkama upasaṅkamitvā Upāliṃ gahapatim evaṃ vadehi : Nigaṇṭho bhante Nātaputto mahatīyā nigaṇṭha-parisāya saddhim bahidvārakoṭṭhake thito so te dassanakāmo ti. Evaṃ bhante ti kho dovāriko Nigaṇṭhassa Nātaputtassa paṭissutvā yena Upāli gahapati tena upasaṅkami upasaṅkamitvā Upāliṃ gahapatim etad avoca : Nigaṇṭho bhante Nātaputto mahatīyā nigaṇṭhaparisāya

saddhim bahidvāarakoṭṭhake t̥hito, so te dassanakāmo ti. Tena hi samma dovārika majjhimāya dvārasālāya āsanāni paññāpehiti. Evaṃ bhante ti kho dovāriko Upālissa gahapatissa paṭissutvā majjhimāya dvārasālāya āsanāni paññāpetvā yena Upāli gahapati tena upasaṅkami, upasaṅkamitvā Upālim gahapatim etad avoca : Paññattāni kho te bhanate majjhimāya dvārasātāya āsanāni, yassa dāni kālaṃ maññasīti. Atha kho Upāli gahapati yena majjhimā dvārasālā tena upasaṅkami, upasaṅkamitvā yaṃ tattha āsanaṃ aggaṇ ca seṭṭhaṇ ca uttamaṇ ca paṇitaṇ ca tattha nisiditvā dovārikaṃ āmantesi : Tena hi samma dovārika yena Nigaṇṭho Nātaputto tena upasaṅkama, upasaṅkamitvā Nigaṇṭham Nātaputtam evaṃ vadehi : Upāli bhante gahapati evaṃ āha : Pavisa kira bhante sace ākaṅkhasīti. Evaṃ bhante ti kho dovāriko Upālissa gahapatissa paṭissutvā yena Nigaṇṭho Nātaputto tena upasaṅkami, upasaṅkamitvā Nigaṇṭham Nātaputtam etad avoca : Upāli bhante gahapati evaṃ āha : Pavisa kira bhante sace ākaṅkhasīti. Atha kho Nigaṇṭho Nātaputto mahatiyā nigaṇṭhaparisāya saddhim yena majjhimā dvārasālā tena upasaṅkami.

18. Atha kho Upāli gahapati yaṃ sudam pubbe vā yato passati Nigaṇṭham Nātaputtam durato vā āgacchantam disvāna tato paccugantvā yaṃ tattha āsanaṃ aggaṇ ca seṭṭhaṇ ca uttamaṇ ca paṇitaṇ ca taṃ uttarāsaṅgena pamajjitvā pariggahetvā nisīdāpeti, so dāni yaṃ tattha āsanaṃ aggaṇ ca seṭṭhaṇ ca uttamaṇ ca paṇitaṇ ca tattha sāmaṇṇ nisiditvā Nigaṇṭham Nātaputtam etad avoca : Saṃvijjante kho bhante āsanāni, sace ākaṅkhasi nisīdāti. Evaṃ vutte Nigaṇṭho Nātaputto Upālim gahapatim etad avoca : Ummatto si tvam gahapati datto si tvam gahapati gacchāmaham bhante samaṇassa Gotamassa vādam āropassāmiti gantvā mahatā si vādasāṅghāṭena patimukko āgato. Seyyathā pi gahapati puriso aṇḍahārako gantvā ubbhatehi aṇḍehi āgaccheyya, seyyathā vā pana gahapati puriso akkhikahārako gantvā ubbhatehi akkhīhi āgaccheyya, evaṃ eva kho tvam gahapati : gacchāmaham bhante samaṇassa Gotamassa vādam āropessāmiti gantvā mahatā si vādasāṅghāṭena patimukko āgato. Āvaṭṭo si kho tvam gahapati samaṇena Gotamena āvaṭṭaniyā māyāyāti.

19. Bhaddikā bhante āvaṭṭani māyā, kalyāṇī bhante āvaṭṭani māyā. Piyā me bhante nātisālohitā imāya āvaṭṭaniyā āvatteyyum piyānam pi me assa nātisālohitānam dīgharattam hitāya sukhāya sabbe ce pi bhante khattiyā imāya āvaṭṭaniyā āvatteyyum sabbesānam pi assa khattiyānam dīgharattam hitāya sukhāya. Sabbe ce pi bhante brahmaṇā-pe-vessā-pe-suddā imāya āvaṭṭaniyā āvatteyyum sabbe-

sānaṃ pi assa suddānaṃ dīgharattaṃ hitāya sukhāya. Sadevako ce pi bhante loko samārako sabrahmakko sassamaṇabrāhmaṇiyā pajā sadevamanussā imāya āvaṭṭaniyā āvaṭṭeyya sadevakassa pi assa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāya. Tena hi bhante upamaṇ te karissāmi, upamāya pi idh ekacce vinnū purisā bhāsitaṃ atthaṃ ājānanti.

20. Bhūtapubbaṃ bhante aññatarassa brāhmaṇassa jīṇṇassa vuddhassa mahallakassa daharā māṇa vikā pajāpati ahosi gabbhinī upavijaññā. Atha kho bhante sā māṇavikā taṃ brāhmaṇaṃ etad avoca : Gaccha tvaṃ brāhmaṇa āpaṇā makkaṭaccchāpakam kinitvā ānehi yo me kumārakassa kīlāpanako bhavissatīti. Evaṃ vutte bhante so brāhmaṇo taṃ māṇavikam etad avoca : Āgamehi tāva bhoti yāva vijāyasi; sace tvaṃ bhoti kumārakam vijāyissasi tassā te ahaṃ āpaṇā makkaṭaccchāpakam kinitvā ānissāmi yo te kumārakassa kīlāpanako bhavissati ; sace pana tvaṃ bhoti kumārikam vijāyissasi tassā te ahaṃ āpaṇā makkaṭaccchāpikam kinitvā ānissāmi yā te kumārikāya kīlāpanika bhavissatīti. Dutiyam pi kho bhante sā māṇavikā taṃ brāhmaṇaṃ etad avoca : Gaccha tvaṃ brāhmaṇa āpaṇā makkaṭaccchāpakam kinitvā ānehi yo me kumārakassa kīlāpanako bhavissatīti. Dutiyam pi kho bhante so brāhmaṇo taṃ māṇavikam etad avoca : Āgamehi tāva bhoti yāva vijāyasi; sace tvaṃ bhoti kumārakam vijāyissasi tassā te ahaṃ āpaṇā makkaṭaccchāpakam kinitvā ānissāmi yo te kumārakassa kīlāpanako bhavissati; sace pana tvaṃ bhoti kumārikam vijāyissasi tassā te ahaṃ āpaṇā makkaṭaccchāpikam kinitvā ānissāmi yā te kumārikāya kīlāpanika bhavissatīti. Tatiyam pi kho bhante sā māṇavikā taṃ brāhmaṇaṃ etad avoca : Gaccha tvaṃ brāhmaṇa āpaṇā makkaṭaccchāpakam kinitvā ānehi yo me kumārakassa kīlāpanako bhavissatīti. Atha kho bhante so brāhmaṇo tassā māṇavikāya sāratto patibaddhacitto āpaṇā makkaṭaccchāpakam kinitvā ānetvā taṃ māṇavikam etad avoca : Ayaṇ te bhoti āpaṇā makkaṭaccchāpakam kinitvā ānīto yo te kumārakassa kīlāpaniko bhavissatīti. Evaṃ vutte bhante sā māṇavikā taṃ brāhmaṇaṃ etad avoca : Gaccha tvaṃ brāhmaṇa imaṃ makkaṭaccchāpakam ādāya yena Rattapāṇī rajakaputto tena upasaṅkami, upasaṅkamitvā Rattapāṇiṃ rajakaputtaṃ evaṃ vadehi: Icchāmaṃ samma Rattapāṇī imaṃ makkaṭaccchāpakam pītāvalepanaṃ nāma raṅgajataṃ raṅgitam ākoṭitapaccākoṭitam ubhatobhāgavimaṭṭhan ti. Atha kho hante so brāhmaṇo tassā māṇavikāya sāratto patibaddhacitto taṃ makkaṭaccchāpakam ādāya yena Rattapāṇī rajakaputto tena upasaṅkami, upasaṅkamitvā Rattapāṇiṃ rajakaputtaṃ etad avoca: Icchāmaṃ

samma Rattapāṇi imaṃ makkaṭacchāpakam pītāvalepanam nāma raṅga jātaṃ rañjitaṃ ākoṭitapaccāṭitaṃ ubhatobhāgavimaṭṭhan ti. Evaṃ vutte bhante Rattapāṇi rajakaputto taṃ brāhmaṇam etad avoca : Ayaṃ kho te bhante makkaṭacchāpako raṅgakkhamo hi kho, no ākoṭanakkhamo no vimajjanakkhamo ti. Evaṃ eva kho bhante bālānaṃ Nigaṇṭhānaṃ vādo raṅgakkhamo hi kho bālānaṃ no paṇḍitānaṃ, no anuyogakkhamo no vimajjanakkhamo. Atha kho bhante so brāhmaṇo aparena samayena navam dussayugam ādāya yena Rattapāṇi rajakaputto tena upasaṅkami, upasaṅkamitvā Rattapāṇiṃ rajakaputtaṃ etad avoca: Icchāmaṃ sammo Rattapāṇi imaṃ nānaṃ dussayugam pītāvalepanam nāma raṅgajātaṃ rañjitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhan ti. Evaṃ vutte bhante Rattapāṇi rajakaputto taṃ brāhmaṇam etad avoca: Idaṃ kho te bhante navam dussayugam raṅgakkhamaṃ ca eva, ākoṭanakkhamaṃ ca vimajjanakkhamaṃ cāti. Evaṃ eva kho bhante tassa Bhagavato vādo arahato sammāsambuddhassa raṅgakkhamo ca eva paṇḍitānaṃ no bālānaṃ anuyogakkhamo ca vimajjanakkhamo cāti.

21. Sarājikā kho taṃ gahapati parisā evaṃ jānāti: Upāli gahapati Nigaṇṭhassa Nātaputtassa sāvakoti; kassa taṃ gahapati sāvakaṃ dhāremāti. Evaṃ vutte Upāli gahapati utthāyasanā ekaṃsaṃ uttarā saṅgam karitvā yena Bhagavā tena añjaliṃ paṇāmetvā Nigaṇṭham Nātaputtaṃ etad avoca : Tena hi bhante suṇohi yassāhaṃ sāvako :

Dhirassa vigatamohassa pabhinnakhilassa vijitavijayassa
anighassa susamācittassa vuddhasīlassa sādhuṇaṇṇassa
vessantarassa vimalassa Bhagavato tassa sāvako haṃ asmi.
Akathaṃkathissa tusitassa vantalokāmisassa muditassa
katasamaṇassa manujassa antimasārīrassa narassa
anopamassa virajassa Bhagavato tassa sāvako haṃ asmi.
Asaṃsayassa kusalassa venayikassa sārathivarassa
anuttarassa rucira dhammassa nikkaṅkhassa pabhāsakarassa
mānacchidassa vīrassa Bhagavato tassa sāvako haṃ asmi.
Nisabhassa appamayyassa gambhirassa monapattassa
khemamkarassa vedassa dhammaṭṭhassa saṃvutattassa
saṅgātigassa muttassa Bhagavato tassa sāvako haṃ asmi.
Nāgassa pantasenassa khīṇasaṃyojanassa muttassa
paṭimantakassa dhonassa pannadhajassa vītarāgassa
dantassa nippapañcassa Bhagavato tassa sāvako haṃ asmi.
Isisattamassa akuhassa tevijjassa brahmapattassa

nahātakassa padakassa passaddhassa veditavedassa
 purindadassa sakkassa Bhagavato tassa sāvakoḥam asmi.
 Ariyassa bhāvitattassa pattipattassa veyyākaraṇassa
 satimato vipassissa anabhinatassa no apanatassa
 anejassa vasippattassa Bhagavato tassa sāvakoḥam asmi.
 Sammaggatassa jhāyissa anaṇugatantarassa suddhassa
 asitassa appahīnassa pavivittassa aggapattassa
 tiṇṇassa tārayantassa Bhagavato tassa sāvakoḥam asmi.
 Santassa bhūripaṇṇassa mahāpaṇṇassa vitalobhassa
 tathāgatassa sugatassa appaṭipuggalassa asamassa
 visāradassa nipuṇassa Bhagavato tassa sāvakoḥam asmi.
 Taṇhacchidassa buddhassa vitadhūmassa anupalittassa
 āhuṇeyyassa yakkhassa uttamapuggalassa atulassa
 mahato yasaggapattassa Bhagavato tassa sāvakoḥam asmi.

22. Kadā saññūlhā pana te gahapati ime samaṇassa Gotamassa
 vaṇṇā ti. Seyyathā pi bhante nānāpupphānaṃ mahā puppharāsi tam
 eṇaṃ dakkho mālākāro va mālākārantevāsī vā vicitraṃ mālaṃ
 gantheyya, evaṃ eva kho bhante so Bhagavā anekavaṇṇo anekasa-
 tavaṇṇo. Ko hi bhante vaṇṇārahassa vaṇṇaṃ na karissatīti.

Atha kho Nigaṇṭhassa Nātaputtassa Bhagavato sakkāraṃ asaha-
 mānassa tattheva unhaṃ lohitaṃ mukhato uggañchīti.

Upāli-Suttantaṃ niṭṭhitaṃ.

ALAGADDŪPAMA SUTTA

(Majjhima Nikāya)

1. Evaṃ me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati
 Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Ariṭṭhassa
 nāmo bhikkhuno gaddhabādhīpubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ
 uppannaṃ hoti: 'Tathā' haṃ Bhagavatā dhammaṃ desitaṃ
 ājānāmi yathā ye me antarāyika dhamma vuttā Bhagavatā te paṭisevato
 nālaṃ antarāyāyāti. Assosum kho sambahulā bhikkhu: Ariṭṭhassa kira
 nāma bhikkhuno gaddhabādhīpubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ
 uppannaṃ : Tathā 'haṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā
 ye me antarāyikā dhammā vuttā Bhagavatā te paṭisevato nālaṃ antarā
 yāyāti. Atha kho te bhikkhū yeno Ariṭṭho bhikkhu gaddhabādhīpubbo
 tena upasaṅkamimsu, upasaṅkamitvā Ariṭṭhaṃ bhikkhuṃ gaddhabā

-dhipubbam etad avocum. Saccam kira te āvuso Ariṭṭha evarūpaṃ pāpakam diṭṭhigataṃ uppannam : Tathā 'ham Bhagavatā ... antarāyāyāti. Evaṃ byā kho aham āvuso Bhagavatā antarāyāyāti. Atha kho te bhikkhu Ariṭṭhaṃ bhikkhum gaddhabādhipubbam etamā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjanti samanugāhanti samanubhāsanti: Mā evaṃ āvuso Ariṭṭha avoca, Mā Bhagavantam abbhācikkhi, na hi sādhu Bhagavato abhakkhānam, na hi Bhagavā evaṃ vadeyya. Aneka-pariyāyena hi āvuso Ariṭṭha antarāyikā dhammā vuttā Bhagavatā alaṇ ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo; aṭṭhikaṅkalūpamā kāmā vuttā Bhagavatā—maṃsapesupamā kāmā vuttā Bhagavatā—tiṇukkūpamā—aṅgārakāsūp sappasirūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, supinakūpamā yācitakūpamā... rukkha-phālūpamā asisūnūpamā ... sattisūlūpamā...sappasirupamā kā-mā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettho bhiyyo ti. Evaṃ pi kho Ariṭṭho bhikkhu gaddhabādhipubbo tehi bhikkhūhi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakam diṭṭhigataṃ thāmasā parāmassa abhinivissa voharati : Evaṃ byā kho aham āvuso Bhagavatā ...antarāyāyāti.

2. Yato kho te bhikkhū nasakkhimṣu Ariṭṭhaṃ bhikkhum gaddhabādhipubham etasmā papakā diṭṭhigatā vivecetum atha yena Bhagavā tena upasaṅkamimṣu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisidimṣu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad avocum : Ariṭṭhassa nāma bhante bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakam diṭṭhigataṃ uppannam : Tathā 'ham Bhagavatā... antarāyāyāti. Assumha kho mayham bhante: Ariṭṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakam diṭṭhigataṃ uppannam : Tathā 'ham Bhagavatā antarāyāyāti. Atha kho mayham bhante yena Ariṭṭho bhikkhu gaddhabādhipubbo tena upasaṅkamimṣu, upasaṅkamitvā Ariṭṭhaṃ bhikkhum gaddhabādhipubbam etad avocumha: saccam kira te āvuso Ariṭṭha evarūpaṃ pāpakam diṭṭhigataṃ uppannam : Tathā 'ham Bhagavatā ... antarāyāyāti. Evaṃ vutte bhante Ariṭṭho bhikkhu gaddhabādhipubbo ambe etad avoca : Evaṃ byā kho aham āvuso Bhagavatā ... antarāyāyāti. Atha kho mayham bhante Ariṭṭhaṃ bhikkhum gaddhabādhipubbam etasmā pāpapā diṭṭhigatā vivecetukāmā samanuyuñjimha samanugāhimha samanubhāsimha : Mā evaṃ āvuso Ariṭṭha avoca, mā Bhagavantam abbhācikkhi, na hi sādhu Bhagavato abbhakkhānam, na hi Bhagavā evaṃ vadeyya. Aneka-pariyāyena hi āvuso Ariṭṭha antarāyikā dhammā vuttā Bhagavatā alaṇ ca

pana te paṭisevato antarāyāya. Appassādā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo; atṭhikari kalūpamā kāmā vuttā Bhagavatā-pe-sappasirūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti. Evaṃ pi kho bhante Ariṭṭho bhikkhu gaddhabādhipubbo amehi samanuyuññiyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakam diṭṭhigatam thāmasā parāmassa abhinivissa voharati : Evaṃ bya kho ahaṃ āvuso Bhagavatā ... antarāyāyāti. Yato kho mayhaṃ bhante nāsakymhā Ariṭṭhaṃ bhikkhum gaddhabādhipubbaṃ etasmā pāpakā diṭṭigatā vivecetum atha mayhaṃ etaṃ atthaṃ Bhagavato ārocemāti.

3. Atha kho Bhagavā aññataram bhikkhum āmantesi: Ehi tvaṃ bhikkhu mama vacanena Ariṭṭhaṃ bhikkhum gaddhabādhipubbaṃ āmantehi : Saṭṭhā taṃ āvuso Ariṭṭha āmantetīti. Evaṃ bhante ti kho so bhikkhu Bhagavato paṭissutvā yena Ariṭṭho bhikkhu gaddhabādhipubbo tena upasaṅkami, upasaṅkamitvā Ariṭṭhaṃ bhikkhum gaddhabādhipubbaṃ etad avoca: Saṭṭhā taṃ āvuso Ariṭṭha āmantetīti. Evaṃ āvuso ti kho Ariṭṭho bhikkhu gaddhabādhipubbo tassa bhikkhuno paṭisutvā yena Bhagavā tena upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Ariṭṭhaṃ bhikkhum gaddhabādhipubbaṃ Bhagavā etad avoca : Saccam kira te Ariṭṭha evarūpaṃ pāpakam diṭṭhigatam uppannam: Tathā haṃ Bhagavatā ... antarāyāyāti. Evaṃ byā kho ahaṃ bhante Bhagavatā... antarāyā ti. Kassa kho nāma tvaṃ moghapurisa mayā evaṃ dhammaṃ desitaṃ ājānāsi. Nanu mayā moghapurisa anekapariyāyena antarāyikā dhammā vuttā, alaṇ ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo; atṭhikaṇkalū pamā kāmā vuttā mayā-maṃ sapeṣūpamā kāmā vuttā mayā tiṇukkūpamā ... aṅgarakāsūpamā ... supinakūpamā ... yā-citakūpamā ... rukkhaphalūpamā ... asisūnūpamā ... sattisūlūpamā ... sappasirūpamā kāmā vuttā mayā bahudukkhā bahu pāyāsā ādinavo ettha bhiyyo. Atha ca pana tvaṃ moghapurisa attanā duggahītena amhe ca eva abbhācikkhasi attānaṃ ca khanasi bahuṇ ca apuññaṃ pasavasi. Taṃ hi te moghapurisa bhavissati dīgharattaṃ ahitāya dukkhāyāti. Atha kho Bhagavā bhikkhū āmantesi : Taṃ kiṃ maññatha bhikkhave: Api nāyaṃ Ariṭṭho bhikkhu gaddhabādhipubbo usmikato pi imasmim dhammavinaye ti. Kiṃ hi siyā bhante, no hi etaṃ bhante ti. Evaṃ vutte Ariṭṭho bhikkhu gaddhabādhipubbo tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhā yanto appaṭhibhāno nisīdi. Atha kho Bhagavā Ariṭṭhaṃ bhikkhum gaddhabādhipubbaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭtibhānaṃ veditvā Ariṭṭhaṃ bhikkhum

etad avoca : Paññayissasi kho tvaṃ moghapurisa etena sakena pāpakena diṭṭhigatena idhāhaṃ bhikkhū paṭipucchissāmīti.

4. Atha kho Bhagavā bhikkhū āmantesi: Tamhe pi me bhikkhave evaṃ dhammaṃ desitam ajānatho yathā yaṃ Ariṭṭho bhikkhu gaddhabādhipubbo attanā duggahītena amhe ca eva abbhācikkhati attānañ ca khanati bahuñ ca apuññaṃ pasavatīti. No hi etaṃ bhante, anekapariyāyena hi no bhante antarāyikā dhammā vuttā Bhagavatā, alaṇ ca pana te paṭisevato antarāyāya. Appasādā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo, aṭṭhi kaṅkalūpamā kāmā vuttā Bhagavatā-pe-sappasirūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti. - Sādhu bhikkhave, sādhu kho me tumhe bhikkhave evaṃ dhammaṃ desitam ajānātha. Anekapariyāyena hivo bhikkhave antarāyikā dhammā vuttā mayā, alaṇ ca pana te paṭisevato antarāyāya. Appasādā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo, aṭṭhikaṅkalūpamā kāmā vuttā mayā-pe-sappasirūpamā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo. Atha ca panāyam Ariṭṭho bhikkhu gaddhabādhipubbo attanā duggahitena amhe ca eva abbhācikkhati attānañ ca khanati bahuñ ca apuññaṃ pasavaṭi, taṃ hi tassa moghapurissassa bhavissati dīgharattam ahitāya dukkhāya. So vata bhikkhave aññatra eva kāmehi aññatra kāmasaññāya aññatra kāmavitakkehi kāme paṭisevissatīti na etaṃ tṭhānaṃ vijjati.

5. Idha bhikkhave ekacce moghapurisa dhammaṃ pariyāpuṇanti, suttaṃ geyyaṃ veyyākaraṇaṃ gātham udānaṃ itivuttakaṃ jātaṃ abbhutadhammaṃ vedallaṃ; te taṃ dhammaṃ pariyāpunitvā tesāṃ dhammānaṃ paññāya atthaṃ na upaparikkhanti, tesāṃ te dhammā paññāya atthaṃ anupparikkhantaṃ na nijjhānaṃ khamanti, te upārambhānisamsā ca eva dhammaṃ pariyā puṇanti itivādappamokkhānisamsā ca, yassa ca atthāya dhammaṃ pariyāpuṇanti tañ ca assa atthaṃ nānubhonti, tesāṃ te dhammā duggahitā dīgharattam ahitāya dukkhāya samvattanti, taṃ kissa hetu; duggahitattā bhikkhave dhammānaṃ. Seyyathā pi bhikkhave puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ, tamenam bhoge vā naṅgutthe vā gaṇeyya, tessa so alagaddo paṭiparivattitvā hatthe vā vāhāya vā aññatarasmim vā aṅgapaccaṅge ḍaseyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ, taṃ kissa hetu: duggahitattā bhikkhave alagaddassa; evaṃ eva kho bhikkhave idha ekacce moghapurisa dhammaṃ pariyā puṇanti ... duggahitattā bhikkhave dhammānaṃ.

6. Idha pana bhikkhave ekacce kulaputtā dhammaṃ pariyāpuṇanti, suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātaṃ abbhutadhammaṃ vedallaṃ, te taṃ dhammaṃ pariyāpuṇitvā tesāṃ dhammānaṃ paññāyā atthaṃ upaparikkhataṃ nijjhānaṃ khamanti, te na ca eva upārambhānisamsā, yassa ca atthāya dhammaṃ pariyāpuṇanti tañ ca assa atthaṃ anubhonti, tesāṃ te dhammā sugahitā dīgharattaṃ hitāya sukhāya saṃvattanti, taṃ kissa hetu: suggahītattā bhikkhave, dhammānaṃ. Seyyathā pi bhikkhave puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ taṃ enam ajapadena daṇḍena suniggahitaṃ niggaṇheyya, ajapadena daṇḍena suniggahitaṃ niggaṇhetvā gīvāya suggahitaṃ gaṇheyya; kiñcāpi so bhikkhave alagaddo tassa purisassa hatthaṃ vā bāhaṃ vā aññataraṃ vā aṅgapaccaṅgaṃ bhogehi palivetheyya, atha kho so na eva tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamatraṃ vā dukkhaṃ, taṃ kissa hetu : suggahītattā bhikkhave alagaddassa, evam eva kho bhikkhave idha ekacce kulaputtā dhammaṃ pariyāpuṇanti ...suggahītattā bhikkhave dhammānaṃ. Tasmātiha bhikkhave yassa me bhāsitaṃ atthaṃ ājāneyyātha tathā naṃ dhāreyyātha, yassa ca pana me bhāsitaṃ atthaṃ na ājāneyyātha ahaṃ vo tattha paṭipucchitabbo ye vā panassu viyattā bhikkhū.

7. Kullūpamaṃ vo bhikkhave dhammaṃ desissāmi nittharaṇatthāya, no gahaṇatthāya, taṃ suṇātha sādhuṃ manasikarotha, bhāsi-ssāmiti. Evaṃ bhante ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: Seyyathā pi bhikkhave puriso addhānamaggapaṭipanno, so passeyya mahantaṃ udakaṇṇavaṃ, orimaṇ tīraṃ sāsāṅkaṃ sappatibhayaṃ pārimaṇ tīraṃ khemaṃ appatibhayaṃ nacāssa nāvā santāraṇi uttarasetu vā apārā pāraṃ gamanāya; tassa evam assa: Ayaṃ kho mahā udakaṇṇavo, orimaṇ ca tīraṃ sāsāṅkaṃ sappatibhayaṃ pārimaṇ tīraṃ khemaṃ appatibhayaṃ, natthi ca nāvā santāraṇi uttarasetu vā apārā pāraṃ gamanāya, yaṇ nūnāhaṃ tiṇa-katṭha-sākhā-palāsaṃ saṅkaḍḍhitvā kullaṃ bandhitvā taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ utthinā pāraṃ uttareyyan ti. Atha kho so bhikkhave puriso tiṇa-katṭha-sākhā-palāsaṃ saṅkaḍḍhitvā kullaṃ bandhitvā taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttareyya, tassa tiṇassa pāraṅgatassa evam assa Bahukāro kho me ayaṃ kullo, imāhaṃ kullaṃ nissāya hatthehi ca pādehi vāyamamāno sotthinā pāraṃ uttiṇṇo, yannūnāhaṃ imaṃ kullaṃ sise vā āropetvā khandhe vā uccāretvā yenakāmaṃ pakkameyyan ti. Taṃ kim maññatha bhikkhave : api nu so puriso evaṃkāri tasmim kulle kicca-kāri assā

ti. No hi etaṃ bhante. Kathaṃ kārī ca so bhikkhave puriso tasmim kulle kicca-kārī assa : Idha bhikkhave tassa purisassa tiṇṇassa pāraṅgatassa evaṃ assa : Bahukāro kho me ayaṃ kullo, imā haṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthina pāraṃ uttiṇṇo, yaṃ mī naḥaṃ imaṃ kullaṃ thale vā ussādetvā udake vā uplāpetvā yena-kā maṃ pakkameyyaṃ ti. Evaṃ-kārī kho so bhikkhave puriso tasmim kulle kicca-kārī assa. Evaṃ eva kho bhikkhave kullūpamo mayā dhammo desito nittharaṇathāya no gahaṇatthāya. Kullupamaṃ vo bhikkhave ājānantehi dhammā pi vo pahātabbā, pageva adhammā.

8. Cha-y-imāni bhikkhave diṭṭhiṭṭhānāni, katamāni cha : Idha bhikkhave assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisaṇaṃ adassāvī sappurisa dhammassa akovido sappurisa-dhamme avinīto, rūpaṃ : etaṃ mama, eso 'haṃ asmi, eso me attā ti samanupassati, vedanaṃ : etaṃ mama ... ti samanupassati, saññaṃ : etaṃ mama eso haṃ asmi, eso me ti samanupassati, saṅkhāre : etaṃ mama eso 'haṃ asmi, eso me ti samanupassati, yaṃ p' idaṃ diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasātaṃ pi : etaṃ mama ... ti samanupassati, yaṃ p' idaṃ diṭṭhiṭṭhānaṃ so loko so attā, so pecca bhavissāmi nicco dhuvo sassato aviparināmadhammo, sassatisamaṃ tatheva ṭhassāmiti, taṃ pi etaṃ mama, eso 'haṃ asmi, eso me attā ti samanupassati. Sutavā ca kho bhikkhave ariyasāvako dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisaṇaṃ dassāvī sappurisa-dhammassa kovido sappurisa-dhamme suvinīto, rūpaṃ na etaṃ mama na eso haṃ asmi, na me so attā ti samanupassati, vedanaṃ : na etaṃ mama na eso haṃ asmi, na me so attā ti samanupassati, saññaṃ : na etaṃ mama, na eso haṃ asmi, na me so attā ti samanupassati, saṅkhāre : na etaṃ mama na eso 'haṃ asmi, na me so attā ti samanupassati, yaṃ pi idaṃ diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasātaṃ pi na etaṃ mama ... ti samanupassati, yaṃ pi idaṃ diṭṭhiṭṭhānaṃ : so loko so attā so pecca bhavissāmi nicco dhuvo sassato avipariṇāma dhammo, sassatisamaṃ tatheva ṭhassāmiti, taṃ pi na etaṃ mama na eso 'haṃ asmi na me so attā ti samanupassati. So evaṃ samanupassanto asatina paritassatīti.

9. Evaṃ vutte aññataro bhikkhu Bhagavantaṃ etad avoca : Siyā nu kho bhante bahiddhā asati paritassanā ti. Siyā bhikkhūti Bhagavā avoca. idha bhikkhu ekaccassa evaṃ hoti : Ahu vata me taṃ vata me na tthi siyā vata me, taṃ vatāhaṃ na labhāmiti. So socati kilamati

paridevati, urattāliṃ kandati, sammoham āpajjati. Evaṃ kho bhikkhu bahiddhā asati paritassanā hotīti. Siyā pana bhante bahiddhā asati aparitassanā ti. Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa na evaṃ hoti : Ahū vata me taṃ vata me natthi, siyā vata me, taṃ vatāham na labhāmiti. So na socati na kilamati na paridevati, na urattāliṃ kandati, na sammoham āpajjati. Evaṃ kho bhikkhu bahiddhā asati saparitassanā hotīti. Siyā nu kho bhante ajjhataṃ asati paritassanā ti. Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa evaṃ diṭṭhi hoti : So loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tathevaṭṭhassāmiti. So suṇāti Tathāgatassa vā Tathāgatasāvakassa vā sabbesaṃ diṭṭhiṭṭhānādiṭṭhānā-pariyutṭhānābhinivesānusayānaṃ, samugghātāya sabbasaṅkhāra samathāya sabbūpadhipaṭinissaggāya taṇhakkhayāya virāgāya nirodhāya nibbānāya dhammaṃ desentassa. Tassa evaṃ hoti: Ucchijjissāmi nāma su, vinassissāmi nāma su, na su nāma bhavissāmiti. So socati kilamati paridevati, urattāliṃ kandati, sammoham āpajjati. Evaṃ kho bhikkhu ajjhataṃ asati paritassanā hotīti. Siyā pana bhante ajjhataṃ asati aparitassanā ti. Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa na evaṃ diṭṭhi hoti : So loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tath'eva ṭṭhassāmiti. So suṇāti Tathāgatassa vā Tathāgatasāvakassa vā sabbesaṃ diṭṭhiṭṭhānādiṭṭhāna-pariyutṭhānābhinivesānusayānaṃ samugghātāya sabbasaṅkhārasamatthāya sabbūpadhipaṭinissaggāya taṇhakkhayāya virāgāya nirodhāya nibbānāya dhammaṃ desentassa. Tassa na evaṃ hoti : Ucchijjissāmi nāma su, vinassissāmi nāma su, na su nāma bhavissāmiti. So na socati na kilamati na paridevati, na urattāliṃ kandati, na sammoham āpajjati. Evaṃ kho bhikkhu ajjhataṃ asati aparitassanā hoti.

10. Taṃ bhikkhave pariggahaṃ parigaṇheyyātha yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tath'eva tiṭṭheyya. Passatha no tumhe bhikkhave taṃ pariggahaṃ yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tath'eva tiṭṭheyyāti. No hi etaṃ bhante. Sādhū bhikkhave, ahaṃ pi kho taṃ bhikkhave pariggahaṃ na samanupassāmi yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tath'eva tiṭṭheyya. Taṃ bhikkhave attavādupādānaṃ upādiyetha yaṃ sa attavādupādānaṃ upādiyato na uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsā. Passatha no tumhe bhikkhave taṃ attavādupādānaṃ yaṃ sa attavādupādānaṃ upādiyato na uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsāti. No hi etaṃ bhante. Sādhū bhikkhave, ahaṃ

pi kho taṃ bhikkhave attavādupādānaṃ na samanupassāmi yaṃ sa attavādupādānaṃ upādiyato na uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsā. Taṃ bhikkhave diṭṭhinissayaṃ nissayetha yaṃ sa diṭṭhinissayaṃ nissayato na uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsā. Passatha no tumhe bhikkhave taṃ diṭṭhinissayaṃ yaṃ so ... sokaparidevadukkhadomanassupāyāsā ti. No hi etaṃ bhante. Sādhū bhikkhave ahaṃ pi kho taṃ bhikkhave diṭṭhinissayaṃ na samanupassāmi yaṃ sa diṭṭhinissayaṃ nissayato na uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsā.

11. Attani vā bhikkhave sati attaniyaṃ me ti assāti. Evaṃ bhante. Attaniye vā bhikkhave sati attā me ti assāti. Evaṃ bhante. Attani ca bhikkhave attaniye ca saccato t̐hetato anupalabbhamāne yaṃ pi idaṃ diṭṭhiṭṭhānaṃ. So loko so attā, so pecca bhavissāmi nicco dhuvo sassato aviparināmadhammo sassatisamaṃ tath'eva t̐hassāmīti, nanāyaṃ bhikkhave kevalo paripūro bāladhammoti. Kim hi no siyā bhante kevalo paripuro bāladhammoti. Taṃ kim maññatha bhikkhave : rūpaṃ niccaṃ vā aniccaṃ vā ti. Aniccaṃ bhante. Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti. Dukkhaṃ bhante. Yaṃ panāniccaṃ dukkhaṃ viparināmadhammaṃ kallaṃ nu taṃ samanupassituṃ : etaṃ mama, eso 'haṃ asmi, eso me attā ti. No hi etaṃ bhante. Taṃ kim maññatha bhikkhave : vedanā niccā vā aniccā vā ti. Aniccā bhante. Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti. Dukkhaṃ bhante. Yaṃ panāniccaṃ dukkhaṃ viparināmadhammaṃ kallaṃ nu taṃ samanupassituṃ : etaṃ mama, eso 'haṃ asmi eso me attā ti. No hi etaṃ bhante. Taṃ kim maññatha bhikkhave : saññā niccā vā aniccā vā ti. Aniccā bhante. Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti. Dukkhaṃ bhante. Yaṃ panāniccaṃ dukkhaṃ viparināmadhammaṃ kallaṃ nu taṃ samanupassituṃ : etaṃ mama ... attā ti. No hi etaṃ bhante. Taṃ kim maññatha bhikkhave : saṅkhārā niccā vā aniccā vā ti. Aniccā bhante. Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti. Dukkhaṃ bhante. Yaṃ panāniccaṃ dukkhaṃ viparināmadhammaṃ kallaṃ nu taṃ samanupassituṃ : etaṃ mama eso 'haṃ asmi, eso me attā ti. No hi etaṃ bhante. Taṃ kim maññatha bhikkhave : viññāṇaṃ niccaṃ vā aniccaṃ vā ti.— Aniccaṃ bhante.— Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti.—Dukkhaṃ bhante.—Yaṃ panāniccaṃ dukkhaṃ viparināmadhammaṃ kallaṃ nu taṃ samanupassituṃ : etaṃ mama, eso 'haṃ asmi, eso me attā ti.—No h'etaṃ bhante.—Tasmātiha bhikkhave yaṃ kiñci rūpaṃ atitānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dure santike vā, sabbaṃ rūpaṃ : na etaṃ mama, na

eso 'ham asmi, na meso attā ti evam etaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ. Yā kāci vedanā—pe yā kāci saññā—ye keci saṅkhā rā yaṃ kiñci viññānaṃ atītānāgatapaccupannaṃ, ajjhattaṃ vā bahiddhā vā, olārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā sabbāṃ viññānaṃ : na etaṃ mama na eso 'ham asmi, na meso attā ti evam etaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ.

12. Evaṃ passaṃ bhikkhave sutavā ariyasāvako rupasmim nibbindati, vedanāya nibbindati, saññāya nibbindati, saṅkhāresu nibbindati viññānasmim nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim vimuttaṃ iti ñānaṃ hoti; khīṇajāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyāti, pajānāti. Ayaṃ vuccati bhikkhave bhikkhu ukkhittapaligho iti pi, saṅkiṇṇaparikho iti pi abbūlhesiko iti pi, niraggaḷo iti pi, ariyo pannaddhajo pannabhāro viṣaṃyutto iti pi. Kathaṃ ca bhikkhave bhikkhu ukkhittapaligho hoti : Idha bhikkhave bhikkhuno avijjā pahinā hoti ucchinna mūlā tālāvatthukatā anabhāvakatā āyatim anuppāda dhammā. Evaṃ kho bhikkhave bhikkhu ukkhittapaligho hoti. Kathaṃ ca bhikkhave bhikkhu saṅkiṇṇaparikho hoti : Idha bhikkhave bhikkhuno ponobhaviko jātisaṃsāro pahīno hoti ucchinnamūlo tālāvatthukato anabhāvakato āyatim anuppādadharmmo. Evaṃ kho bhikkhave bhikkhu saṅkiṇṇaparikho hoti. Kathaṃ ca bhikkhave bhikkhu abbūlhesiko hoti : Idha bhikkhave bhikkhuno taṇhā pahīnā hoti ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadharmmā. Evaṃ kho bhikkhave bhikkhu abbūlhesiko hoti. Kathaṃ ca bhikkhave bhikkhu niraggaḷo hoti : Idha bhikkhave bhikkhuno pañca orambhāgiyāni samyojanāni pahīnāni honti ucchinnamūlāni tālāvatthukatāni anabhāvakatāni āyatim anuppādadharmmāni. Evaṃ kho bhikkhave bhikkhu niraggaḷo hoti. Kathaṃ ca bhikkhave bhikkhu ariyo pannaddhajo pannabhāro viṣaṃyutto hoti : Idha bhikkhave bhikkhuno asmimāno pahīno hoti ucchinnamūlo tālāvatthukato anabhāvakato āyatim anuppādadharmmo. Evaṃ kho bhikkhave bhikkhu ariyo pannaddhajo pannabhāro viṣaṃyutto hoti.

13. Evaṃ vimuttacittaṃ kho bhikkhave bhikkhuṃ saṃdādevā sa-Brahmakā so Pajāpatikā anvesaṃ nādhigacchanti : idaṃ nissitaṃ Tathāgatassa viññānaṃ ti taṃ kissa hetu : Diṭṭhe vāhaṃ bhikkhave dhamme Tathāgataṃ ananuvejjo ti vadāmi. Evaṃvādiṃ kho maṃ bhikkhave evamakkhāyim eke samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti : Venayiko samaṇo Gotamo, sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpetīti. Yathā vāhaṃ bhikkhave na, yathā cāhaṃ na vadāmi, tathā maṃ te bhonto samaṇabrāhmaṇā asatā tucchā

musā abhutena abbhācikkhanti : Venayiko samaṇo Gotamo sato sattassa ucchedam vināsaṃ vibhavaṃ paññāpetīti. Pubbe cāhaṃ bhikkhave etarahi ca dukkhaṃ ca eva paññāpemi dukkhassa ca nirodhaṃ. Tatra ce bhikkhave pare Tathāgataṃ akkosanti paribhāsanti rosentī, tatra bhikkhave Tathāgataṃ na hoti āghāto na appaccayo na cetaso anabhiraddhi. Tatra ce bhikkhave pare Tathāgataṃ sakkaronti garukaranti māneti pūjenti, tatra bhikkhave Tathāgataṃ na hoti ānando na somanassaṃ na cetaso ubbillāvitattaṃ. Tatra ce bhikkhave pare Tathāgataṃ sakkaronti garukaranti mānenti pūjenti, tatra bhikkhave Tathāgataṃ evaṃ hoti. Yaṃ kho idaṃ pubbe pariññātaṃ tattha me eva rūpā kārā kariyaṃtīti. Tasmātiha bhikkhave tumhe ce pi pare akkoseyyuṃ paribhāseyyuṃ roseyyuṃ tatra tumhehi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā. Tasmātiha bhikkhave tumhe ce pi pare sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyuṃ, tatra tumhehi na ānando na somanassaṃ na cetaso ubbillāvitattaṃ karaṇīyaṃ. Tasmātiha bhikkhave tumhe ce pi pare sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyuṃ tatra tumhākaṃ evaṃ assa : Yaṃ kho idaṃ pubbe pariññātaṃ tattha no evarūpā kārā kariyaṃtīti.

14. Tasmātiha bhikkhave yaṃ na tumhākaṃ taṃ pajahatha, taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Kiṃ ca bhikkhave na tumhākaṃ : Rūpaṃ bhikkhave na tumhākaṃ, taṃ pajahatha, taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Vedanā bhikkhave na tumhākaṃ, taṃ pajahatha, sā vo pahīnā dīgharattaṃ hitāya sukhāya bhavissati. Saññā bhikkhave no tumhākaṃ, taṃ pajahatha, sā vo pahīnā dīgharattaṃ hitāya sukhāya bhavissati. Saṅkhārā bhikkhave na tumhākaṃ, te pajahatha te vo pahīnā dīgharattaṃ hitāya sukhāya bhavissanti. Viññāṇaṃ bhikkhave na tumhākaṃ taṃ pajahatha, taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Taṃ kiṃ maññatha bhikkhave : yaṃ imasmimṃ Jetavane tiṇa kaṭṭha sākha palāsaṃ taṃ jano hareyya vā ḍaheyya yathāpaccayaṃ vā kareyya; api nu tumhākaṃ evaṃ assa : Amhe jano harati vā ḍahati vā yathāpaccayaṃ vā karotīti. No hi etaṃ bhante, taṃ kissa hetu : na hi no etaṃ bhante attā vā attaniyaṃ vā ti. Evam eva kho bhikkhave yaṃ na tumhākaṃ vā ti. Evam eva kho bhikkhave yaṃ na tumhākaṃ taṃ pajahatha, taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Kiṃ ca bhikkhave na tumhākaṃ : Rūpaṃ bhikkhave na tumhākaṃ, taṃ pajahatha, taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Vedanā bhikkhave—pe—saññā bhikkhave saṅkhārā bhikkhave—viññāṇaṃ bhikkhave na tumhākaṃ taṃ pajahatha, taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

15. Evaṃ svākkhāto bhikkhave mayā dhammo, uttāno vivaṭo pakāsito chinnapilotiko; evaṃ svākkhāte bhikkhave mayā dhammo, uttāne vivaṭe pakāsīte chinnapilotike ye te bhikkhū arahanto khiṇāsavā vusitavanto katakaraṇiyā ohitabhārā anuppattasadatthā parikkhīna-bhavasamyojanā sammadññā vimuttā, vattaṃ tesam na'tthi paññāpanā ya. Evaṃ svākkhāto bhikkhave mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko; evaṃ svākkhāto bhikkhave mayā dhamme, uttāne vivaṭe pakāsīte chinnapilotike. Yesam bhikkhūnaṃ pañca orambhāgiyāni samyojanāni pahināni sabbe te opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā. Evaṃ svākkhāto bhikkhave mayā dhammo, uttāno vivaṭo pakāsito chinnapilotiko; evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike, yesam bhikkhūnaṃ tiṇi samyojanāni pahināni rāgadosamhā tanubhūtā sabbe te sakadāgāmino, sakid eva imaṃ lokam āgantvā dukkhassantaṃ karissanti. Evaṃ svākkhāto bhikkhave mayā dhammo, uttāno vivaṭo pakāsito chinnapilotiko; evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike, yesam bhikkhūnaṃ tiṇi samyojanāni pahināni sabbe te sotā pannā avinipāta dhammā niyatā sambodhiparāyanā. Evaṃ svākkhāto bhikkhave mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko; evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike, ye te bhikkhū dhammānusārino saddhānusārino sabbete sambodhiparayanā. Evaṃ svākkhāte bhikkhave mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko; evaṃ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike. Yesam mayi saddhāmattaṃ pemamattaṃ sabbe te saggaparāyanā ti.

Idaṃ avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandunti.

Alagaddūpama-Suttaṃ niṭṭhitaṃ.

KAKACŪPAMA SUTTA

(Majjhima Nikāya)

1. Evaṃ me sutam. Ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Moliyaphagguno bhikkhunīhi saddhiṃ ativelam saṃsatṭho viharati. Evaṃ saṃsatṭho āyasmā Moliyaphagguno bhikkhunīhi saddhiṃ viharati : sace koci bhikkhu āyasmato Moliyaphaggunassa sammukhā tāsam bhikkhuninaṃ avaṇṇam bhāsati tena āyasmā Moliyaphagguno kupito

anattamano adhikaraṇaṃ pi karoti, sace pana koci bhikkhu tāsāṃ bhikkhunīnaṃ sammukhā āyasmato Moliyaphaggunassa avaṇṇaṃ bhā sati tena tā bhikkhuniyo kupitā anattamanā adhikaraṇaṃ pi karonti. Evam samsattho āyasmā Moliyaphagguno bhikkhunīhi saddhiṃ viharati. Atha kho aññataro bhikkhu yena Bhagavā tena upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu Bhagavantam etad avoca : Āyasmā bhante Moliyaphagguno bhikkhunīhi saddhiṃ ativelam samsattho viharati; evaṃ samsattho bhante āyasmā Moliyaphagguno bhikkhunīhi saddhiṃ viharati : sace koci bhikkhu ... adhikaraṇaṃ pi karonti, evaṃ samsattho bhante āyasmā Moliyaphagguno bhikkhunīhi saddhiṃ viharatīti. Atha kho Bhagavā aññataram bhikkhum āmantesi : Ehi tvam bhikkhu mama vacanena Moliyaphaggunam bhikkhum āmantehi : Satthā taṃ āvuso phagguna āmanteti. Evam bhante ti kho so bhikkhu Bhagavato paṭisutvā yena āyasmā Moliyaphagguno tena upasaṅkami, upasaṅkamitvā āyasmantaṃ Moliyaphaggunam etad avoca : Satthā taṃ āvuso Phagguna āmantetīti. Evam āvuso ti kho āyasmā Moliyaphagguno tassa bhikkhuno paṭissutvā yena Bhagavā tena upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Moliyaphaggunam Bhagavā etad avoca.

2. Saccam kira tvam Phagguna bhikkhunīhi saddhiṃ ativelam samsattho viharasi; evaṃ samsattho kira tvam Phagguna bhikkhunīhi saddhiṃ viharasi : sace koci bhikkhu tuyham sammukhā tāsāṃ bhikkhunīnaṃ avaṇṇaṃ bhā sati tena tvam kupito anattamano adhikaraṇaṃ pi karosi, sace pana koci bhikkhu tāsāṃ bhikkhunīnaṃ sammukhā tuyham avaṇṇaṃ bhā sati tena tā bhikkhuniyo kupitā anattamanā adhikaraṇaṃ pi karonti; evaṃ samsattho kira tvam phagguna bhikkunīhi saddhiṃ viharasiti. Evam bhante. Nanu tvam Phagguna kulaputto saddhā agārasmā anagāriyam pabbajito ti. Evam bhante. Na kho te etaṃ Phagguna patirūpaṃ kulaputtassa saddhā agārasmā anagāriyam pabbajitassa yaṃ tvam bhikkhunīhi saddhiṃ ativelam samsattho vihareyyāsi. Tasmātiha Phagguna tava ce pi koci sammukhā tāsāṃ bhikkhunīnaṃ avaṇṇaṃ bhaseyya tatrāpi tvam Phagguna ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi, tatrāpi te Phagguna evaṃ sikkhitabbaṃ : Na ca eva me cittaṃ vipariṇataṃ bhavissati na ca pāpikaṃ vācam nicchāressāmi hitānukampī ca viharissāmi mettacitto na dosantaro ti, evam hi te Phagguna sikkhitabbaṃ. Tasmātiha Phagguna tava ce pi koci sammukhā tāsāṃ bhikkhunīnaṃ pāninā pahāraṃ dadeyya leḍḍunā pahāraṃ dadeyya daṇḍena pahāraṃ dadeyya satthena pahā

raṃ dadeyya, tatrāpi tvaṃ ... sikkhitabbaṃ. Tasmātiha phaggaṇa tava ce pi koci sammukhā ayaṇṇaṃ bhāseyya tatrāpi tvaṃ ... sikkhitabbaṃ. Tasmātiha Phaggaṇa tava ce pi koci paṇiṇā paḥāraṃ dadeyya leḍḍunā paḥāraṃ dadeyya daṇḍena paḥāraṃ dadeyya satthena paḥāraṃ dadeyya, tatrāpi tvaṃ Phaggaṇa ye gehasitā chandā ye gehasitā vitakkā te paḥāreyyāsi, tatrāpi te Phaggaṇa evaṃ sikkhitabbaṃ : Na ca eva me cittaṃ viparinataṃ bhavissati na ca pāpikaṃ vācaṃ nicchāressāmi hitā nukampī ca viharissāmi mettacitto na dosantaro ti, evaṃ hi te Phaggaṇa sikkhitabbaṃ ti.

3. Atha kho Bhagavā bhikkhū āmantesi : Ārādhayaṃsu vata me bhikkhave bhikkhū ekaṃ samayaṃ cittaṃ. Idhāhaṃ bhikkhave bhikkhū āmantesiṃ : Ahaṃ kho bhikkhave ekāsanabhojanaṃ bhuñjāmi : ekāsanabhojanaṃ kho ahaṃ bhikkhave bhuñjamāno appābādhataṇ ca sañjānāmi appātāṅkataṇ ca lahuṭṭhānaṇ ca balaṇ ca phāsuvihāraṇ ca. Etha tumhe pi bhikkhave ekāsanabhojanaṃ bhuñjatha; ekāsanabhojanaṃ kho bhikkhave tumhe pi bhuñjamānā appābādhataṇ ca sañjānissatha appātāṅkataṇ ca lahuṭṭhānaṇ ca balaṇ ca phāsuvihāraṇ cāti. Na me bhikkhave tesu bhikkhusu anusāsani karaṇīyā ahosi; satuppāda-karaṇīyaṃ eva me bhikkhave tesu bhikkhusu ahosi. Seyyathā pi bhikkhave subhūmiyaṃ cātummahāpathe ājaṇṇaratho yutto assa ṭhito adhastapatodo, taṃ enaṃ dakkho yoggācariyo assadammaśārathī abhirūhitvā vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā yenicchakaṃ yadicchakaṃ sāreyya pi paccāsāreyya pi, evameva kho bhikkhave na me tesu bhikkhusu anusāsani karaṇīyā ahosi, satup-pādakaraṇīyaṃ eva me bhikkhave tesu bhikkhusu ahosi. Tasmātiha bhikkhave tumhe akusalaṃ pajahatha kusalesu dhammesu āyogaṃ karotha, evaṃ hi tumhe pi imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissatha. Seyyathā pi bhikkhave gāmaṣṣa vā nigamaṣṣa vā avidūre mahantaṃ sālavanaṃ, taṇca assa ekaṇḍehi saṇchannaṃ, tassa kocid eva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo so yātā sālalaṭṭhiyo kuṭilā oḷāpaharāniyo tā tacchetvā bahiddhā nihareyya antovanaṃ suvisodhitaṃ visodheyya, yā pana tā sālalaṭṭhiyo ujukā sujātā tā sammā parihareyya, evaṃ hi etaṃ bhikkhave sālavanaṃ aparena samayena vuddhiṃ virūhiṃ vepullaṃ āpajjeyya; evameva kho bhikkhave tumhe akusalaṃ pajahatha kusalesu dhammesu āyogaṃ karotha, evaṃ hi tumhe pi imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissatha.

4. Bhūtapubbaṃ bhikkhave imissā yeva Sāvattiya Vedeḥikā nāma gahapatānī ahosi. Vedeḥikāya bhikkhave gahapatānīyā evaṃ

kalyāṇo kittisaddo abbhuggato : soratā Vedehikā gahapatānī, nivātā Vedehikā gahapatānī, upasantā Vedehikā gahapatānī ti. Vedehikāya kho pana bhikkhave gahapatāniyā Kālī nāma dāsī ahosi, dakkhā analasā susaṃvihitakammantā. Atha kho bhikkhave Kāliyaḍḍasiyā etad ahosi : Mayhaṃ kho ayyāya evaṃ kalyāṇo kittisaddo abbhuggato : soratā Vedehikā gahapatānī, nivātā Vedehikā gahapatānī, upasantā Vedehikā gahapatānī ti; kin nu kho me ayyā santam yeva nu kho ajjhataṃ kopam na pātukaroti udāhu asantaṃ, udāhu may' ev' ete kammantā susaṃvihitā yena me ayyā santam yeva ajjhataṃ kopam na pātukaroti no asantaṃ; yannūnāhaṃ ayyam vīmaṃseyyan ti. Atha kho bhikkhave Kālīdāsī divā utthāsī. Atha kho bhikkhave Vedehikā gahapatānī Kālīm dāsim etad avoca : He je Kālī—Kim ayye.—Kim je divā utthāsīti. Na kho ayye kiñci. No vata re kiñci pāpi dāsī, utthāsīti kupitā anattamanā bhūkuṭim akāsī. Atha kho bhikkhave Kāliyaḍḍasiyā etad ahosi : Santam yeva kho me ayyā ajjhataṃ kopam na pātukaroti no asantaṃ, mayh' ev' ete kammantā susaṃvihitā yena me ayyā santam yeva ajjhataṃ kopam na pātukaroti no asantaṃ; yan nūnāhaṃ bhiyyosomattāya ayyam vīmaṃseyyan ti. Atha kho bhikkhave Kālī dāsī divātaram utthāsī. Atha kho bhikkhave Vedehikā gahapatānī Kālīm dāsim etad avoca : He je Kālī. Kim ayye. Kim je divā utthāsīti. Na kho ayye kiñci. No vata re kiñci pāpidāsī, divā utthāsīti kupitā anattamanā anattamanavācam nicchāresi. Atha kho bhikkhave Kāliyaḍḍasiyā etad ahosi : Santam yeva kho me ayyā ajjhataṃ kopam na pātukaroti no asantaṃ mayh' ev' ete kammantā susaṃvihitā yena me ayyā santam yeva ajjhataṃ kopam na pātukaroti no asantaṃ; yan nūnāhaṃ bhiyyosomattāya ayyam vīmaṃseyyan ti. Atha kho bhikkhave Kālī dāsī divātaram yeva utthāsī. Atha kho bhikkhave Vedehikā gahapatānī Kālīm dāsim etad avoca : He je Kālī.—Kim ayye. Kim je divā utthāsīti. Na kho ayye kiñci. No vata re kiñci pāpidāsī, divā utthāsīti Kupitā anattamanā aggaḷasuciṃ gahetvā sise pahāram adāsī, sīsam vobhindi. Atha kho bhikkhave Kālīdāsī bhinnena sīsenā lohitena gaḷantena paṭinissakānam ujjhāpesi : Passathāyye soratāya kammaṃ, passathāyye nivātāya kammaṃ, passathāyye upasantāya kammaṃ, katham hi nāma ekadāsikāya : divā utthāsīti kupitā anattamanā aggaḷasuciṃ gahetvā sise pahāram dassati sīsam vobhindissatīti. Atha kho bhikkhave Vedehikāya gahapatāniyā aparena samayena evaṃ pāpako kittisaddo abbhuggaṇchi : Caṇḍī Vedehikā gahapatānī, anivātā Vedehikā gahapatānī, anupasantā Vedehikāgahapatānī ti. Evameva kho bhikkhave idhekacco bhikkhu tāvad eva soratasorato hoti nivātanivāto hoti upasantūpasanto hoti yāva naamanāpā vacanapathā phusanti yato ca kho bhikkh-

ave bhikkhumamanāpā vacanapathā phusanti, atha kho bhikkhu sorato ti veditabbo nivāto ti veditabbo upasanto ti veditabbo. Nāhantaṃ bhikkhave bhikkhuṃ suvaco ti vadāmi yo cīvara piṇḍapāta-senāsana-gilānapaccayabhe-sajjaparikkhārahetu suvaco hoti sovacassataṃ āpajjati, taṃ kissa hetu : taṃ hi so bhikkhave bhikkhu cīvarapiṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhāraṃ alabhamāno na suvaco hoti na sovacassataṃ āpajjati. Yo ca kho bhikkhave bhikkhu dhammaṃ yeva sakkaronto dhammaṃ garukaronto dhammaṃ apacāyamāno suvaco hoti sovacassataṃ āpajjati tam ahaṃ suvaco ti vadāmi. Tasmātiha bhikkhave. Dhammaṃ yeva sakkaronto dhammaṃ garukaronto dhammaṃ apacāyamānā suvacā bhavissāmā sovacassataṃ āpajjissāmāti evaṃ hi vo bhikkhave sikkhitabbaṃ.

5. Pañc' ime bhikkhave vacanapathā yehi vo pare vadamānā vadeyyuṃ : Kālena vā akālena vā, bhutena vā abhutena vā, saṇhena vā pharusena vā, atthasaṃhitena vā anattasaṃhitena vā, mettacittā vā dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyuṃ, akālena vā; bhūtena vā bhikkhave pare vadamānā vadeyyuṃ abhūtena vā; saṇhena vā bhikkhave pare vadamānā vadeyyuṃ pharusena vā; atthasaṃhitena vā bhikkhave pare vadamānā vadeyyuṃ, anattasaṃhitena vā, mettacittā vā bhikkhave pare vadamānā vadeyyuṃ dosantarā vā. Tatrāpi kho bhikkhave evaṃ sikkhitabbaṃ : Na ca eva no cittaṃ viparinataṃ bhavissati na ca pāpikaṃ vācaṃ nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā, tañ ca puggalaṃ mettasaṃhagatena cetasā pharitvā viharissāma, tadārammaṇaṃ ca sabbāvantam lokam mettasaṃhagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbaṃ.

6. seyyathā pi bhikkhave puriso āgaccheyya kuddālapitakaṃ ādāya, so evaṃ vadeyya : Ahaṃ imaṃ mahāpaṭhavim apāṭhavim karissāmiti, so tatra tatra khaṇeyya, tatra tatra vikereyya, tatra tatra oṭṭhubheyya, tatra tatra omutteyya : apāṭhavī bhavasi, apāṭhavī bhavasiti. Taṃ kim maññatha bhikkhave : Api nu so puriso imaṃ mahāpaṭhavim apāṭhavim kareyyāti. No hi etaṃ bhante, taṃ kissa hetu : ayaṃ hi bhante mahāpaṭhavigambhīrā appameyyā, sā na sukarā apāṭhavī kātuṃ yāvad eva ca pana so puriso kilamathassa vighātassa bhāgī assā ti. Evaṃ eva kho bhikkhave pañc' ime vacanapathā yehi vo pare vadamānā vadeyyuṃ : kālena vā ... dasantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyuṃ ... dosantarā vā. Tatrāpi kho bhikkhave evaṃ sikkhitabbaṃ : Na ca eva no cittaṃ viparinataṃ bhavissati na ca pāpikaṃ vācaṃ nicchāressāma hitānukampī ca viharissāma me acittā

na dosantarā, tañ ca puggalam mettasaḥagatena cetasā pharitvā viharissāma, tadārammaṇaṇ ca sabbāvantam lokam paṭhavīsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evam hi vo bhikkhave sikkhitabbam.

7. Seyyathā pi bhikkhave puriso āgaccheyya lākham va haliddim vā nīlam vā manjittham vā ādāya, so evam vadeyya : Aham imasmim ākāse rūpāni likhissāmi rūpapātubhāvam karissāmīti. Tam kim maññatha bhikkhave : Api nu so puriso imasmim ākāse rūpam likkheyya rūpapātubhāvam kareyyāti. No hetam bhante, tam kissa hetu : ayam hi bhante ākāso arūpī anidassano, tattha na sukaram rūpam likhitum rūpapātubhāvam katum yavad eva ca pana so puriso kilamathassa vighātassa bhāgi assāti. Evam eva kho bhikkhave panc' ime vacanapathā yehi vo pare vadamānā vadeyyum : kālena vā akālena vā — pe—tadā rammaṇaṇ ca sabbāvantam lokam ākāsasamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā -ti. Evam hi vo bhikkhave sikkhitabbam.

8. Seyyathā pi bhikkhave puriso āgaccheyya ādittam tiṇukkam ādāya, so evam vadeyya : Aham imāya ādittāya tiṇukkāya Gaṅgam nadim santāpessāmi samparitāpessāmīti. Tam kim maññatha bhikkhave : Api nu so puriso ādittāya tiṇukkāya Gaṅgam nadim santāpeyya samparitāpeyyāti. No hetam bhante, tam kissa hetu : Gaṅgā hi bhante nadī gambhirā appameyyā, sā na sukarā ādittāya tiṇukkāya santāpetum samparitāpetum, yavad eva ca pana so puriso kilamathassa vighātassa bhāgi assāti. Evameva kho bhikkhave panc' ime vacanapathā yehi vo pare vadamānā vadeyyum : Kālena vā akālena vā pe tadārammaṇaṇ ca sabbāvantam lokam Gaṅgāsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmāti. Evam hi vo bhikkhave sikkhitabbam.

9. Seyyathā pi bhikkhave bilārabhastā madditā sumadditā suparimadditā mudukā tūlinī chinnaśassarā chinnaabbharā, atha puriso āgaccheyya kaṭṭham vā kaṭhalam vā ādāya, so evam vadeyya : Aham imam bilārabhastam madditam sumadditam suparimadditam mudukam tūlinim chinnaśasaram chinnaabbharam kaṭṭhena vā kaṭhalena vā sarasaram karissāmi bharabharam karissāmīti. Tam kim maññatha bhikkhave : Api nu so puriso amum bilārabhastam madditam sumadditam suparimadditam mudukam tūlinim chinnaśasaram chinnaabbharam kaṭṭhena vā kaṭhalena vā sarasaram kareyya bharabharam kareyyāti. No hetam bhante, tam kissa hetu : asu hi bhante

biḷārabhastā madditā sumaddita suparimadditā mudukā tūlinī chinnasassarā chinnababbharā sā na sukarā kaṭṭhena vā kaṭhalena vā sarasaram kātum bharabharam kātum, yāvad eva ca pana so puriso kilamathassa vighātassa bhāgī assāti. Evam eva kho bhikkhave panc' ime vacanapathā yehi vo pare vadamānā vadeyyum : kālena vā akālena vā bhūtena vā abhūtena vā saṇhena vā pharusena vā atthasamhitena vā anatthasamhitena vā mettacittā vā dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyum akālena vā; bhūtena vā ... bhikkhave pare vadamānā vadeyyum abhūtena vā; saṇhena vā bhikkhave pare vadamānā vadeyyum pharusena vā; atthasamhitena vā bhikkhave pare vadamānā vadeyyum anatthasamhitena vā; mettacittā vā bhikkhave pare vadamānā vadeyyum dosantarā vā. Tatrāpi kho bhikkhave evaṃ sikkhitabbam : Na ca eva no cittaṃ viparinataṃ bhavissati na ca pāpikaṃ vācam nicchāressāma hitānukampī ca viharissāma mettacitta na dosantarā, tañ ca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadā rammaṇaṃ ca cabbantaṃ lokaṃ biḷārabhastāsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā ti. Evam hi vo bhikkhave sikkhitabbam.

10. Ubhatodaṇḍakena ce pi bhikkhave Kakacena corā acorakā aṅgamaṅgāni okanteyyum, tatrāpi yo mano paduseyya na me so tena sāsana-karo. Tatrāpi kho bhikkhave evaṃ sikkhitabbam : Na ca eva na cittaṃ viparinataṃ bhavissati na ca pāpikaṃ vācam nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā, tañ ca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇaṃ ca-sabbāvantam lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā ti. Evam hi vo bhikkhave sikkhitabbam.

11. Imañ ca tumhe bhikkhave kakacūpamaṃ ovādam abhikkhaṇaṃ manasikareyyātha, passatha no tumhe bhikkhave taṃ vacanapathaṃ anum vā thūlaṃ vā yaṃ tumhe nādhivāseyyāthāti. No h'etaṃ bhante. Tasmātiha bhikkhave imaṃ kakacūpamaṃ ovādam abhikkhaṇaṃ manasikarotha, taṃ vo bhavissati dīgharattaṃ hitāya sukhāyāti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

Kakacūpama-Suttaṃ niṭṭhitaṃ.

MAHĀSĪHANĀDA SUTTA

(*Majjhima Nikāya*)

1. Evaṃ me sutam. Ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharati bahinagare avarapure vanasaṇḍe. Tena kho pana samayena Sunakkhatto Licchaviputto acirapakkanto hoti imasmā dhammavinayā; so Vesāliyaṃ parisatim etaṃ vācam bhāsati : Na'tthi samaṇassa Gotamassa uttarim manussadhammā alamariyañāna dassanaviseso, takkapariyāhatam samaṇo Gotamo dhammaṃ deseti vimamsānucaritam sayampatibhānam yassa cakhvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyāti. Atha kho āyasmā Sāriputto pubbanhasamayam nivāsetvā pattacīvaram ādāya Vesāliṃ piṇḍāya pāvisi. Assosi kho āyasmā Sāriputto Sunakkhattassa Licchaviputtassa Vesāliyaṃ parisatim etaṃ vācam bhāsamānassa : Natthi samaṇassa Gotamassa uttarim manussadhammā alamariyañānadassanaviseso, takkapariyāhatam samaṇo Gotamo dhammaṃ deseti vimamsānucaritam sayampatibhānam, yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyāti.

2. Atha kho āyasmā Sāriputto Vesāliyaṃ piṇḍāya caritvā pacchābhataṃ piṇḍapātaṭikkanto yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisidi. Ekamantaṃ nisinno kho āyasmā Sāriputto Bhagavantam etad avoca : Sunakkhatto bhante Licchaviputto acirapakkanto imasmā dhammavinayā, so Vesāliyaṃ parisatim etaṃ vācam bhāsati. N'atthi samaṇassa Gotamassa ... so niyyāti takkarassa sammā dukkhakkhayāyāti.

3. Kodhano Sāriputta Sunakkhatto moghapuriso, kodhā ca pan' assa esā vācā bhāsita. Avaṇṇaṃ bhāsissāmiti so Sāriputta Sunakkhatto moghapuriso vaṇṇaṃ yeva Tathāgatassa bhāsati. Vaṇṇo h' eso Sāriputta Tathāgatassa yo evam vadeyya : yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyāti.

4. Ayaṃ pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati : Iti pi so Bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā ti. Ayaṃ pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati : Iti pi so Bhagavā anakavihitam iddhividham paccanubhoti : eka pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti,

avibhāvaṃ tirobhāvaṃ tiropākāraṃ tiropabbataṃ asajjamaṃ-no gacchati seyyathā pi ākāse, paṭhaviyā pi ummujjanimujjaṃ karoti seyyathā pi uduke, uduke pi abhijjamāne gacchati seyyathā pi paṭhaviyaṃ, ākāse pi pallaṅkena kamati seyyathā pi pakkhi sakuṇo, ime pi candimasuriye evaṃ mahiddhike evaṃ mahānubhāve paṇinā parimasati parimajjati, yāva Brahmaloḷkā pi kāyena vasaṃ vatteti. Ayam pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati : Iti pi so Bhagavā dībhāya sotadhātuyaṃ visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike cāti. Ayam pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati : Iti pi so Bhagavā parasattānaṃ parapuggalānaṃ cetasa ceto paricca pajānāti : sarāgaṃ vā cittaṃ sarāgaṃ cittaṃti pajānāti, vitarāgaṃ vā cittaṃ vitarāgaṃ cittaṃti pajānāti—pe—sankhittaṃ ... vikkhittaṃ ... mahaggaṭṭaṃ ... amahaggaṭṭaṃ ... sauttaraṃ ... anuttaraṃ samāhitaṃ ... asaṃhitaṃ ... vimuttaṃ ... avimuttaṃ vā cittaṃ avimuttaṃ cittaṃti pajānāti.

5. Dasa kho paṇi imāni Sāriputta Tathāgataṃ Tathāgatabalāni yehi balehi samannāgato Tathāgato āsabhaṇ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti, katamāni dasa : Idha Sāriputta Tathāgato ṭhānaṃ ca ṭhānato atṭhānaṃ ca atṭhānato yathā bhūtaṃ pajānāti idam pi Sāriputta Tathāgataṃ Tathāgatabalaṃ hoti yaṃ balaṃ āgamaṃ Tathāgato āsabhaṇ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Puna ca paraṃ Sāriputta Tathāgato atītānāgataṃ paccuppannaṃ kammasammā-dānaṃ ṭhānaṃso hetuso vipākaṃ yathābhūtaṃ pajānāti. Yaṃ pi Sāriputta Tathāgato atītānāgataṃ paccuppannaṃ ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato sabbattha gāminim paṭipadaṃ yathābhūtaṃ pajānāti. Yaṃ pi Sāriputta ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato anekadhā tunādhātu-lokaṃ yathābhūtaṃ pajānāti. Yaṃ pi Sāriputta ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato sattānaṃ nānādhimuttikaṃ yathā bhūtaṃ pajānāti. Yaṃ pi Sāriputta ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti. Yaṃ pi Sāriputta pavatteti. Puna ca paraṃ Sāriputta Tathāgato jhāna-vimokha-samādhisamāpattimāṃ saṅkilesaṃ vodānaṃ vutthānaṃ yathābhūtaṃ pajānāti. Yaṃ pi Sāriputta pavatteti. Puna ca paraṃ Sāriputta Tathāgato anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ : ekam pi jātim dve pi jātiyo tissa pi jātiyocatto pi jātiyo pañca pi jātiyo dasa pi jātiyo vīsatiṃ pi jātiyo tiṃsaṃ pi jātiyo cattārisaṃ pi jātiyo paññāsaṃ pi jātiyo jātiṃsaṃ pi jātiṃsaṃ

pi jātisatasahassam pi, aneke pi samvattakappe aneke pi vivattakappe aneka pi samvattavivattakappe amutrāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃ sukhadukkhapaṭisaṃvedī evaṃā yupariyanto, so tato cuto annutra udapādim, tatrāp āsim evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃ sukhadukkhapaṭisaṃvedī evaṃā yupariyanto so tato cuto idhupapanno ti, iti sākāram sauddesaṃ anekavihitam pubbenivāsaṃ anussarati. Yam pi Sāriputta ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paṇi te subaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānā ti ime vata bhonto sattā kāyaduccaritena samannāgatā vaciduccaritena s. manoduccaritena s. ariyānamupavādakā micchādīṭṭhikā micchā dīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatim vinipātam nirāyaṃ upa-pannā, ime vā pana bhonto sattākāyasucaritena samannāgatā vacisucaritena s. manosucaritena s. ariyānaṃ anupavā dakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatim saggaṃ lokaṃ upapannā ti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate, yathā kammūpage satte pajānāti. Yam pi Sāriputta ... pavatteti. Puna ca paraṃ Sāriputta Tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharati. Yam pi Sāriputta Tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññā vimuttiṃ diṭṭhe vā dhamme sayam abhiññāsacchikatvā upasampajja viharati, idam pi Sāriputta Tathāgatassa Tathāgatabalaṃ hoti yaṃ balaṃ āgama Tathāgato āsabhaṇ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

6. Imāni kho Sāriputta dasa Tathāgatassa Tathāgatabalāni yehi balehi samannāgato Tathāgato āsabhaṇ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Yo kho maṃ Sāriputta evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya : Natthi samaṇassa Gotamassa uttarim manussadhammā alamariyañāṇadassanaviseso, takkapaṇiyāhatam samaṇo Gotamo dhammaṃ deseti vimaṃ sānucaritaṃ sayampaṭibhānan ti, taṃ Sāriputta vācaṃ appahāya taṃ cittaṃ appahā ya taṃ diṭṭhiṃ appaṭinissajitvā yathābhatam nikkhitto evaṃ niraye. Seyyathā pi Sāriputta bhikkhu sīlasampanno samādhisampanno paññā sampanno diṭṭhe vā dhamme aññaṃ ārādheyya, evaṃsampadam idam Sāriputta vadāmi; taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajitvā yathābhatam nikkhitto evaṃ niraye.

7. Cattār imāni Sāriputta Tathāgatassa vesārajjāni yehivesārajjeḥi samannāgato Tathāgato āsabhaṇ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti, katamani cattāri : Sammā sambuddhassa te paṭijānato ime dhammā anabhisambuddhā ti, tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā Māro vā Brahmāvā koci vā lokasmiṃ saha dhammena paṭicodessatīti nimittam etam Sāriputta na samanupassāmi. Etam pi aham Sāriputta nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. Khīnāsavassa te paṭijānato ime āsavā aparikkhīnā ti, tatra vata maṃ ... na samanupassāmi. Etam P'aham ... viharāmi. Ye kho pana te antarāyikā dhammā vuttā te paṭisevato nālaṃ antarāyāyāti, tatra vata maṃ ... na samanupassāmi. Etam P'aham ... viharāmi. Yassa kho pana te atthāya dhammo desito so na niyyāti takkarassa sammā dukkhakkhayā yāti, tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā Māro vā Brahmā vā koci vā lokasmiṃ saha dhammena paṭicodessatīti nimittam etam na samanupassāmi. Etam P'aham Sāriputta nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

8. Imāni kho Sāriputta cattāri Tathāgatassa vesārajjāni yehi ... pavatteti. Yo kho maṃ Sāriputta evaṃ jānantam ... evaṃ niraye.

9. Attha kho imā Sāriputta parisā, katamā attha : khattiyaparisā brāhmaṇaparisā gahapatiparisā samaṇaparisā Cātummahārājikaparisā Tāvatisaparisā Māraparisā Brahmaparisā. Imā kho Sāriputta attha parisā. Imehi kho Sāriputta catuḥi vesārajjeḥi samannāgato Tathāgato imā attha parisā upasaṅkamati ajjhogāhati. Abhijānāmi kho panāham Sāriputta anekasataṃ khattiyapariśaṃ upasaṅkamitā, tatra pi mayā sannisinnapubbaṇ c'eva sallapitapubbaṇ ca sākacchā ca samāpajjitapubbā. Tatra vata maṃ bhayaṃ vā sārappaṃ vā okkamissatīti nimittam etam Sāriputta na samanupassāmi. Etam P'aham Sāriputta nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. Abhijānāmi kho panāham Sāriputta anekasataṃ brāhmaṇapariśaṃ—pe—gahapatipariśaṃ—samanapariśaṃ—Cātummahārājikapariśaṃ—Tāvatisapariśaṃ—Mārapariśaṃ—Brahmapariśaṃ upasaṅkamitā, tatra pi mayā sannisinnapubbaṇ c'eva sallapitapubbaṇ ca sākacchā ca samāpajjitapubbā. Tatra vata maṃ bhayaṃ vā sārappaṃ vā okkamissatīti nimittam etam Sāriputta na samanupassāmi. Etam P'aham Sāriputta nimittam asamanupassanto khemappatto abheyappatto vesārajjappatto viharāmi. Yo kho maṃ Sāriputta evaṃ jānantam ... evaṃ niraye.

10. Catasso kho imā Sāriputta yoniyo, katamā catasso : aṇḍajā yoni, jalābujā yoni, saṃsedajā yoni, opapātikā yoni. Katamā ca Sāriputta aṇḍajā yoni : Ye kho te Sāriputta sattā aṇḍakosaṃ abhinibbhijja jāyanti, ayaṃ vuccati Sāriputta aṇḍajā yoni. Katamā ca Sāriputtajalābujā yoni : Ye kho te Sāriputta sattā vatthikosam abhinibbhijja jāyanti, ayaṃ vuccati Sāriputta jalābujā yoni. Katamā ca Sāriputta saṃsedajā yoni : Ye kho te Sāriputta sattā pūtimacche vā jāyanti pūtikunape vā pūtikummāse vā candanikāya vā oḷigalle vā jāyanti, ayaṃ vuccati Sāriputta saṃsedajā yoni. Katamā ca Sāriputta opapatikā yoni : Devā nerayikā ekacce ca manussā ekacce ca vinipātikā, ayaṃ vuccati Sāriputta opa-pātikā yoni.

11. Imā kho Sāriputta catasso yoniyo. Yo kho maṃ Sāriputta evaṃ jānantam evaṃ niraye.

Pañca kho imā Sāriputta gatiyo. Katamā pañca: nirayo tiracchāno yoni pittivisayo manussā devā. Nirayaṇ cāhaṃ Sāriputta pajānāmi nirayagāmin ca maggaṃ nirayagāminiṇ ca paṭipadaṃ, yathā paṭipanno ca kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati taṇ ca pajānāmi. Tiracchānayaniṇ cāhaṃ Sāriputta pajānāmi tiracchānayaniṇ maggaṃ tiracchānayaniṇ ca paṭipadaṃ yathāpaṭipanno ca kāyassa bhedaṃ paraṃ maraṇā tiracchānayaniṇ upapajjati taṇ ca pajānāmi. Pittivisayaṇ cāhaṃ Sāriputta pajānāmi pittivisayaṇ ca maggaṃ pittivisayaṇ ca paṭipadaṃ, yathāpaṭipanno ca kāyassa bhedaṃ paraṃ maraṇā pittivisayaṃ upapajjati taṇ ca pajānāmi. Manusse cāhaṃ Sāriputta pajānāmi manussaloka-gāmiṇ ca maggaṃ manussalokagāmiṇ ca paṭipadaṃ, yathāpaṭipanno ca kāyassa bhedaṃ paraṃ maraṇā manussesu upapajjati taṇ ca pajānāmi. Deve cāhaṃ Sāriputta pajānāmi devalokagāmiṇ ca maggaṃ devalokagāminiṇ ca paṭipadaṃ, yathāpaṭipanno ca kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati taṇ ca pajānāmi. Nibbānaṇ cāhaṃ Sāriputta pajānāmi nibbānagāmiṇ ca maggaṃ nibbānagāminiṇ ca paṭipadaṃ, yathāpaṭipanno ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe vā dhamme sayam abhiññā sacchikatvā upasampajja viharati taṇ ca pajānāmi.

12. Idhāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasaṃ ceto paricca pajānāmi. Tathā yaṃ puggalo paṭipanno tathā ca iriyati taṇ ca maggaṃ samārūlho yathā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissatīti; tam enaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ ekantadukkhā

tippā kaṭuka vedanā vediyammānaṃ. Seyyathā pi Sāriputta aṅgārakāsu sādhipaporisā pūraṅgārānaṃ vītaccikānaṃ vītadhūmānaṃ, atha puriso āgaccaheyya, ghammābhitatto ghammāpareto kilanto tasito pipā sito ekāyanena maggena tam eva aṅgārakāsu paṇidhāya, tam enaṃ cakkhumā puriso disvā evaṃ vadeyya : Tathā yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṃ ca maggaṃ samārūḷho yathā imaṃ yeva aṅgārakāsu āgamissatīti; tam enaṃ passeyya aparena samayena tassā aṅgārakāsuyā patitaṃ ekantadukkhā tippā kaṭuka vedanā vediyamānaṃ; evaṃ eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi : Tathā yaṃ puggalo paṭipanno tathā ca iriyati taṃ ca maggaṃ samārūḷho yathā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissatīti; tam enaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ ekantadukkhā tippā kaṭukā vedanā vediyammānaṃ.

13. Idha panāham Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi : Tathā yaṃ puggalo paṭipanno tathā ca iriyati taṃ ca maggaṃ samārūḷho yathā kāyassa bhedaṃ paraṃ maraṇā tiracchānayaṃ upapajjissatīti : tam enaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ maraṇā tiracchānayaṃ upapannaṃ dukkhā tippā kaṭukā vedanā vediyammānaṃ. Seyyathā pi Sāriputta gūthakūpo sādhipaporiso puro guthassa, atha puriso āgaccheyya ghammābhitatto ghammāpareto kilanto tasito pipāsito ekāyanena maggena tam eva gūthakūpaṃ paṇidhāya, tam enaṃ cakkhumā puriso disvā evaṃ vadeyya : Tathā yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṃ ca maggaṃ samārūḷho yathā imaṃ yeva gūthakūpaṃ āgamissatīti; tam enaṃ passeyya aparena samayena tasmīṃ gūthakupe patikaṃ dukkhā tippā kaṭuka vedanā vediyammānaṃ evaṃ eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ ... vedi-yamānaṃ.

14. Idhāham Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi : Tathā yaṃ puggalo ... paraṃ maraṇā pittivisaṃ upapajjissatīti; tam enaṃ passāmi ... pittivisaṃ upapannaṃ dukkhabahulā vedanā vediyammānaṃ. Seyyathā pi Sāriputta rukkho visame bhūmibhāge jāto tanupattapalāso kabaracchāyo, atha puriso gaccheyya ghammābhitatto ghammāpareto kilanto tasito pipāsito ekāyanena maggena tam eva rukkhaṃ paṇidhāya, tam enaṃ cakkhumā puriso disvā evaṃ vadeyya : Tathā yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṃ ca maggaṃ paṭipanno yathā imaṃ yeva rukkhaṃ āgamissatīti; tam enaṃ passeyya aparena samayena tassa rukkhassa

chāyāya nisinnam vā nipannam vā dukkhabahulā vedanā vediyamānam; evam eva kho aham Sāriputta idh' ekaccam puggalam vediyamānam.

15. Idha panāham Sāriputta ekaccam puggalam evam cetasā ceto paricca pajānāmi : Tathā yaṃ puggalo ... param maraṇā manussesu upapajjissatīti; tam enaṃ passāmi ... manussesu upapannam sukhabahulā vedanā vediyamānam. Seyyathā pi Sāriputta rukkho same bhūmibhāge jāto bahalapattapalāso sandacchāyo, atha puriso āgaccheyya ghammābhitatto ghammāpareto kilanto tasito pipāsito ekāyanena maggena tam eva rukkham paṇidhāya, tam enaṃ cakkhumā puriso disvā evaṃ vadeyya : Tathā yaṃ bhavam puriso paṭipanno tathā ca iriyatī taṇ ca maggaṃ samārūlho yathā imaṃ yeva rukkham āgamissatīti; tam enaṃ passeyya aparena samayena tassa rukkhassa chāyāya nisinnam vā nipannam vā sukhabahulā vedanā vediyamānam; evam eva kho aham Sāriputta idh' ekaccam puggalam ... vediyamānam.

16. Idhāham Sāriputta ekaccam puggalam evam cetasā ceto paricca pajānāmi : Tathā yaṃ puggalo ... param maraṇā sugatīṃ saggaṃ lokaṃ upapajjissatīti; tam enaṃ passāmi ... sugatīṃ saggaṃ lokaṃ upapannam ekantasukhā vedanā vediyamānam. Seyyathā pi Sāriputta pāsādo, tatrassa kuṭāgaram ullittāvalittam nivātam phassitaggaṃ pihitavātapānam tatrassa pallaṅkagonakattathato paṭikatthato paṭalikattathato kadalimigapavarapaccattharaṇo sa-uttaracchado ubhatolohitaūpadhāno, atha puriso āgaccheyya ghammābhitatto ghammāpareto kilanto tasito pipāsito ekāyanena maggena tameva pāsādam paṇidhāya, tam enaṃ cakkhumā puriso disvā evaṃ vadeyya : Tathā yaṃ bhavam puriso paṭipano tathā ca iriyatī taṇca maggaṃ samārūlho yathā imaṃ yeva pāsādam āgamissatīti; tam enaṃ passeyya aparena samayena tasmīṃ pāsāde tasmīṃ kūtāgāre tasmīṃ pallaṅke nisinnam vā nipannam vā ekantasukhā vedanā vediyamānam; evam eva kho aham Sāriputta idh' ekaccam puggalam ... vediyamānam.

17. Idha panāham Sāriputta ekaccam puggalam evam cetasā ceto paricca pajānāmi : Tathā yaṃ puggalo paṭipanno tathā ca iriyatī taṇca maggaṃ samārūlho yathā āsavānam khayā anāsavam cetovimuttiṃ paññāvimuttiṃ diṭṭhe vā dhamme sayam abhiññā sacchikatvā upasampajja viharissatīti; tam enaṃ passāmi aparena samayena āsavānam khayā anāsavam cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharantaṃ ekantasukhā vedanā vediyamānam. Seyyathā pi Sāriputta pokkharāṇī acchodakā sātodakā

sitodakā setakā supatitthā ramaṇiyā avidure c' assā tibbo vanasaṇḍo, atha puriso āgaccheyya ghammābhitatto ghammāpareto kilanto tasito pipāsito ekāyanena maggena tam eva pokkharāṇiṃ panidhāya, tam eṇaṃ cakkhumā puriso disvā evaṃ vadeyya : Tathā yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṃ ca maggaṃ samārulho yathā imaṃ yeva pokkharāṇiṃ āgamissatīti; tam eṇaṃ passeyya aparena samayena tam pokkharāṇiṃ ogāhitvā nahātvā ca pivitvā ca sabbadarathakilamathapariḷāhaṃ paṭippassambhetvā paccuttarivā tasmim vanasaṇḍe nisinnaṃ vā nipannaṃ vā ekantasukhā vedanā vediyamānaṃ; evaṃ eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalam evaṃ cetasā ceto paricca pajānāmi : Tathā yaṃ puggalo paṭipanno tathā ca iriyati taṃ ca maggaṃ samārulho yathā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe vā dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissatīti; tam eṇaṃ passāmi aparena samayena āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharantaṃ ekantasukhā vedanā vediyamānaṃ.

18. Imā kho Sāriputta pañca gatiyo. Yo kho maṃ Sāriputta evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya : Na tthi samaṇassa Gotamassa uttarim manussadhammā alamariyañāṇadassanaviseso, takkapa-riyāhaṃ samaṇo Gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānaṃ ti, taṃ Sāriputta vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajitvā yathābhaṃ nikkhitto evaṃ niraye. Seyyāthā pi Sāriputta bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭhe va dhamme aññaṃ ārādheyya, evaṃ sampadam idaṃ Sāriputta vadāmi : taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajitvā yathābhaṃ nikkhitto evaṃ niraye.

19. Abhi jānāmi kho pañāhaṃ Sāriputta caturaṅgasamannāgataṃ brahmacariyaṃ caritā : tapassī sudāṃ homi paramatapassī, lūkhas, sudāṃ homi paramalūkho jegucchī sudāṃ homi paramajegucchi, pavivittas sudāṃ homi paramapavivitto.

20. Tatra ssu me idaṃ Sāriputta tapassitāya hoti : acelako homi muttācāro hatthāpalekhano, na ehibhadantiko na tiṭṭhabhadantiko, nābhihaṃ na uddissakaṃ na nimantaṇaṃ sādīyāmi; so na kumbhīmukhā paṭigaṇhāmi, na kaḷopimukhā paṭigaṇhāmi, na eḷakamantaram na daṇḍamantaram musalmantaram, na dvinnaṃ bhuñjamānānaṃ na gabbhiniyā, na pāyamānāya, na purisantaragatāya na saṅkittisu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārinī, na

macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivāmi.
 So ekāgāriko vā homi ekālopiṇṇo, dvāgāriko vā homi dvālopiṇṇo sattāpāriko vā homi
 sattālopiṇṇo. Ekissā pi dattiyā yāpemi, dvīhi pi dattīhi yāpemi sattahi
 pi dattīhi yāpemi. Ehāhikam pi āhāraṃ āhāremi, dvīhikam pi āhā
 raṃ āhāremi sattāhikam pi āhāraṃ āhāremi. Iti evarūpaṃ addhamā
 sikaṃ pi pariyāyabhaddabhojanānuyogam anuyutto viharāmi. So sā
 kabhakkho, vā homi, sāmābhakkho ... vā homi nivārabhakkho ...
 daddulabhakkho ... halabhakkho ... kaṇabbhakkho ... acāmaabhakkho
 ... piṇṇakabhakkho ... tiṇabhakkho ... gomayabhakkho vā homi; vanam-
 ūlaphalāhāro yāpemi pavattaphalabhoji. So sāṇāni pi dhāremi mas-
 āṇāni pi dhāremi, chavadussāni pi dhāremi, paṃsu kūlāni pi dhāremi,
 tirīṭṭāni pi dhāremi, ajinaṃ pi dhāremi, ajinakkhipam pi dhāremi,
 kusaciraṃ pi dhāremi, vakaciraṃ pi dhāremi, phalakaciraṃ pi dhā
 remi, kesakambalaṃ pi dhāremi, vālakambalaṃ pi dhāremi, emi.
 ulūkapakkham pi dhāremi. Kesamassulocako pi homi kesamassulocanā
 nuyogam anuyutto, ubbhaṭṭhako pi homi āsanapaṭikkhitto, ukkutiko
 pi homi ukkuṭikappadhānam anuyutto, kaṇṭakāpassayiko pi homi kaṇṭakā
 passaye seyyaṃ kappemi, sāyatatiyakam pi udakorohaṇānuyogam
 anuyutto viharāmi. Iti evarūpaṃ anekavihiṭṭaṃ kāyassa ātāpanaparitā
 panānuyogam anuyutto viharāmi. Idaṃ su me Sāriputta tapassitāya
 hoti.

21. Tatra ssu me idaṃ Sāriputta lūkhasmiṃ hoti : nekavassagaṇikaṃ
 rajojallaṃ kāye sannicitam hoti papaṭikajātaṃ. Seyyathā pi Sāriputta
 tiṇḍukākhāṇu nekavassagaṇiko sannicito hoti papaṭikajāto, evam eva
 ssu me Sāriputta nekavassagaṇikaṃ rajojallaṃ kāye sannicitam hoti
 papaṭikajātaṃ. Tassa mayhaṃ Sāriputta na evaṃ hoti : Aho vatāhaṃ
 imaṃ rajojallaṃ pāṇinā parimajjeyyaṃ, aññe vā pana me imaṃ rajojallaṃ
 pāṇinā parimajjeyyun ti. Evam pi me Sāriputta na hoti. Idaṃ su me
 Sāriputta lūkhasmiṃ hoti.

22. Tatra ssu me idaṃ Sāriputta jegucchismiṃ hoti : so kho aham
 Sāriputta sato va abhikkamāmi sato paṭikkamāmi, yāva udabindumhi
 pi me dayā paccupaṭṭhitā hoti : māham khuddake pāme visamagate
 saṅghātaṃ āpādessanti. Idaṃ su me Sāriputta jegucchismiṃ hoti. Tatra
 ssu me idaṃ Sāriputta pavivittasmiṃ hoti : so kho aham Sāriputta
 aññataraṃ araṇṇāyatanam ajjhogāhitvā viharāmi, yadā passāmi
 gopālokaṃ vā pasupālokaṃ vā tinahāraṃ vā kaṭṭhahāraṃ vā
 vanakammikaṃ vā, vanena vanaṃ gahanena gahanam ninnena ninnam
 thalena thalam papatāmi, tam kissa hetu : mā maṃ te addasaṃsu ahañ

ca mā te addasanti. Seyyathā pi Sāriputta araṇṇako migo manusse disvā vanena vanam gahanena gahanam ninnena ninnam thalena thalam papatati, evam eva kho aham Sāriputta yadā passāmi gopālakam vā pasupālakam vā tinahārakam vā kaṭṭhahārakam vā vanakammikam vā, vanena vanam gahanena gahanam ninnena ninnam thalena thalam papatāmi, tam kissa hetu : mā maṃ te addasaṃsu ahañ ca mā te addasanti. Idam su me Sāriputta pavivittasmim hoti.

23. So kho aham Sāriputta ye te gotṭhā paṭṭhitagāvo apagatago-pālakā tattha catukunḍiko upasaṅkamitvā yāni tāni vacchakanam taruṇakānam dhenupakānam gomayāni tāni sudam āhāremi. Yāva kīvañ ca me Sāriputta sakam muttakarīsam apariyādinnaṃ hoti, sakam yeva sudam muttakarīsam āhāremi. Idam su me Sāriputta mahāvikaṭa-bhojanasmim hoti.

24. So kho aham Sāriputta aññātaram bhimsanakam vanasaṇḍam ajjhogāhitvā viharāmi. Tatra sudam Sāriputta bhimsanakassa vanasaṇḍassa bhimsanakatasmim hoti : yo koci avītarāgo tam vanasaṇḍam pavisati yebhuyyena lomāni haṃsanti. So kho aham Sāriputta yā tā rattiyo sītā hemantikā antarattṭhake himapātasamaye tathārūpāsu rattisu rattim abbhokāse viharāmi divā vanasaṇḍe, gimhānam pacchime māse divā abbhokāse viharāmi rattim vanasaṇḍe. Apissu maṃ Sāriputta ayam anacchariyāgāthā paṭibhāsi pubbe assutapubbā:

So tatto so sino, eko bhimsanake vane, naggo na c'aggim āsīno esanāpasuto munīti.

So kho aham Sāriputta susāne seyyam kappemi chavaṭṭhikāni upadhāya. Apissu maṃ Sāriputta gomaṇḍalā upasaṅkamitvā oṭṭhu-bhanti pi, omuttenti pi paṃsukena okiranti pi kannasotesu pi salākam pavesenti. Na kho panāham Sāriputta abhijānāmi tesu pāpakam cittam uppādetā. Idam su me Sāriputta upekhāvihārasmim hoti.

25. Santi kho pana Sāriputta eke samaṇabrahmaṇā evam vādino evaṃdiṭṭhino: āhārena suddhiti; te evam āhaṃsu: kolehi yāpemaṇi te kolam pi khadanti, kolacuṇṇam pi khadanti, kolodakam pi pivanti, anekavihīlam pi kolavikatim paribhuñjati. Abhijānāmi kho panāham Sāriputta ekam, yeva kolam āhāram aharitā. Siya kho pana te Sāriputta evam assa: maha nūna tena samayena kolo ahoṣīti. Na kho pan' etaṃ Sāriputta evaṃ daṭṭhabbam, tadā pi etaparamo yeva kolo ahoṣi seyyathā pi etarahi. Tassa mayham Sāriputta ekam yeva kolam āhāram āhārayato adhimattakasimanam patto kāyo hoti :

seyyathā pi nāma asitikapabbāni vā kālāpabbāni vā evam evassu me aṅgapaccaṅgāni bhavanti tayeveva appāhāratāya, seyyathā pi nāma oṭṭapadaṃ evameva ssu me ānisadaṃ hoti tay' ev' appāhāratāya, seyyathā pi nāma vaṭṭanāvaḷi evam eva ssu me piṭṭhikaṇṭako unnatāvanato hoti tayeveva appāhāratāya, seyyathā pi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti evameva ssu me phasuliyo oluggaviluggā bhavanti tayeveva appāhāratāya, seyyathā pi nāma gambhire udapāne udakatārakā gambhiragatā okkhāyikā dissanti evam eva ssu me akkhikūpesu akkhitārakā gambhiragatā okkhāyikā dissanti tayeveva appāhāratāya, seyyathā pi nāma tittakālābu āmakacchinno vātātapena sampuṭito hoti sammilāto evameva ssu me sīsacchavi sampuṭitā hoti sammilātā tayeveva appāhāratāya. So kho aham Sāriputta : udaracchaviṃ parimasissāmīti piṭṭhikaṇṭakaṃ yeva parigaṇhāmi, piṭṭhikaṇṭakaṃ parimasissāmīti udaracchaviṃ yeva parigaṇhāmi, yāva ssu me Sāriputta udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tay' ev' appāhāratāya. So kho aham Sāriputta : vaccaṃ vā mutthaṃ vā karissāmīti tattheva avakujjo papatāmi tayeveva appāhāratāya. So kho aham Sāriputta tameva kāyaṃ assāsento pāṇinā gattāni anomajjāmi, tassa mayham Sāriputta pāṇinā gattāni anomajjato pūtimulāni lomāni kāyasmā papatanti tayeveva appāhāratāya.

26. Santi kho pana Sāriputta eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino : āhārena suddhiti : te evam āhaṃsu : muggehi yāpema—pe—tilehi yāpema—taṇḍulehi yāpemāti, te taṇḍulam pi khādanti, taṇḍulacunnaṃ pi khādanti, taṇḍulodakaṃ pi pivanti, anekavihiṭaṃ pi taṇḍulavikaṭiṃ paribhuñjanti. Abhijānāmi kho panāhaṃ Sāriputta ekaṃ yeva taṇḍulaṃ āhāraṃ āharitā. Siyā kho pana te Sāriputta evam assa : mahā nuna tena samayena taṇḍulo ahoṣīti. Na kho pana etaṃ Sāriputta evaṃ datṭhabbaṃ, tadā pi etaparamo yeva taṇḍulo ahoṣi seyyathā pi etarahi. Tassa mayham Sāriputta ekaṃ yeva taṇḍulam āhāraṃ āhārayato adhimattakasimānaṃ patto kāyo hoti : seyyathā pi nāma āsitikapabbāni vā kālāpabbāni vā evam eva ssu me aṅgapa ccaṅgāni bhavanti tayeveva appāhāratāya, seyyathā pi nāma oṭṭapadaṃ evameva ssu me ānisadaṃ hoti tayeveva appāhāratāya seyyathā pi nāma vaṭṭanāvaḷi evam eva ssu me piṭṭhikaṇṭako unnatāvanato hoti tay' ev' appāhāratāya, seyyathā pi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti, evam eva ssu me phāsuliyo oluggaviluggā bhavanti, tayeveva appāhāratāya, seyyathā pi nāma gambhire udapāne udakaratā gambhīragatā okkhāyikā dissanti evam eva ssu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tayeveva appāhāratāya,

seyyathā pi nāma tittakālābu āmakacchino vātātapena sampūtito hoti sammilāto evam eva ssu me sīsacchavi sampūtītā hoti sammilātā tāyeva appāhāratāya. So kho ahaṃ Sāriputta : udaracchaviṃ parimasissāmīti piṭṭhikaṇṭakam yeva parigaṇhāmi, piṭṭhikaṇṭakam parimasissāmīti udaracchaviṃ yeva parigaṇhāmi, yāva ssu me Sāriputta udaracchavi piṭṭhikaṇṭakam allīnāhoti tāyeva appāhāratāya. So kho ahaṃ Sāriputta : vaccaṃ vā muttaṃ vā karissāmīti tattheva avakujjo papatāmi tāyeva appāhāratāya. So kho ahaṃ Sāriputta tameva kāyam assāsento paṇinā gattāni anomajjāmi, tassa mayhaṃ Sāriputta paṇinā gattāni anomajjato putimūlāni lomāni kāyasmā papatanti tāyeva appāhāratāya. Tāya pi kho ahaṃ Sāriputta iriyāya tāya paṭipadāya tāya dukkara-kārikāya nājjhagamam uttarim manussadhammā alamariyañānadassanavisesam, taṃ kissa hetu : imissā yeva ariyāya paññāya anadhigamā yā yaṃ ariyā paññā adhigatā ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya.

27. Santi Kho pana Sāriputta eke s.e.e. : saṃsārena suddhīti. Na kho pana so Sāriputta saṃsāro sulabharūpo yo mayā asaṃsaritapubbo iminā dīghena addhunā, aññatra Suddhāvāsehi devehi; Suddhāvāse cāhaṃ Sāriputta deve samsareyyam, na' y' imaṃ lokam punarāgaccheyyam. Santi kho pana Sāriputta eke s.e.e. : upapattiyā suddhiti. Na kho pana sā Sāriputta upapatti sulabharūpā yā mayā anupapannapubbā iminā dīghena addhunā, aññatra Suddhāvāsehidevehi; Suddhāvāse cāhaṃ Sāriputta deve upapajjeyyam na' y' imaṃ lokam punarāgaccheyyam. Santi kho pana Sāriputta eke s.e.e. : āvāseṇa suddhiti. Na kho pana so Sāriputta āvāso sulabharūpa yo mayā anāvutthapubbo iminā dīghena addhunā annatra Suddhāvāsehi devehi; Suddhāvāse cāhaṃ Sāriputta deve vaseyyam na' y' imaṃ lokam punarāgaccheyyam. Santi kho pana Sāriputta eke s.e.e. : yaññena suddhiti. Na kho pana so Sāriputta yañño sulabhārūpo yo māyā ayiṭṭhapubbo iminā dīghena addhunā, taṃ ca kho rañña vā satā khattiyena muddhāvasittena brahmaṇena vā mahāsālena. Santi kho pana Sāriputta eke s.e.e. : aggīparicariyāya suddhiti. Na kho pana so Sāriputta aggisulavarūpo yo mayā aparicinnapubbo iminā dīghena addhunā, taṃ ca kho rañña vā satā khattiyena muddhāvasittena brāhmaṇena vā māhāsālena.

28. Santi kho pana Sāriputta eke samaṇ abrahmaṇ āevam, vā dino evaṃ diṭṭhino : yāvad evā yaṃ bhavaṃ puriso daharo hoti yuvā susu kālakeso bhādrena yobbanena samannāgato paṭhamena vayasā, tāvad eva paramena paññā veyyattiyena samannāgato hoti;

yato ca kho ayam bhavam puriso jinno hoti vuddho mahallako addhagato vayo anupatto, asitiko vā navutiko vā vassasatiko vā jātiyā, atha tamhā paññāveyyattiyā parihāyatiti. Na kho pana etam Sāriputta evam datṭhabbam. Aham kho pana Sāriputto etarahi jinno vuddho mahallako addhagato vayo anupatto, asitiko me vayo vattati. Idha me assu Sāriputto cattāro sāvaka vassasatāyukavassasatajivino paramāya satiyā ca gatiyā ca dhitiyā ca samannāgatā paramena ca paññāveyyattiyena; seyyathā pi Sāriputta dāhadhammo dhanuggaho sikkhito katahattho katūpāsano lahukena āsanena appakasireneva tiriyaṃ talacchayaṃ atipāteyya, evaṃ adhimattasatimanto evaṃ adhimattagatimanto evaṃ adhimattadhitimanto evaṃ paramena paññāveyyattiyena samannāgata. Te maṃ catunnam satipattānānaṃ upādāya pañhaṃ puccheyyūṃ, puttḥo puttḥo cāhaṃ tesam byākareyyaṃ byākataṇ ca me byākatato dhāreyyūṃ, na ca maṃ dutiyakam uttarim paripuccheyyūṃ aññatraasitāpitākhāyita sāyita, aññatra uccarapassa vakamma aññatra niddākilamathapaṭ ivinodanā. Apariyādiṇṇā yev' assa Sāriputta Tathāgatassa dhammadesanā, apariyādiṇṇaṃ yev' assa Tathā gatassa dhammapadabyañjanaṃ, apariyādiṇṇaṃ yev' assa Tathā gatassa pañhapaṭibhānaṃ, atha me te cattāro sāvaka vassasatā yukā vassasatajivino vassasatassa accayena kālaṃ kareyyūṃ. Mañcakena ce pi maṃ Sāriputta parihārissatha n' ev' atthi Tathāgatassa paññāveyyattiyassa aññathattaṃ. Yaṃ kho taṃ Sāriputta sammā vadamāno vadeyya : asammohadhammo satto loke uppanno bahuja-nahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ ti mameva taṃ sammāvadamāno vadeyya : asammohadhammo ... devamanussānanti.

29. Tena kho pana samayena āyasmā Nāgasamālo Bhagavato piṭṭhito ṭhito hoti Bhagavantam vījayamāno. Atha kho āyasmā Nāgasamāla Bhagavatam. etad avoca : Accariyam. bhante, abbhutaṃ bhante, api ca me bhante imaṃ dhammapariyāyaṃ sutvā lomāni haṭṭhāni. Konāmo ayam bhante dhammapariyāyo ti. Tasmātiha tvam Nāgasamāla imaṃ dhammapariyāyaṃ. Lomahaṃ sanapariyāyo teva naṃ dhārehīti.

30. Idam avoca Bhagavā. Attamano āyasmā Nāgasamālo Bhagavato bhāsitaṃ abhinandīti.

Mahāsīhanāda-Suttaṃ niṭṭhitaṃ.

MŪLAPARIYĀYA SUTTA

(Majjhima Nikāya)

Tassa Bhagavato Arhato Sammāsambuddhassa.

1. Evaṃ me sutam. Ekaṃ samayaṃ Bhagavā Ukkatthāyaṃ viharati subhagavane sālarājamūle. Tatra kho Bhagavā bhikkhū āmantesi : Bhikkhavoti, Bhadante ti te bhikkhu Bhagavato Paccassosum. Bhagavā etad avoca : sabbadhammamūlapariyāyaṃ vo bhikkhave desessāmi, taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmi. Evaṃ bhante ti kho te bhikkhu Bhagavato paccassosum. Bhagavā etad avoca :

2. Idha bhikkhave assutavā puthujjano ariyānaṃ adassāvi ariyadhammassa akovido ariyadhamme avinito sappurisānaṃ adassāvi, sppurisadhammassa akovido sappurisadhamme avinito paṭhavim paṭhavito sañjānāti, paṭhavim paṭhavito saññatvā, paṭhavim maññati paṭhaviyā maññati, paṭhavito maññati, paṭhavim-me ti maññati, paṭhavim abhinandati; taṃ kissa hetu : apariññātaṃ tassāti vadāmi. Apaṃ āpato sañjānāti, āpami āpato saññatvā, āpaṃ maññati, āpasmim maññati, āpato maññati, āpaṃ-me ti maññati, āpaṃ abhinandati; taṃ kissa hetu : apariññātaṃ tassāti vadāmi. Tejaṃ tejato sañjānāti, tejaṃ tejato saññatvā tejaṃ maññati tejasim maññati, tejato maññati, tejaṃ-me ti maññati, tejaṃ abhinandati; taṃ kissa hetu : apariññātaṃ tassāti vadāmi. Vāyaṃ vāyato sañjānāti, vāyaṃ vāyato saññatvā vāyaṃ maññati, vāyasmim maññati, vāyato maññati, vāyaṃ-me ti maññati, vāyaṃ abhinandati; taṃ kissa hetu : apariññātaṃ tassāti vadāmi. Bhūte bhūtato sañjānāti, bhute bhutato saññatvā bhūtesu maññati, bhutato maññati, bhute me ti maññati, bhūte abhinandati; taṃ kissa hetu : apariññātaṃ tassāti vadāmi. Deve devato sañjānāti, deve devato saññatvā maññati, deva su maññati devato maññati, deve me ti maññati, deve abhinandati; taṃ kissa hetu : apariññātaṃ tassāti vadāmi. Pajāpatim Pajāpatito Sañjānāti, Pajāpatim Pajāpatito saññatvā, Pajāpatim maññati, Pajāpatismim maññati, Pajāpatito maññati, Pajāpatim-me ti maññati, Pajāpatim abhinandati; taṃ kissa hetu : apariññātaṃ tassāti vadāmi. Brahmaṃ Brahmato sañjānāti, Brahmaṃ Brahmato saññatvā Brahmaṃ maññati, Brahmani maññati, Brahmato maññati Brahmaṃ-me ti maññati, Brahmaṃ abhinandati; taṃ kissa hetu : apariññātaṃ tassāti vadāmi. Ābhassare Ābhassarato sañjānāti, Ābhassare Ābhassarato saññatvā Ābhassare maññati, Ābhassaresu maññati, Ābhassarato maññati, Ābhassare me ti maññati, Ābhassare abhinandati; taṃ kissa hetu : apariññātaṃ tassāti vadāmi. Subhakiṇṇe subhakiṇṇato sañjānāti,

subhakiṇṇe subhakiṇṇato saññatvā subhakiṇṇe maññati, subhakiṇṇesu maññati subhakiṇṇato maññati, subhakiṇṇe me ti maññati, subhakiṇṇe abhinandati; taṃ kissa hetu : apariṇṇātaṃ tassāti vadāmi. Vehapphale vehapphalato sañjānāti, vehapphale vehapphalato saññatvā, vehapphale maññati, vehapphalesu maññati, vehapphalato maññati, vehapphale me ti maññati. Vehapphale abhinandati; taṃ kissa hetu : apariṇṇātaṃ tassāti vadāmi Abhibhum Abhibhūto sañjānāti, Abhibhum Abhibhūto saññatvā Abhibhum maññati, Abhibhusmim maññati, Abhibhūto maññati, Abhibhum-me ti maññati, Abhibhum abhinandati; taṃ kissa hetu : apariṇṇātaṃ tassāti vadāmi. Akāsānañcāyatanam ākāsānañcāyatanato sañjānāti, ākāsānañcāyatanam ākāsānañcāyatananto saññatvā, ākāsānañcāyatanam maññati, ākāsānañcāyatanasmim maññati, ākāsānañcāyatanato maññati, ākāsānañcāyatanam-me ti maññati, ākāsānañcāyatanam abhinandati; taṃ kissa hetu : apariṇṇātaṃ tassāti vadāmi. Viññāṇaṇcāyatanam viññāṇaṇcāyatanato sañjānāti, viññāṇaṇcāyatanam viññāṇaṇcāyatanato saññatvā, viññāṇaṇcāyatanam maññati, viññāṇaṇcāyatanasmim maññati, viññāṇaṇcāyatanato maññati, viññāṇaṇcāyatanam-me ti maññati, viññāṇaṇcāyatanam abhinandati; taṃ kissa hetu : apariṇṇātaṃ tassāti vadāmi. Ākiñcaṇṇāyatanam ākiñcaṇṇāyatanato sañjānāti, ākiñcaṇṇāyatanam ākiñcaṇṇācāyatananto saññatvā, ākiñcaṇṇāyatanam maññati, ākiñcaṇṇāyatanasmim maññati, ākiñcaṇṇāyatanato maññati, ākiñcaṇṇāyatanam-me ti maññati, ākiñcaṇṇāyatanam abhinandati; taṃ kissa hetu : apariṇṇātaṃ tassāti vadāmi. Nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato sañjānāti nevasaññānāsaññāyatanam saññatvā nevasaññānāsaññāyatanam maññati, nevasaññānāsaññāyatanasmim maññati nevasaññānāsaññāyatanato maññati nevasaññānāsaññāyatanam me ti maññati, nevasaññānāsaññāyatanam abhinandati; taṃ kissa hetu : apariṇṇātaṃ tassāti vadāmi. Diṭṭham diṭṭhato sañjānāti, diṭṭham diṭṭhato saññatvā, diṭṭham maññati, diṭṭhasmim maññati, diṭṭhato maññati, diṭṭham me ti maññati, diṭṭham abhinandati; taṃ kissa hetu : apariṇṇātaṃ tassāti vadāmi. Sutaṃ sutato sañjānāti, sutaṃ sutato saññatvā, sutaṃ maññati, sutasmim maññati, sutato maññati sutaṃ me ti maññati, sutaṃ abhinandati; taṃ kissa hetu : apariṇṇātaṃ tassāti vadāmi. Mutam mutato sañjānāti, mutam mutato saññatvā, mutam maññati mutasmim maññati, mutato maññati mutame ti maññati, mutam abhinandati, taṃ kissa hetu : apariṇṇātaṃ tassāti vadāmi. Viññātaṃ viññātato sañjānāti, viññātaṃ viññātato saññatvā, viññātaṃ maññati, viññātasim maññati, viññātato maññati, viññātaṃ me ti maññati, viññātaṃ abhinandati; taṃ kissa hetu : apariṇṇātaṃ tassāti vadāmi. Ekattam ekattato

sañjānāti, ekattaṃ ekattato saññatvā, ekattaṃ maññati, ekattasmim maññati, ekattato maññati, ekattaṃ-me ti maññati, ekattaṃ abhinandati; taṃ kissa hetu : apariññātaṃ tassāti vadāmi. Nānattaṃ nānattato sañjānāti, nānattaṃ nānattato saññatvā nānattaṃ maññati, nānattasmim maññati, nānattato maññati, nānattaṃ-me ti maññati, nānattaṃ abhinandati; taṃ kissa hetu : apariññātaṃ tassāti vadāmi. Sabbam sabbato sañjānāti, sabbam sabbato saññatvā sabbam maññati, sabbasmim maññati, sabbato maññati, sabbam-me ti maññati, sabbam abhinandati; taṃ kissa hetu : apariññātaṃ tassāti vadāmi. Nibbānam nibbānato sañjānāti, nibbānam nibbānato saññatvā nibbānam maññati, nibbānasmim maññati, nibbānato maññati, nibbānam-me ti maññati, nibbānam abhinandati; taṃ kissa hetu : apariññātaṃ tassāti vadāmi.

3. Yo pi so bhikkhave bhikkhu sekho appattamānaso anuttaram yogakkhemam paṭṭhayamāno viharati, so pi paṭhavim paṭhavito abhijānāti paṭhavim paṭhavito abhiññāya paṭhavim mā maññi, paṭhaviyā mā maññi, paṭhavito mā maññi, paṭhavim-me ti mā maññi, paṭhavim mā abhinandi; taṃ kissa hetu : pariññeyyam tassāti vadāmi. Āpaṃ—pe—tejaṃ—vāyam—bhute—deve—Pajāpatiṃ—Brahmaṃ—Ābhassare—subhakiṇṇe—vehapphale—Abhibhum—ākāsānañcāyatanaṃ—viññānañcāyatanaṃ—ākīñcaññāyatanaṃ—nevasaññānāsññāyatanaṃ—ditthaṃ—sutaṃ—mutaṃ—viññātaṃ—ekattaṃ—nānattaṃ—sabbam—nibbānam nibbānato abhijānāti, nibbānam nibbānato abhiññāya nibbānam mā maññi, nibbānasmim mā maññi, nibbānato mā maññi, nibbānam me ti mā maññi, nibbānam mā abhinandi; taṃ kissa hetu : pariññeyyam tassāti vadāmi.

4. yo pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā katakaraṇiyo ohitabhāro anuppattasadattho parikkhiṇabhavasamyojano samma-d-aññā vimutto, so pi paṭhavim paṭhavito abhijānāti, paṭhavim paṭhavito abhiññāya paṭhavim na maññati, paṭhaviyā na maññati, paṭhavito na maññati, Paṭhavim-me ti na maññati, Paṭhavim nābhinandati; taṃ kissa hetu : pariññātaṃ tassāti vadāmi. Āpaṃ—pe—tejaṃ—pe—nibbānam nibbānato abhijānāti, nibbānam nibbānato abhiññāya nibbānam na maññati, nibbānasmim na maññati, nibbānato na maññati, nibbānam-me ti na maññati, nibbānam nābhinandati; taṃ kissa hetu : Pariññātaṃ tassāti vadāmi.

5. Yo pi so bhikkhave bhikkhu araham khiṇāsavo vusitavā katakaraṇiyo ohitabhāro anuppattasadattho parikkhiṇabhavasamyojano samma-d-aññā vimutto, so pi paṭhavim paṭhavito abhijānāti, paṭhavim

paṭhavito abhiññāya paṭhaviṃ na maññāti, paṭhaviyā na maññāti, paṭhavito na maññāti, paṭhaviṃ-me ti na maññāti, paṭhaviṃ nābhinandati; taṃ kissa hetu : khayā rāgassa vitarāgattāti. Āpaṃ—pe—tejaṃ—pe—nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññāti, nibbānaṃ na maññāti, nibbānato na maññāti, nibbānaṃ-me ti na maññāti, nibbānaṃ nābhinandati; taṃ kissa hetu : khayā rāgassa vitarāgattā.

6. Yo pi so bhikkhave bhikkhu araham khiṇāsava vusitavā katakaraṇiyo ohitabhāro anuppattassadattho parikkhiṇabhavasamyojano samma-d-aññā vimutto, so pi paṭhaviṃ paṭhavito abhijānāti, paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññāti, paṭhaviyā na maññāti, paṭhavito na maññāti, paṭhaviṃ-me ti na maññāti, paṭhaviṃ nābhinandati; taṃ kissa hetu : khayā dosassa vitadosattā. Āpaṃ—pe—tejaṃ—pe—nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññāti, nibbānaṃ na maññāti, nibbānato na maññāti, nibbānaṃ-me ti na maññāti nibbānaṃ nābhinandati; taṃ kissa hetu : khayā dosassa vitadosattā.

7. Yo pi so bhikkhave bhikkhu araham khiṇāsavo vusitavā katakaraṇiyo ohitabhāro anuppattassadattho parikkhiṇabhavasamyojano samma-d-aññā vimutto, so pi paṭhaviṃ paṭhavito abhijānāti, paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññāti, paṭhaviyā na maññāti, paṭhavito na maññāti, paṭhaviṃ-me ti na maññāti, paṭhaviṃ nābhinandati; taṃ kissa hetu : khayā mohassa vitamohattā. Āpaṃ—pe—tejaṃ—pe—nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññāti, nibbānaṃ na maññāti nibbānato na maññāti, nibbānaṃ-me ti na maññāti, nibbānaṃ nābhinandati; taṃ kissa hetu : khayā mohassa vitamohattā.

8. Tathāgato pi bhikkhave araham sammāsambuddho paṭhaviṃ paṭhavito abhijānāti, paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññāti, paṭhaviyā na maññāti, paṭhavito na maññāti, paṭhaviṃ-me ti na maññāti, paṭhaviṃ nābhinandati; taṃ kissa hetu : pariññātaṃ Tathāgatassāti vadāmi. Āpaṃ—pe—tejaṃ—pe—nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññāti nibbānaṃ na maññāti, nibbānato na maññāti, nibbānaṃ-me ti na maññāti, nibbānaṃ nābhinandati; taṃ kissa hetu : pariññātaṃ Tathāgatassāti vadāmi.

9. Tathāgato pi bhikkhave araham sammāsambuddho paṭhaviṃ paṭhavito abhijānāti, paṭhaviṃ paṭhavito abhiññāya paṭhaviṃ na maññāti,

paṭhaviyā na maññati, paṭhavito na maññati, paṭhaviṃ me ti na maññati, paṭhaviṃ nābhinandati; taṃ kissa hetu : nandi dukkhassa mūlan ti iti veditvā bhavājāti, bhūtaṃ jarāmaṇaṇa-ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho ti vadāmi. Āpaṃ—pe—tejaṃ—pe nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati nibbānasmim na maññati nibbānato na maññati, nibbānaṃ-me ti na maññati, nibbānaṃ nābhinandati; taṃ kissa hetu : nandi dukkhassa mūlanti iti veditvā, bhavājāti bhūtaṃ jarāmaṇaṇa-ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho ti vadāmi.

Idam avoca Bhagavā. Attamanā te bhikkhu Bhagavato bhāsitaṃ abhinanduntī.

Mūlapariyāya-Suttaṃ niṭṭhitaṃ.

VATTHŪPAMA SUTTA

(Majjhima Nikāya)

1. Evaṃ me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi : Bhikkhavoti. Bhadante ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca :

2. Seyyathā pi bhikkhave vatthaṃ saṅkiliṭṭhaṃ malaggahitaṃ, taṃ enaṃ rajako yasmim yasmim raṅgaṇe upasaṃhareyya, yadi nīlakāya yadi pītakāya yadi lohitaṇḍakāya yadi mañjetṭhakāya dūrattavaṇṇamev' assa, aparisuddhavaṇṇamev' assa; taṃ kissa hetu : aparisuddhattā bhikkhave vatthassa; evaṃ eva kho bhikkhave citte saṅkiliṭṭhe duggati pātikaṅkhā. Seyyathā pi bhikkhave vatthaṃ parisuddhaṃ pariyoḍattaṃ, taṃ enaṃ rajako yasmim yasmim raṅgaṇe upasaṃhareyya yadi nīlakāya yadi pītakāya yadi lohitaṇḍakāya yadi mañjetṭhakāya, surattavaṇṇamev' assa parisuddhavaṇṇamev' assa; taṃ kissa hetu : parisuddhattā bhikkhave vatthassa; evaṃ eva kho bhikkhave citte asaṅkiliṭṭhe sugati pātikaṅkhā.

3. Katame ca bhikkhave cittassa upakkilesā : Abhiññā visamālobo cittassa upakkilesa, byāpādo cittassa upakkilesa, kodho c.u., upanāho c.u., makkho c.u., paḷāso c.u., issā c.u., macchariyaṃ, c.u., māyā c.u., sātheyyaṃ c.u., thambo c.u., sārāmbho c.u., māno c.u.

atimāno c.u., mado c.u., pamādo cittasso upakkilesa. Sa kho so bhikkhave bhikkhu; abhijjhāvisamalobho cittassa upakkilesa ti iti veditvā abhijjhāvisamalobhaṃ cittassa upakkilesaṃ pajahati, byāpādo cittassa upakkilesa ti iti veditvā byāpādaṃ cittassa upakkilesaṃ pajahati, kodho ... upanāho ... makkho ... palāso ... issā ... macchariyam ... māyā ... saṭheyam thambho ... sārambho ... māno ... atimāno ... mado ... pamādo cittassa upakkilesa ti iti veditvā pamādaṃ cittassa upakkilesaṃ pajahati. Yato kho bhikkhave bhikkhuno : abhijjhāvisamalobho cittassa upakkilesa ti iti veditvā abhijjhāvisamalobho cittassa upakkilesa pahino hoti, byāpādo ... kodho ... upanāho ... makkho ... palāso ... issā macchariyam ... māyā ... saṭheyam ... thambho sārambho ... māno ... mado pamādo cittassa upakkilesa ti iti veditvā pamādo cittassa upakkilesa palūno hoti, so Buddhhe aveccappasādena samannāgato hoti : Iti pi so Bhagavā araham samāsambuddho vijjācaraṇasampanno sugato lokavidū anuttara purisa dammasārathī satthā devamanussānaṃ buddho bhagavā ti; dhamme aveccappasādena samannāgato hoti : Svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opānāyiko paccattaṃ veditabbo viññūhiti; saṅghe aveccappasādena samannāgato hoti : Supaṭipanno Bhagavato sāvakaśaṅgho, ujupaṭipanno Bhagavato sāvakaśaṅgho, nāyapatinno Bhagavato sāvakaśaṅgho, sā-micipaṭipanno Bhagavato sāvakaśaṅgho yadidaṃ cattāri purisayugāni attha purisapuggalā esa Bhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassāti. Yathodhi kho pan' assa cattaṃ hoti vantaṃ muttaṃ pahinaṃ patinissatṭham. So Buddhhe aveccappasādena samannāgato 'mhīti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammupasaṃhitā pāmujaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddha-kāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati; dhamme aveccappasādena samannāgato 'mhīti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammupasaṃhitā pāmujaṃ, pamuditassa pīti jāyati pītimanassa kāyo passambhati passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati; saṅghe aveccappasādena samannāgato 'mhīti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitā pāmujaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati, Yathodhi kho pana me cittaṃ vantaṃ muttaṃ pahinaṃ paṭinissatṭhaṃ ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitā pāmujaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.

4. Sa kho so bhikkhave bhikkhu evaṃsīlo evaṃdhammo evaṃpañño sālinaṃ ce pi piṇḍapātaṃ bhuñjati vicitakālakam anekasūpaṃ anekabyañjanam n' ev' assa taṃ hoti antarāyāya. Seyyathā pi bhikkhave vatthaṃ sankiliṭṭhaṃ malaggahitaṃ acchaṃ udākaṃ āgamaṃ parisuddhaṃ hoti pariyodātaṃ ukkāmuḥhaṃ vā paṇ' āgamaṃ jātarupaṃ parisuddhaṃ hoti parivodātaṃ evaṃ eva kho bhikkhave bhikkhu evaṃsīlo evaṃdhammo evaṃpañño sālinaṃ ce pi piṇḍapātaṃ bhuñjati vicitakālakam anekasūpaṃ anekabyañjanam n' ev' assa taṃ hoti antarāyāya.

5. So mettāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddhamadho tiriyaṃ sabbadhi sabbathatāya sabbāvantam lokam mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Karuṇāsaḥagatena cetasā—pe—muditāsaḥagatena cetasā—upekhāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ, iti uddham adho tiriyaṃ sabbadhi-sabbathatāya sabbāvantam lokam upekhāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

6. So : Atthi idaṃ, atthi hīnaṃ atthi paṇitaṃ atthi imassa saññāgatassa uttariṃ nissaraṇaṃ ti pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmim vimuttam iti ñānaṃ hoti; khīnājāti, vusitaṃ brahmacariyaṃ, kataṃ karaniyaṃ nāparam itthattāyāti pajānāti. Ayam vuccati bhikkhave bhikkhu sināto antarena sinānenāti.

7. Tena kho pana samayena Sundarikabhāradvājo brāhmaṇo Bhagavato avidūre nisinnaṃ hoti. Atha kho Sundarikabhāradvājo brāhmaṇo Bhagavantam etad avoca : Gacchati pana bhavaṃ Gotamo Bāhukaṃ nadiṃ sināyitun ti—kim brāhmaṇa Bāhukāya nadiyā, kim Bāhukā nadī karissatiti.—Mokkhasammata hi bho Gotama Bāhuka nadī bahujanassa puññasammata hi bho Gotama Bāhukā nadī bahu janassa, Bāhukāya ca pana nadiyā bahujaṇo papam kataṃ kammaṃ pavāhetiti. Atha kho Bhagavā Sundarikabhāradvājam brāhmaṇam gathāhi ajjhabhāsi :

8. Bahukaṃ Adhikakkaṇ ca Gayam Sundarikāṃ api,
Sarassatiṃ Payāgaṇ ca atho Bāhumatiṃ nadiṃ
Niccampi bālo pakkhanno kaṇhakammo na sujjhati,
kim Sundarikā karissati, kim Payāgo, kim Bāhukā nadī.

Verim katakibbisam naram
na hi nam sodhaye pāpakamminam;
suddhassa ve sadā phaggu, suddhass' uposatho sadā,
suddhassa sucikammassa sadā sampajjate vatam
Idh'eva sināhi brāhmaṇa,
sabbabhūtesu karohi khematam;
sace musā na bhanasi, sace pāṇam na himsasi
sace adinnam nādiyasi saddahāno amaccharī,
kim kāhasi Gayam gantvā-, udapāno pi te Gayā-ti.

9. Evaṃ vutte Sundarikabhāradvājo brahmaṇo Bhagavantam
etad avoca : Abhikkantam bho Gotamo, abhikkantam bho Gotama.
Seyyathā pi bho Gotama nikkujjitam vā ukkujjeyya, paṭicchannam vā
vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam
dhāreyya: cakkhumanto rūpāni dakkhintīti, evam evam bhotā Gotamena
anekapariyāyena dhammo pakāsito. Esāham bhavantam Gotamam
saraṇam gacchāmi dhamman ca bhikkhusaṅghaṇ ca. Labheyyāham bhoto
Gotamassa santike pabbajjam, labheyyam upasampadanti. Alatta kho
Sundarikabhāradvājo brāhmaṇo Bhagavato santike pabbajjam, alatta
upasampadam. Acirūpasampanno kho pan' āyasmā Bhāradvājo eko
vūpakattho appamatto ātāpi pahitatto viharanto nacirass' eva yass'
atthāya kulaputtā- sammadeva agāasmā- anagāriyam pabbajanti tad
anuttaram brahmacariyapariyosānam diṭṭhe vā dhamme sayam abhiññ-
āya sacchikatvā upasampajja vihāsi; khīṇā- jāti, vusitam brahmacariyam,
katam karaniyam nāparam itthattāyāti abbhaññāsi, aññataro kho pan'
āyasmā Bhāradvājo arahatam ahosīti.

Vatthūpama-Suttam niṭṭhitam.

SATIPATṬHĀNA SUTTA

(Majjhima Nikāya)

Evaṃ me sutam. Ekaṃ samayam Bhagavā Kurūsu viharati;
Kammāssadhamman nāma Kurunam nigamo. Tatra kho Bhagavā
bhikkhu āmantesi : Bhikkhavo ti. Bhadante ti te bhikkhu Bhagavato
paccassosum. Bhagavā etad avoca :

Ekāyano ayam bhikkhave maggo sattānam visuddhiyā sokaparidda-
vānam samatikkamāya dukkhadomanassānam atthagamāya nāyassa
adhigamāya nibbānassa sachikiriya, yadidaṃ cattāro satipatṭhānā,
katame cattāro : Idha bhikkhave bhikkhu kāye kāyānupassī viharati
ātāpi sampajāno satimā vineyya loke abhijjhādomanassam,

vedanāsu vedanānupassī viharati ātāpi sampajāno satimā vineyya loke abhiññhādomanassam, citte cittānupassī viharati ātāpi sampajāno satimā vineyya loke abhiññhādomanassam, dhammesu dhammānupassī viharati ātāpi sampajāno satimā vineyya loke abhiññhādomanassam.

Kathañ ca bhikkhave bhikkhu kāye kāyānupassī viharati : Idha bhikkhave bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkam ābhujitvā ujum kāyam pañidhāya parimukham satim upatthapetvā. So sato vā assasati, sato passasati. Dīgham vā assasanto : dīgham assasāmīti pajānāti, dīgham vā passasanto : dīgham passasāmīti pajānāti; rassam vā assasanto : rassam assasāmīti pajānāti, rassam vā passasanto : rassam passasāmīti pajānāti. Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati, sabbakāyapaṭisaṃvedī passasissāmīti sikkhati. Passambhayam kāyasaṅkhāram assasissāmīti sikkhati, passambhayam kāyasaṅkhāram passasissāmīti sikkhati. Seyyathā pi bhikkhave dakkho bhamakāro vā bhamakārantevāsi vā dīgham vā añchanto : dīgham añchāmīti pajānāti, rassam vā añchanto : rassam añchāmīti pajānāti, evam eva kho bhikkhave bhikkhu dīgham vā assasanto : dīgham assasāmīti pajānāti—pe—passambhayam kāyasaṅkhāram passasissāmīti sikkhati. Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabahiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudaya-dhammānupassī vā kāyasmim viharati. Atthi kāyo ti vā pan' assa sati paccupaṭṭhitā hoti yāvad eva nāṇamattāya patissatimattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca param bhikkhave bhikkhu gacchanto vā; gacchāmīti pajānāti, ṭhito vā: ṭhito 'mhīti pajānāti, nisinno vā nisinno 'mhīti pajānāti, sayāno vā: sayāno 'mhīti pajānāti, yathā yathā vā pan' assa kāyo pañihito hoti tathā tathā naṃ pajānāti. Iti ajjhataṃ vā kāye kāyānupassī viharati ... upādiyati. Evaṃ pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca param bhikkhave bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samīñjite pasārite s.h., saṅghāṭipattacīvaradhāraṇe s.h., asite pīte khāyite sāyite s.h., uccārapassāvakamme s.h., gate ṭhite nisinne sutte jāgarite bhāsīte tuṇḥibhāve sampajānakārī hoti. Iti ajjhataṃ vā kāye kāyānupassī viharati ... upādiyati. Evaṃ pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca param bhikkhave bhikkhu imam eva kāyam uddham pādatalā adho kesamatthakā tacapariyantam pūranānappakārassa asucino paccavekkhati: Atthi imasmim kāye kesā lomā nakhā dantā taco maṃsam nahāru atthi atthimiñjā vakkam hadayam yakanam kilomakam pihakam papphāsam antam antaguṇam udariyam karisam, pittam semham pubbo lohitaṃ sedo medo assu vasā khelo siṅghanikā lasikā muttan ti. Seyyathā pi bhikkhave ubhatomukhā mutolīpūrā nānāvihitassa dhaññassa, seyyathidaṃ: sālīnam vīhīnam muggānam māsānam tilānam taṇḍulānam, tam enaṃ cakkhumā puriso muñcitvā paccavekkheyya : ime sālī, ime vīhī, ime muggā, ime māsā, ime tilā, ime taṇḍulā ti, evam eva kho bhikkhave bhikkhu imam eva kāyam uddham pādatalā adho kesamatthakā tacapariyantam purannānappakārassa asucino paccavekkhati : Atthi imasmim kāye kesā lomā nakhā dantā taco maṃsam nahāru atthi atthimiñjā vakkam hadayam yakanam kilomakam pihakam papphāsam antam antaguṇam udariyam karisam pittam semham pubbo lohitaṃ sedo medo assu vasā khelo siṅghanikā lasikā muttan ti. Iti ajjhataṃ vā kāye kāyānupassī viharati ... upādiyati. Evam pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca param bhikkhave bhikkhu imam eva kāyam yathāṭhitaṃ yathāpanihitaṃ dhātuso paccavekkhati : Atthi imasmim kāye paṭhavidhātu āpodhātu tejodhātu vāyodhātūti. Seyyathā pi bhikkhave dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā cātummahāpathe bilaso paṭivibhajitvā nisinno assa, evam eva kho bhikkhave bhikkhu imam eva kāyam yathāṭhitaṃ yathāpanihitaṃ dhātuso paccavekkhati : Atthi imasmim kāye paṭhavidhātu āpodhātu tejodhātu vāyodhātūti. Iti ajjhataṃ vā kāye kāyānupassī viharati ... upādi yati. Evam pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca param bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakam vinīlakam vipubbakajātaṃ, so imam eva kāyam upasaṃharati : Ayam pi kho kāyo evaṃdhammo evaṃbhāvi etaṃ anatīto ti. Iti ajjhataṃ vā kāye kāyānupassī viharati ... upādiyati. Evam pi bhikkhave bhikkhu kāye kāyānupassī viharati. Puna ca param bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ kākehi vā khajjamānam kulalehi vā khajjamānam giṃjhehi vā khajjamānam supāṇehi vā khajjamānam sigālehi vā khajjamānam vividhehi vā pāṇakajātehi khajjamānam, so imam eva kāyam upasaṃharati : Ayam pi kho kāyo evaṃdhammo evaṃbhāvi etaṃ anatīto ti. Iti ajjhataṃ vā k.k. viharati ... upādiyati. Evam pi bhikkhave bhikkhu k.k. viharati.

Puna ca param bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ atthikasaṅkhalikaṃ samam salohitaṃ nahārusambandhaṃ,—atthikasaṅkhalikaṃ nimmaṃ salohitamakkhitaṃ nahārusambandhaṃ,—atthikasaṅkhalikaṃ apagatamaṃsalohitaṃ nahārusambandhaṃ,—atthikāni apagatasambandhāni disāvidisā vikkhittāni, aññena hatthaatthikaṃ aññena pādatthikaṃ aññena jaṅghatthikaṃ aññena ūratthikaṃ aññena kaṭatthikaṃ aññena piṭṭhikantakaṃ aññena sīsakaṭāhaṃ, so imaṃ eva kāyaṃ upasaṃharati : Ayaṃ pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto ti. Iti ajjhataṃ vā k.k. viharati ... upādiyati. Evaṃ pi bhikkhave bhikkhu k.k. viharati. Puna ca param bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sī-vathikāya chaḍḍitaṃ atthikāni setāni saṅkha-vaṇṇupanibhāni,—atthikāni puñjakitāni terovassikāni,—atthikāni pūtīni caṇṇakajātāni, so imaṃ eva kāyaṃ upasaṃharati : Ayaṃ pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto ti. Iti ajjhataṃ vā k. k. viharati, bahiddhā vā k. k. viharati, ajjhatabahiddhā vā k.k. viharati; samudaya-dhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayaavayadhammānupassī vā kāyasmim viharati. Atthi kāyo ti vā pan' assa sati paccupaṭṭhitā hoti yāvad eva nāṇamat-tāya patissatimattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu kāye kāyānupassī viharati.

Kathaṇ ca bhikkhave bhikkhu vedanāsu vedanānupassī viharati : Idha bhikkhave bhikkhu sukhaṃ vedanaṃ vediyamāno : sukhaṃ vedanaṃ vediyāmīti pajānāti, dukkhaṃ vedanaṃ vediyamāno : dukkhaṃ v.v. pajānāti, adukkhaṃ asukhaṃ vedanaṃ vediyamāno : adukkhaṃ asukhaṃ v.v. pajānāti; sāmisaṃ vā sukhaṃ vedanaṃ vediyamāno : sāmisaṃ sukhaṃ vedanaṃ vediyāmīti : pajānāti, nirāmisam vā sukhaṃ ... sāmisaṃ vā dukkhaṃ ... nirāmisam vā dukkhaṃ vā adukkhaṃ asukhaṃ nirāmisam vā adukkhaṃ asukhaṃ ..., vedanaṃ vediyamāno : nirāmisam adukkhaṃ asukhaṃ vedanaṃ vediyāmīti pajānāti. Iti ajjhataṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā v. v. viharati, ajjhatabahiddhā vā v.v. viharati; samudaya-dhammānupassī vā vedanāsu viharati, vayadhammānupassī vā v. v., samudayaavaya-dhammānupassī vā v. v. Atthi vedanā ti vā pan' assa sati paccupaṭṭhitā hoti yāvad eva nāṇamat-tāya patissatimattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu vedanāsu vedanānupassī viharati.

Kathaṇ ca bhikkhave bhikkhu citte cittānupassī viharati : Idha bhikkhave bhikkhu sarāgaṃ vā cittaṃ sarāgaṃ cittaṃ ti pajānāti, vītārāgaṃ vā cittaṃ vītārāgaṃ cittaṃ ti pajānāti, sadosaṃ ... vītadosaṃ

..., samohaṃ ..., vītaṃohaṃ ..., saṅkhittaṃ ..., vikkhittaṃ ..., mahaggataṃ ..., amahaggataṃ ..., sa-uttaraṃ ..., anuttaraṃ ..., samāhitaṃ ..., asaṃhitaṃ ..., vimutaṃ ..., avimuttaṃ vā cittaṃ avimuttaṃ cittaṃ ti pajānāti. Iti ajjhataṃ vā citte cittaṇupassī viharati, bahiddhā vā c.c. viharati, ajjhatabahiddhā vā c.c. viharati; samudayaadhammāṇupassī vā cittaṃsmiṃ viharati, vāyadhammāṇupassī vā cittaṃsmiṃ viharati, samudayaadhammāṇupassī vā cittaṃsmiṃ viharati. Atthi cittaṃ ti vā paṇ' assa sati paccupaṭṭhitā hoti yāvad eva ñāṇamattāya, patissatimattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu citte cittaṇupassī viharati.

Kathaṇ ca bhikkhave bhikkhu dhammesu dhammāṇupassī viharati : Idha bhikkhave bhikkhu dhammesu dhammāṇupassī viharati pañcasu nīvaraṇesu. Kathaṇ ca bhikkhave bhikkhu dhammesu dhammāṇupassī viharati pañcasu nīvaraṇesu : Idha bhikkhave bhikkhu santaṃ vā ajjhataṃ kāmacchandaṃ : atthi me ajjhataṃ kāmacchando ti pajānāti, asantaṃ vā ajjhataṃ kāmacchandaṃ : na'tthi me ajjhataṃ kāmacchando ti pajānāti, yathā ca anuppannassa kāmacchandassa uppādo hoti taṇ ca pajānāti, yathā ca uppannassa kāmacchandassa pahāṇaṃ hoti taṇ ca pajānāti, yathā ca pahīnassa kāmacchandassa āyatim anuppanno hoti taṇ ca pajānāti. Santaṃ vā ajjhataṃ byāpādaṃ : atthi me ajjhataṃ byāpādo ti ... pajānāti. Santaṃ vā ajjhataṃ thīnamiddhaṃ : atthi me ajjhataṃ thīnamiddhaṃ ti ... pajānāti. Santaṃ vā ajjhataṃ uddhaccakukkuccaṃ : atthi me ajjhataṃ uddhaccakukkuccaṃ ti ... pajānāti. Santaṃ vā ajjhataṃ vicikicchā : atthi me ajjhataṃ vicikicchā ti pajānāti, asantaṃ vā ajjhataṃ vicikicchā : na'tthi me ajjhataṃ vicikicchā ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti taṇ ca pajānāti, yathā ca uppannāya vicikicchāya pahāṇaṃ hoti taṇ ca pajānāti, yathā ca pahīnāya vicikicchāya āyatim anuppanno hoti taṇ ca pajānāti. Iti ajjhataṃ vā dhammesu dhammāṇupassī viharati, bahiddhā vā dh. dh. viharati, ajjhatabahiddhā vā dh. dh. viharati; samudayaadhammāṇupassī vā dhammesu viharati, vāyadhammāṇupassī vā dh. V., samudayaavayadhammāṇupassī vā dh. v. Atthi dhammā ti vā paṇ' assa sati paccupaṭṭhitā hoti yāvad eva ñāṇamattāya, patissatimattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammāṇupassī viharati pañcasu nīvaraṇesu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammāṇupassī viharati pañcas' upādānakkhandhesu. Kathaṇ ca bhikkhave bhikkhu dhammesu dhammāṇupassī viharati pañcas' upādānakkhandesu : Idha bhikkhave bhikkhu : iti rūpaṃ, iti rūpassa samudayo, iti rūpassa

atthagamo; iti vedanā, iti vedanāya s., iti vedanāya a.; iti saññā, iti saññāya s., iti saññāya a.; iti saṅkhārā, iti saṅkhārānaṃ s. iti saṅkhārānaṃ a. iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthagamo ti, iti ajjhataṃ vā dhammesu dhammānupassī viharati ... upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas' upādānakkandhesu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu. Kathaṃ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu : Idha bhikkhave bhikkhu cakkhuṃ ca pajānāti rūpe ca pajānāti, yaṃ ca tadubhayam paṭicca uppajjati saṃyojanaṃ taṃ ca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṃ ca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṃ ca pajānāti, yathā ca pahinassa saṃyojanassa āyatim anuppādo hoti taṃ ca pajānāti : sotaṃ ca pajānāti sadde ca pajānāti—pe—ghānaṃ ca pajānāti gandhe ca pajānāti—jivhaṃ—ca pajānāti rase ca pajānāti—kāyaṃ ca pajānāti phoṭṭhabbe ca pajānāti—manaṃ ca pajānāti dhamme ca pajānāti, yaṃ ca tad ubhayam paṭicca uppajjati saṃyojanaṃ taṃ ca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṃ ca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṃ ca pajānāti, yathā ca pahinassa saṃyojanassa āyatim anuppādo hoti taṃ ca pajānāti. Iti ajjhataṃ vā dhammesu dhammānupassī viharati upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu. Kathaṃ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu : Idha bhikkhave bhikkhu santaṃ vā ajjhataṃ satisambojjhaṅgaṃ : atthi me ajjhataṃ satisambojjhaṅgo ti pajānāti, asantaṃ vā ajjhataṃ satisambojjhaṅgaṃ : na'tthi me ajjhataṃ satisambojjhaṅgo ti pajānāti, yathā ca anuppannassa satisambojjhojjhaṅgo ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti taṃ ca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāpāripūri hoti taṃ ca pajānāti. Santaṃ vā ajjhataṃ dhamma-vicaya sambojjhaṅgaṃ...Santaṃ vā ajjhataṃ viriyasambojjhaṅgaṃ ... Santaṃ vā ajjhataṃ pītasambojjhaṅgaṃ ...Santaṃ vā ajjhataṃ passaddhisambojjhaṅgaṃ ... Santaṃ vā ajjhataṃ samādhisambojjhaṅgaṃ ... Santaṃ vā ajjhataṃ upekhāsambojjhaṅgaṃ : atthi me ajjhataṃ upekhāsambojjhaṅgo pajānāti, asantaṃ vā ajjhataṃ upekhāsambojjhaṅgaṃ : na'tthi me ajjhataṃ upekhāsambojjhaṅgo ti pajānāti, yathā ca anuppannassa upekhāsambojjhaṅgassa uppādo hoti taṃ ca pajān-

āti, yathā ca uppannassa upekhāsambojjhaṅgassa bhāvanāpāripuri hotī tañ ca pajānāti. Iti ajjhataṃ vā dhammesu dhammānupassī viharati ... upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu. Kathañ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu; Idha bhikkhave bhikkhu: idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dh. dh. viharati, ajjhatabhiddhā vā dh. viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati samudayavayadhammānupassī vā dhammesu viharati. Atthi dhammā ti vā paṇ' assa sati paccupaṭṭhitā hoti yāvad eva ñāṇamattāya patissatimattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu.

Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni, tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikankhaṃ : diṭṭhe vā dhamme aññā, sati vā upādisese anāgāmitā. Tiṭṭhantu bhikkhave satta vassāni, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni pañca vassāni cattāri vassānitīni vassāni dve vassāni ekaṃ vassaṃ—tiṭṭhatu bhikkhave ekaṃ vassaṃ, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni, tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikankhaṃ : diṭṭhe vā dhamme aññā, sati vā upādisese anāgāmitā. Tiṭṭhantu bhikkhave satta māsāni, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni pañca māsāni cattāri māsāni tīni māsāni dve māsāni māsāṃ addhamā-saṃ—tiṭṭhatu bhikkhave addhamāso, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ, tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikankhaṃ : diṭṭhe vā dhamme aññā, sati vā upādisese anāgāmitā.

Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā sokapariddavānaṃ samatikkamāya dukkhadomanassānaṃ atthagamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā ti, iti yaṃ taṃ vuttaṃ idaṃ etaṃ paticca vuttan ti.

Idaṃ avoca Bhagavā. Attamanā te bhikkhu Bhagavato Bhāsitaṃ abhinandun ti.

Satipaṭṭhāna-Suttaṃ niṭṭhitaṃ.

ARIYAPARIYESANA SUTTA

(*Majjhima Nikāya*)

1. **E**vam me sutam. Ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya Sāvattthiṃ piṇḍāya pāvisi. Atha kho sambahulā bhikkhū yena āyasmā Ānando tena upasaṅkamimṃsu, upasaṅkamtvā āyasmantaṃ Ānandaṃ etad avocum: Cirassutā no āvuso Ānanda Bhagavato sammukhā dhammī kathā, sādhu mayaṃ āvuso Ānanda labheyyāma Bhagavato sammukhā dhammikaṃ kathaṃ savanāyāti. Tena hi āyasmanto yena Rammakassa brāhmaṇassa assamo tena upasaṅkamatha, appeva nāma labheyyātha Bhagavato sammukhā dhammikaṃ kathaṃ savanāyāti. Evam āvuso ti kho te bhikkhū āyasmato Ānandassa paccassosum. Atho kho Bhagavā Sāvattthiyaṃ piṇḍaya caritvā pacchābhattaṃ piṇḍapātapatikkanto āyasmantaṃ Ānandaṃ āmantesi : Aham Ānanda yena Pubbārāmo Migāramātu pāsādo tena upasaṅkamissāma divāvihārāyāti. Evam bhante ti kho āyasmā Ānando Bhagavato paccassosi. Atha kho Bhagavā āyasmatā Ānandena saddhiṃ yena Pubbārāmo Migāramātu pāsādo tena upasaṅkami divāvihārāyo. Atha kho Bhagavā sāyanhasamayaṃ paṭisallāṇā vuṭṭhito āyasmantaṃ Ānandaṃ āmantesi : Aham Ānanda yena Pubbakotṭhako tena upasaṅkamissāma gattāni parisincitum ti. Evam bhante ti kho āyasmā Ānando Bhagavato paccassosi. Atha kho Bhagavā āyasmatā Ānandena saddhiṃ yena Pubbakotṭhako tena upasaṅkami gattāni parisincitum : Pubbakotṭhake gattāni parisincitvā paccuttaritvā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno. Atha kho āyasmā Ānando Bhagavantam etad avoca : Ayaṃ bhante Pammakassa brāhmaṇassa assamo avidūre; ramanīyo bhante Rammakassa brāhmaṇassa assamo, pāsādiko bhante Rammakassa brāhmaṇassa assamo; sādhu bhante Bhagavā yena Rammakassa Brāhmaṇassa assamo tena upasaṅkamatu anukampam upādāyāti. Adhivāsesi Bhagavā tuṇhibhāvena. Atha kho Bhagavā yena Rammakassa brāhmaṇassa assamo tena upasaṅkami. Tena kho pana samayena sambahulā bhikkhu Rammakassa brāhmaṇassa assamo dhammiyā kathāya sannisinnā honti. Atha kho Bhagavā bahidvāraṃ aṭṭhāsi kathā pariyosānam āgamayamāno. Atha kho Bhagavā kathāpariyosānam viditvā ukkāsitvā aggaḷam ākoṭesi; vivarimṃsu kho te bhikkhū Bhagavato dvāram. Atha kho Bhagavā Rammakassa brāhmaṇassa bhikkhū assa-
mam pavisitvā paññatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū

āmantesi : Kāya nu ttha bhikkhave etarahi kathāya sannisinnā kā ca pana vo antarākathā vippakathā ti. Bhagavantam eva kho no bhante ārabha dhammī kathā vippakatā, atha Bhagavā anuppatto ti. Sādhu bhikkhave etaṃ kho bhikkhave tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yam tumhe dhammiyā kathāya sannisideyyātha. Sannipatitānaṃ vo bhikkhave dvayaṃ karaṇīyaṃ : dhammī vā kathā ariyo vā tuṇhibhāvo.

2. Dve mā bhikkhave pariyesanā : ariyā ca pariyesanā anariyā ca pariyesanā. Katamā ca bhikkhave anariyā pariyesanā. Idha bhikkhave ekacco attanā jātidhammo samāno jātidhammaññeva pariyesati, attanā jarādhammo samāno jarādhammaññeva pariyesati. Attanā byādhidhammo ... attanā maraṇadhammo ... attanā sokadhammo ... attanā saṅkilesadhammo samāno saṅkilesadhammaññeva pariyesati. Kiñ ca bhikkhave jātidhammaṃ vadetha : Puttabhariyaṃ bhikkhave jātidhammaṃ, dāsīdāsaṃ jātidhammaṃ, ajeḷakaṃ jātidhammaṃ kukkuṭasūkaraṃ jātidhammaṃ, hatthigavāssavaḷavaṃ jātidhammaṃ, jātārūparajataṃ jātidhammaṃ. Jātidhammā hi ete bhikkhave upadhayo, etthāyaṃ gathito mucchito ajjhopanno attanā jātidhammo samāno jātidhammaññeva pariyesati. Kiñ ca bhikkhave jarādhammaṃ vadetha : Puttabhariyaṃ bhikkhave jarādhammaṃ, dāsīdāsaṃ jarādhammaṃ, ajeḷakaṃ jarādhammaṃ, kukkutasūkaraṃ jarādhammaṃ, hatthigavāssavaḷavaṃ jarādhammaṃ, jātārūparajataṃ jarādhammaṃ. Jarādhammā hi ete bhikkhave upadhayo, etthāyaṃ gathito mucchito ajjhopanno attanā jarādhammo samāno jarādhammaññeva pariyesati. Kiñ ca bhikkhave byādhidhammaṃ vadetha : Puttabhariyaṃ bhikkhave byādhidhammaṃ, dāsīdāsaṃ byādhidhammaṃ, ajeḷakaṃ byādhidhammaṃ, kukkuṭasūkaraṃ byādhidhammaṃ, hatthigavāssavaḷavaṃ byādhidhammaṃ. Byādhidhammā hi ete byādhidhammaññeva pariyesati. Kiñ ca bhikkhave maraṇadhammaṃ vadetha : Puttabhariyaṃ bhikkhave maraṇadhammaṃ, dāsīdāsaṃ maraṇadhammaṃ, ajeḷakaṃ maraṇadhammaṃ, kukkuṭasūkaraṃ maraṇadhammaṃ, hatthigavāssavaḷavaṃ maraṇadhammaṃ. Maraṇadhammā hi ete ... maraṇadhammaññeva pariyesati. Kiñ ca bhikkhave sokadhammaṃ vadetha : Puttabhariyaṃ bhikkhave sokadhammaṃ, dāsīdāsaṃ sokadhammaṃ, ajeḷakaṃ sokadhammaṃ, kukkuṭasūkaraṃ sokadhammaṃ, hatthigavāssavaḷavaṃ sokadhammaṃ. Sokadhammā he te sokadhammaññeva pariyesati. Kiñ ca bhikkhave saṅkilesadhammaṃ vadetha : Puttabhariyaṃ bhikkhave saṅkilesadhammaṃ, dāsīdāsaṃ saṅkilesadhammaṃ, ajeḷakaṃ

saṅkilesadhammaṃ, kukkuṭasūkaraṃ saṅkilesadhammaṃ, hatthigavā ssavaḷavaṃ saṅkilesadhammaṃ, jātārūparajataṃ saṅkilesadhammaṃ. Saṅkilesadhammā hi ete bhikkhave upadhayo, etthāyaṃ gathito mucchito ajjhopanno attanā saṅkilesadhammo samāno saṅkilesadhammaññeva pariyesati. Ayaṃ bhikkhave anariyā pariyesanā.

3. Katamā ca bhikkhave ariyā pariyesanā : Idha bhikkhave ekacco attanā jātīdhammo samāno jātīdhamme ādīnavaṃ viditvā ajātāṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā byādhidhammo samāno ... abyādhiṃ...attanā maraṇadhammo samāno...amataṃ..., attanā sokadhammo samāno asokaṃ ..., attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati. Ayaṃ bhikkhave ariyā pariyesanā.

4. Ahaṃ pi sudaṃ bhikkhave pubbe va sambodhā anabhisambuddho bodhisatto va samāno attanā jātīdhammo samāno jātīdhammaññeva pariyesāmi, attanā jarādhammo samāno jarādhammaññeva pariyesāmi, attanā byādhidhammo samāno byādhidhammaññeva pariyesāmi, attanā maraṇadhammo samāno maraṇadhammaññeva pariyesāmi, attanā sokadhammo samāno sokadhammaññeva pariyesāmi, attanā sokadhammo samāno sokadhammaññeva pariyesāmi, attanā saṅkilesadhammo samāno saṅkilesadhammaññeva pariyesāmi. Tassa mayhaṃ bhikkhave etad aho si : Kin nu kho ahaṃ attanā jātīdhammo samāno jātīdhammaññeva pariyesāmi, attanā jarādhammo samāno—pe—attanā saṅkilesadhammo samāno saṅkilesadhammaññeva pariyesāmi; yaṃ nunāhaṃ attanā jātīdhammosamāno jātīdhamme ādīnavaṃ viditvā ajātāṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā jarādhammo ... samāno jarādhamme ādīnavaṃ viditvā ajātāṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā byādhidhammo ... abyādhiṃ ... pariyeseyyaṃ, attanā maraṇadhammo amataṃ pariyeseyyaṃ, attanā sokadhammo .. asokaṃ .. pariyeseyyaṃ, attanā saṅkilesadhammo samānosasaṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ ti.

5. So kho ahaṃ bhikkhave apareṇa samayena daharo va samāno susu kāḷakeso bhadrena yobbanena samnāgato paṭhamena vayasā akāmakānaṃ mātāpitunnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim. So evaṃ pabbajito samāno kimkusalagavesi anuttaraṃ santivarapadaṃ

pariyesamāno yeno Ālāro Kālāmo tena upasaṅkamim, upasankamitvā Ālāraṃ Kālāmaṃ etad avocaṃ : Iccham ahaṃ āvuso Kālāma imasmiṃ dhammavinaye brahmacariyaṃ caritun ti. Evaṃ vutte bhikkhave Ālāro Kālāmo maṃ etad avoca : Viharatāyasmā, tādiso ayaṃ dhammo yattha viññu puriso nacirasseva sakaṃ ācariyakaṃ sayam abhiññā sacchikatvā upasampajja vihareyyāti. So kho ahaṃ bhikkhave nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim. So kho ahaṃ bhikkhave tāvatakeneva oṭṭapahatamattena lapitalāpanamattena ñāṇavādanca vadāmi theravādanca, jānāmi passāmīti ca paṭijānāmi ahañceva aññeca. Tassa mayhaṃ bhikkhave etad ahosi : Na kho Ālāro Kālāmo imaṃ dhammaṃ kevalaṃ saddhamattakena : sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti, addhā Ālāro Kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatīti. Atha khvāhaṃ bhikkhave yena Ālāro Kālāmo tena upasaṅkamim, upasankamitvā Ālāraṃ Kālāmaṃ etad avocaṃ : Kittāvatā no āvuso Kālāma imaṃ dhammaṃ sayam abhinñā sacchikatvā upasampajja pavedesīti. Evaṃ vutte bhikkhave Ālāro Kālāmo ākincaññāyatanam pavedesi. Tassa mayhaṃ bhikkhave etad ahosi : Na kho Ālārassava eva Kālāmassa atthi saddhā, mayhaṃ p' atthi saddhā; na kho Ālārasseva Kālāmassa atthi viriyaṃ mayhaṃ p' atthi viriyaṃ; na kho Ālārasseva eva Kālāmassa atthi sati, mayhaṃ p' atthi sati; na kho Ālārasseva Kālāmassa atthi samādhi, mayhaṃ p' atthi samādhi; na kho Ālārasseva Kālāmassa atthi paññā, mayhaṃ p' atthi paññā yaṃ nūnahamaṃyaṃ dhammaṃ Ālāro Kālāmo : sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa sacchikiriyaṃ padaheyyan ti. So kho ahaṃ bhikkhave nacirasseva khippameva taṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja vihasim. Atha khvāhaṃ bhikkhave yena Ālāro Kālāmo tena upasaṅkamim, upasaṅkamitvā Ālāraṃ Kālāmaṃ etad avocaṃ : Ettāvatā no āvuso Kālāma imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesīti. Ettāvatā kho ahaṃ āvuso imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemīti. Aham pi kho āvuso ettāvatā imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmīti. Lābhā no āvuso, suladdhaṃ no āvuso, ye mayham āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāhaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi, yaṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi taṃ ahaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemi. Iti yāhaṃ dhammaṃ jānāmitaṃ taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi, taṃ ahaṃ dhammaṃ jānāsi. Iti yādiso ahaṃ tādiso tuvaṃ, yādiso

tuvaṃ tādiso ahaṃ. Ehi dāni āvuso, ubho va santā imaṃ ganaṃ parihar-
āmaṭi. Iti kho bhikkhave Ālāro Kālāmo ācariyo me samāno antevāsiṃ
maṃ samānaṃ attono samasamaṃ t̥hapesi ulārāya ca maṃ
pūjāya pūjesi. Tassa mayhaṃ bhikkhave etad ahosi : Nāyaṃ dhammo
nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na
sambodhāya na nibbānāya saṃvattati, yāvad eva ākiñcaññāyatanūpa-
pattiyā ti. So kho ahaṃ bhikkhave taṃ dhammaṃ analaṅkaritvā
tasmā dhammā nibbijjāpakkaṃ.

6. So kho ahaṃ bhikkhave kiṃkusalaḡavesi anuttaraṃ santiva-
rapadaṃ pariyesaṃāno yena Uddako Rāmaputto tena upasaṅkaṃmiṃ,
upasaṅkaṃmitvā Uddakaṃ Rāmaputtaṃ etad avocaṃ : Icchāmahaṃ
āvuso imasmiṃ dhammavinaye brahmacariyaṃ caritun ti. Evam vutte
bhikkhave Uddako Rāmaputto maṃ etad avoca : Viharatā āyasmā
tādiso ayaṃ dhammo yatha viññūpuriso nacirasseva sakaṃ ācariyakaṃ
sayam abhiññā sacchikatvā upasampajja vihareyyāti. So kho ahaṃ
bhikkhave nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ. So
kho ahaṃ bhikkhave tāvatakeññeva oṭṭhapahata, mattenā lapitalā-
panamattena nāṇavādaṅca vadāmi theravādancajānāṃmipassāmiti ca
paṭijānāmi ahaṅca eva aññe ca. Tassa mayhaṃ bhikkhave etad ahosi:
Na kho Rāmo imaṃ dhammaṃ kevalaṃ saddhāṃmattakena : sayam
abhiññā sacchikatvā upasampajja viharāṃmīti pavedesi, addhā Rāmo
imaṃ dhammaṃ jānaṃ passaṃ vihāsiti. Atha khvāhaṃ bhikkhave
yena Uddako Rāmaputto tena upasaṅkaṃmiṃ, upasaṅkaṃmitvā Uddakaṃ
Rāmaputtaṃ etad avocaṃ : Kittāvatā no āvuso Rāmo imaṃ dhammaṃ
sayam abhiññā sacchikatvā upasampajja pavedesīti. Evam vutte
bhikkhave Uddako Rāmaputto nevasaññāsaññāyatanam pavedesi. Tassa
mayhaṃ bhikkhave etad ahosi : No kho Rāmasseva ahosi saddhā,
mayhaṃ pi atthi saddhā; na kho Rāmasseva ahosi viriyaṃ, mayhaṃ
pi atthi viriyaṃ; na kho Rāmasseva ahosi sati, mayhaṃ pi atthi sati;
na kho Rāmasseva ahosi samādhi, mayhaṃ pi atthi samādhi; na kho
Rāmasseva ahosi paññā, mayhaṃ pi atthi paññā; yaṃ nunāhaṃ yaṃ
dhammaṃ Rāmo : sayam abhiññā sacchikatvā upasampajja viharāṃmīti
pavedesi tassa dhammassa sacchikiriyāya padaheyyan ti. So kho ahaṃ
bhikkhave nacirasseva khippameva taṃ dhammaṃ sayam abhiññā
sacchikatvā upasampajja vihāsiṃ. Atha khvāhaṃ bhikkhave yena
Uddako Rāmaputto tena upasaṅkaṃmiṃ upasaṅkaṃmitvā Uddakaṃ
Rāmaputtaṃ etad avocaṃ. Ettāvatā no āvuso Rāmo imaṃ dhammaṃ
sayam abhinna sacchikatvā upasampajja pavedesīti. Ettāvatā kho
āvuso Rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja

pavedesīti. Ahaṃ pi kho āvuso ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmi. Lābhā no āvuso, suladdhaṃ no āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yaṃ dhammaṃ Rāmo sayaṃ abhinnaṃ sacchikatvā upasampajja pavedesi taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāsi, yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāsi, taṃ dhammaṃ Rāmo sayaṃ abhinnaṃ sacchikatvā upasampajja pavedesi. Iti yaṃ dhammaṃ Rāmo aññāsi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi, taṃ dhammaṃ Rāmo aññāsi. Iti yādiso Rāmo ahosi tādiso tvaṃ, yādiso tvaṃ tādiso Rāmo ahosi. Ehi dāni āvuso, tvaṃ imaṃ gāṇaṃ pariharāsi. Iti kho bhikkhave Uddako Rāmaputto sabrahmacāri me samāno ācariyaṭṭhāne ca maṃ ṭhapesi ulārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ bhikkhave etad ahosi : Nayhaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvadeva nevasaṇṇānāsaṇṇāyatanūpattiyā ti. So kho ahaṃ bhikkhave taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijjāpakkamim.

7. So kho ahaṃ bhikkhave kimkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno Magadhesu anupubbena cārikaṃ caramāno yena Uruvelā senānigāmo tadavasariṃ. Tatthāddasaṃ ramaṇīyaṃ bhūmibhāgaṃ pāsādikaṃca vasaṇḍaṃ nadiṇca sandantiṃ setakaṃ sūpatitṭhaṃ ramaṇīyaṃ, samantā ca gocaraḡāmaṃ. Tassa mayhaṃ bhikkhave etad ahosi : Ramaṇīyo vata bho bhūmibhāge pāsādiko ca vasaṇḍo, nadī ca sandati selakā supatitṭhā ramaṇīyā samantā ca gocaraḡāmo; alaṃ vata idam kulaputtassa padhānatthikassa padhānāyāti. So kho ahaṃ bhikkhave tattheva nisīdim : alaṃ idam padhānāyāti.

8. So kho ahaṃ bhikkhave attanā jātidhammo samāno jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhim anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno abyādhim anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ

nibbānaṃ pariyesaṃāno asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamāṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṃ veditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesaṃāno asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamāṃ. Nāṇaṃca pana me dassanaṃ udapādi : Akuppā me vimutti, ayaṃ antimā jāti, na'tthi dāni punabbhavo ti.

9. Tassa mayhaṃ bhikkhave etad ahosi : Adhigato kho me ayaṃ dhammo gambhire duddaso duranubodho santo paṇito atakkāvacaro nipuṇo paṇḍitavedaniyo. Ālayārāmā kho panāyaṃ pajā ālayaratā ālayasammuditā. Ālayārāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ thānaṃ yadidaṃ idappaccayatā paṭiccasamuppādo, idaṃ pi kho thānaṃ duddasaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. Ahaṃca eva kho pana dhammaṃ deseyyaṃ pare ca me na ājāneyyumaṃ, so mama kilaṃmatho sā mama vihesāti. Apissu maṃ bhikkhave imā anacchariyā gāthā patibhaṃu pubbe assutapubbā.

Kicchena me adhigataṃ halan dāni pakāsituṃ rāgadosaparetehi nāyaṃ dhammo susambudho Patisotagāmiṃ nipuṇaṃ gambhiraṃ duddasaṃ aṇuṃ rāgarattā na dakkhiniti tamokkhandhena āvaṭā ti.

10. Itiha me bhikkhave paṭisañcikkhato appossukkatāya cittaṃ namati, no dhammadesanāya. Atha kho bhikkhave Brahmuno Sahampatissa mama cetasā cetoparivitakkam aññāya etad ahosi : Nassati vata bho loko, vinassati vata bho loko, yatra hi nāma Tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati, no dhammadesanāyāti. Atha kho bhikkhave Brahmā Sahampati seyyathā pi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samīñjeyya evamevaṃ Brahmaloce antarahito mama purato pāturahosi. Atha kho bhikkhave Brahmā Sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāhaṃ tena añjaliṃ panāmetvā maṃ etad avoca : Desetu bhante Bhagavā dhammaṃ, desetu sugato dhammaṃ, santi sattā apparajakkhajātikā assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro ti. Idam avoca bhikkhave Brahmā Sahampati, idaṃ vatvā athāparaṃ etad avoca :

Pāturahosi Magadhesu pubbe
dhammo asuddho samalehi cintito;
apāpur etaṃ amatassa dvāraṃ
sunantu dhammaṃ vimalenānubuddhaṃ.

Sele yathā pabbatamuddhani tthito
yathā pi passe janataṃ samantato,
tathūpamaṃ dhammamayaṃ sumedha
pāsādam āruya samantacakkhu
sokāvatiṇṇaṃ janataṃ apetasoko
avekkhassu jātijarābhibhūtaṃ.
Utthehi vīra vijitasāṅgāma
satthavāha anaṇa vicara loke,
desassu Bhagavā dhammaṃ
aññātāro bhavissantīti.

11. Atha khvāhaṃ bhikkhave Brahmuno ca ajjhesanaṃ veditvā
settesu ca kāruṇṇataṃ paṭicca Buddhacakkhunā lokam volokesiṃ.
Addasaṃ kho ahaṃ bhikkhave Buddhacakkhunā lokam volokento satte
apparajakkhe mahārajakkhe, tikkindriye mudindriye, svākāre dvākāre,
suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine
viharante. Seyyathā pi nāma uppaliniyaṃ vā paduminiyaṃ vā
pundarikiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarik-
āni vā uduke jātāni uduke saṃvaddhāni udakā nuggatāni antonimugga-
posīni, appekaccāni uppatāni vā padumāni vā puṇḍarikāni vā uduke
jātāni uduke saṃvaddhāni samodakamthitani, appekaccāni uppatāni
vā padumani vā puṇḍarikani vā uduke jātāni uduke saṃvaddhāni, udakā
accuggamma tiṭṭhanti anupalittāni udakena, evam eva kho ahaṃ bhikk-
have Buddhacakkhunā lokam volo kento addasaṃ satte apparajakkhe
mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye,
duviññāpaye appekacce paralokavajjabhaya dassāvine viharante. Atha
khvāhaṃ bhikkhave Brahmānaṃ Sahampatiṃ gāthāya paccabhāsiṃ :

Apārutā tesam amatassa dvārā (Brahme)
ye sotavanto, pamuñcantu saddhaṃ
vihimsasaññī pagunaṃ na bhāsiṃ
dhammaṃ paṇitaṃ manujesu Brahme ti.

12. Atha kho bhikkhave Brahmā Sahampati : katāvakāso kho 'mhi
Bhagavatā dhammadeśanāyāti maṃ abhivādetvā padakkiṇaṃ katvā-
tatthev' antaradhāyi.

13. Tassa mayhaṃ bhikkhave etad ahosi : Kassa nu kho ahaṃ
paṭhamam dhammaṃ deseyyaṃ, ko imaṃ dhammaṃ khippameva
ājānissatīti. Tassa mayhaṃ bhikkhave etad ahosi : Ayaṃ kho Ālāra
Kālāmo paṇḍito viyatto medhāvī, dīgharattaṃ viyatto medhāvī,
dīgharattaṃ apparajakkhajātiko, yaṇ nūnāhaṃ Ālārassa Kālāmassa

paṭhamam dhammam deseyyam, so imam dhammam khippameva ājānissatīti. Atha kho maṃ bhikkhave devatā upasaṅkamitvā etad avocum : Sattāhakālakato bhante Ālāro Kālāmo ti. Nāṇaṃ ca pana me dassanam udapādi : Sattāhakālakato Ālāro Kālāmo ti. Tassa mayham bhikkhave etad ahosi : Mahājāniyo kho Ālāro Kālāmo sace hi so imam dhammam suneyya khippameva ājāneyyātīti. Tassa mayham bhikkhave etad ahosi : kassa nu kho aham paṭhamam dhammam deseyyam, ko imam dhammam khippameva ājānissatīti. Tassa mayham bhikkhave etad ahosi : Ayam kho Uddako Rāmaputto paṇḍito viyatto medhāvī, dīgharattam appara-jakkhajātiko, yannūnāham Uddakassa Rāmaputtassa paṭhamam dhammam deseyyam, so imam dhammam khippameva ājānissatīti. Atha kho maṃ bhikkhave devatā upasaṅkamitvā etad avocam : Abhidosakālakato bhante Uddako Rāmaputto ti. Nāṇaṃ ca pana me dassanam udapādi : Abhidosakālakato Uddako Rāmaputto ti. Tassa mayham bhikkhave etad ahosi : Mahājāniyo kho Uddako Rāmaputto, sace hi so imam dhammam suneyya khippameva ājāneyyātīti. Tassa mayham bhikkhave etad ahosi : Kassa nu kho aham paṭhamam dhammam deseyyam, ko imam dhammam khippameva ājānissatīti. Tassa mayham bhikkhave tad ahosi : Bahukārā kho me pañcavaggiyā bhikkhu ye maṃ padhānapahitattam upatṭhahimsu; yan nūnāham pañca vaggiyānam bhikkhūnam paṭhamam dhammam deseyyanti. Tassa mayham bhikkhave etad ahosi : Kahannu kho etarahi pañcavaggiyā bhikkhu viharantīti. Addasam kho aham bhikkhave dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhu Bārāṇasiyam viharante Isipatane migadāve. Atha khvāham bhikkhave Uruvelāyam yathābhirantam viharitvā yena Bārāṇasi tena cārikam pakkāmiṃ.

14. Addasā kho maṃ bhikkhave Upako ājiviko antarā ca Gayam antarā ca bodhim addhānamaggapaṭipannam, disvāna maṃ etad avoca : Vipprasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto; kam si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesiti. Evam vutte aham bhikkhave Upakam gāthāhi ajjhabhāsiṃ.

Sabbābhihū sabbavidū ham asmi,
sabbesu dhammesu anupalitto,
sabbamjaho taṇhakkhaye vimutto,
sayam abhiññāya kam uddiseyyam.
Na me ācariyo atthi, sadiso me na vijjati,
sadevakasmiṃ lokasmiṃ na 'tthi me paṭpuggalo

Ahaṃ hi arahā loke, ahaṃ satthā anuttaro
eko 'mhi sammāsambuddho, sītibhūtosmi nibbuto.

Dhammacakkaṃ pavattetuṃ gacchāmi Kāsināṃ puram,
andhabhutasmim lokasmim āhañchaṃ amatadundubhin ti.

— Yathā kho tvam āvuso paṭijānāsi arahasi anantajino ti.—

Madisā ve jinā honti ye pattā āsavakkhayaṃ,
jitā me papakā dhammā, tasmā haṃ Upakā jino ti.

Evam vutte bhikkhave Upako ājiviko : Huveyya p' āvuso ti vatvā
sisam okampetvā ummaggaṃ gahetvā pakkāmi.

15. Atha khvāhaṃ bhikkhave anupubbena cārikaṃ caramāno yena
Bārāṇasi Isipatanam migadāyo yena pañcavaggiyā bhikkhū tena
upasaṅkamim. Addasāsum kho maṃ bhikkhave pañcavaggiyā bhikkhū
durato vā āgacchantam, disvāna aññamaññaṃ saṅthapesum : Ayaṃ
āvuso samaṇo Gotamo āgacchatī, bāhuliko padhānavibbhanto āvatto
bāhullāya, so na eva adhivādetabbo na paccutthātabbo, nāssa patta-
cīvaram paṭiggahetabbam, api ca kho āsanam ṭhapetabbam, sace
ākaṅkhissati nisīdissatīti. Yathā yathā kho ahaṃ bhikkhave upasaṅk-
amāmi tathā tathā pañcavaggiyā bhikkhū nāsakkhimsu sakāya
katikāya saṅthātum; appekacce maṃ paccuggantvā patta cīvaram
paṭiggahesum appekacce āsanam paññāpesum, appekacce pādodakam
upaṭṭhāpesum api ca kho maṃ nāmena ca āvusavādena ca
samudācaranti. Evam vutte ahaṃ bhikkhave pañcavaggiye bhikkhū etad
avocaṃ : Mā bhikkhave Tathāgataṃ nāmena ca āvusavādena ca
samudācaritth. Araham bhikkhave Tathāgato sammāsambuddho.
Odahatha bhikkhave sotam, amatam adhigataṃ, ahaṃ anusāsāmi, ahaṃ
dhammam desemi, yathānusittham tathā paṭipajjamānā nacirasseva
yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti
tadanuttaram brahmacariyapariyosānam dīṭṭhe va dhamme sayam abhi-
ññā sacchikatvā upasampajja viharissathāti. Evam vutte bhikkhave
pañcavaggiyā bhikkhu maṃ etad avocum : Tāya pi kho tvam āvuso
Gotama iriyāya tāya patipadāya tāya dukkarakārikāya nājjhagamā
uttariṃ manussadhammā alamariyañānadassana visesaṃ, kiṃ pana tvam
etarahibāhuliko padhāna vibbhanto āvatto bāhullāya adhigamissasi uttariṃ
manussadhammā alamariyañānadassanavisesan ti. Evam vutte ahaṃ
bhikkhave pañcavaggiye bhikkhū etad avocaṃ : Na bhikkhave
Tathāgato bāhuliko na padhānavibbhanto na āvatto bāhullāya. Araham
bhikkhave Tathāgato sammāsambuddho. Odahatha bhikkhave sotam,
amatam adhigataṃ, ahaṃ anusāsāmi, ahaṃ dhammam desemi,

yathānusiṭṭhaṃ tatha paṭipajjamānā nacirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ brahmacariya pariyosānanam diṭṭhe vā dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti. Dutiyam pi kho bhikkhave pañcavaggiyā bhikkhū maṃ etad avocum : Tāya pi kho tvam āvuso Gotama iriyāya ... alamariyañānadassanavisesan ti. Dutiyam pi kho aham bhikkhave pañcavaggiye bhikkhū etad avocum : Na bhikkhave Tathāgato bāhuliko ... upasampajja viharissathāti. Tatiyam pi kho bhikkhave pañcavaggiyā bhikkhu maṃ etad avocum : Tāya pi kho tvam āvuso Gotama iriyāya ... alamariyañānadassanavisesan ti. Evaṃ vutte aham bhikkhave pañcavaggiye bhikkhū etad avocum. Abhijānā tha me no tumhe bhikkhave itopubbe evarūpaṃ vabbhācitam etanti. No hetam bhante. Araham bhikkhave Tathāgato sammāsambuddho. Odahatha bhikkhave sotam amatam adhigataṃ, aham anusāsāmi, aham dhammaṃ desemi, yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva yassatthāya kulaputtā sammadeva agārasma anagāriyaṃ pabbajanti tadanuttaraṃ brahmacariyapariyosānam diṭṭhe vā dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti. Asakkhim kho aham bhikkhave pañcavaggiye bhikkhū saññāpetum. Dve pi sudam bhikkhave bhikkhū ovaḍāmi, tayo bhikkhū piṇḍāya caranti, yaṃ tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggo yāpema. Tayo pi sudam bhikkhave bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti, yaṃ tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggo yāpema. Atha kho bhikkhave pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā attanā jātidha manā samānā jātidhamme ādinavaṃ viditvā ajātam anuttaraṃ yogakkhemam nibbānam pariyesamānā ajātam anuttaram yogakkhemam nibbānam ajjhagamamsu, attanā jarādharmā samānā ... ajaram ... attanā ... byādhidhammā samānā ... abyādhim ... attanā maraṇadhammā samānā ... amatam ... attanā sokadhammā samāna ... asokam ... attanā saṅkilesadhammā samānā saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭham anuttaraṃ yogakkhemam nibbānam pariyesamānā asaṅkiliṭṭham anuttaram yogakkhemam nibbānam ajjhagamamsu. Nāṇaṃ ca pana nesam dassanam udapādi : Akuppā no vimutti, ayam antimā jāti, na 'tthi dani punabbhavo ti.

16. Pañc' ime bhikkhave kāmaguṇā, katame pañca : cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajaniyā, sotaviññeyyā saddā—pe—ghānaviññeyyā gandhā-jivhāviññeyyārasā kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajaniyā. Ime kho bhikkhave pañca kāmaguṇā. Ye hi keci bhikkhave samaṇā vā

brāhmaṇā. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe gathitā mucchitā ajjhoppānā anādinavadassāvino anissaraṇapaññā paribhuñjanti te evaṃ assu veditabbā: anāyama āpannā byasanama āpannā yathākāma karaṇīyā pāpimato. Seyyathā pi bhikkhave ārañṇako mago baddho pāsārāsimaḍḍhisayeyya, so evaṃ assa veditabbo: anāyama āpanno byasanama āpanno yathākāmakaraṇīyo luddassa, āgacchante ca ludde na yena kāmama pakkamissatīti; evameva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā ... yathākāmakaraṇīyā pāpimato. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe agathitā amucchitā anajjho-pannā ādinavadassāvino nissaraṇapaññā paribhuñjanti te evaṃ assu veditabbā: na anāyama āpannā na byasanama āpannā na yathākāmakaraṇīyā pāpimato. Seyyathā pi bhikkhave ārañṇako mago abaddho pāsārāsimaḍḍhisayeyya, so evaṃ assa veditabbo: na anāyama āpanno na byasanama āpanno na yathākāmakaraṇīyo luddassa, āgacchante ca pana ludde yena kāmama pakkamissatīti; evameva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā na yathākāmakaraṇīyā pāpimato.

17. Seyyathā pi bhikkhave ārañṇako mago araṇṇe pavane caramāno vissattho gacchati vissattho tiṭṭhati vissattho nisīdati vissattho seyyama kappeti, tam kissa hetu: anāpāthagato bhikkhave luddassa; evaṃ eva kho bhikkhave bhikkhu vivicceva kāmehi vivicca-akusalehi dhammehi savitakkaṃ savicāraṃ vivekajama pītisukkaṃ paṭhamama jhānaṃ upasampajja viharati. Ayaṃ vuccati bhikkhave bhikkhu: andhamakāsi Māraṃ, apadaṃ vadhivā Māraccakkaṃ adassanaṃ gato pāpimato. Puna ca paraṃ bhikkhave bhikkhu vitakkavicāraṇama vupasama ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijama pītisukkaṃ duttiyama jhānaṃ upasampajja viharati. Ayaṃ vuccati ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu pītivā ca virāgā upekhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti yaṃ tam ariyā ācikkhanti: upekhako satimā sukhavihāri ti tatiyama jhānaṃ upasampajja viharati. Ayaṃ vuccati ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sukhaṃ ca pahāna dukkhaṃ ca pahāna pubbe va somanassa domanassaṇama atthagama adukkama asukkaṃ upekkhāsati—pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sabbaso rūpasaññānaṃ samatikkama paṭigahasaññānaṃ atthagama nānattasaññānaṃ amanasikāra ananto ākāso ti ākāsaṇaṇcāyatanama upasampajja viharati. Ayaṃ vuccati ... pāpimato. Puna ca paraṃ bhikkhave bhikkhu sabbaso ākāsaṇaṇcāyatanama samatikkamma anantaṃ viññāṇanti

viññāṇañcāyatanam upasampajjo viharati—pe—sabbaso viññāṇañcāyatanam samatikkamma na 'tthi kiñciti ākiñcaññāyatanam upasampajja viharati—sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati—sabbaso nevasaññānāsaññāyatanam samatikkamma saññāve-dayitanirodham upasampajja viharati, paññāya c' assa disvā āsavā parikkhinā honti. Ayam vuccati bhikkhave bhikkhu : andham akāsi Māram, apadam vadhivā Māraccakkhum adassanam gato pāpimato, tiṇṇo loka visattikam. So vissattho gacchati vissattho tiṭṭhati vissattho nisīdati vissattho seyyam kappeti tam kissa hetu : anāpāthagato bhikkhave pāpimato ti.

Idam avoca Bhagavā. Attamanā te bhikkhu Bhagavato bhāsitaṃ abhinandun ti.

Ariyapariyesana-Suttam niṭṭhitam

KOSALA-SAMYUTTAM

(Samyutta Nikāya)

CHAPTER I. PAṬHAMO-VAGGO

I. Daharo

1. Evaṃ me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. || ||

2. Atha kho rājā Pasenadi-kosalo yena Bhagavā tenupasaṅkami || upasaṅkamitvā Bhagavatā saddhim || sammodanīyaṃ katham sārānīyaṃ vītisāretvā ekamantaṃ nisīdi ||

3. Ekamantaṃ nisinno kho rājā Pasenadi-kosalo Bhagavantam etad avoca || || Bhavam pi no Gotamo anuttaram sammāsambodhim abhisambuddho-ti paṭijānātīti || ||

4. Yaṃ hi tam mahārāja sammāvadamaṇo vadeyya anuttaram sammāsambodhim abhisambuddho ti mameva tam sammāvadamaṇo vadeyya || aham hi mahārāja anuttaram sammāsambodhim abhisambuddho ti || ||

5. Ye pi te bho Gotama samaṇa-brāhmaṇā saṅghino gaṇino gaṇācariyā nātā yasassino titthakarā sādhu sammata bahujaṇassa || Seyyathidaṃ pūraṇo-kassapo Makkhli Gosālo Nigaṇtho Naṭaputto Saṅjaya-belaṭṭhaputto Kakudho Kaccāyano Ajito-kesakambalo || te pi mayā anuttaram sammāsambodhim abhisambuddho ti paṭijānāthāti

putṭhā samānā anuttaram sammāsambodhim abhisambuddho ti na paṭijānanti || kim pana bhavam Gotamo daharo c-eva jātiyā navo ca pabbajāyāti || ||

6. Cattāro kho me mahārāja daharā ti na uññātabbā daharāti na paribhotabbā || katame cattaro || || Khattiyo kho mahārāja daharo ti na uññātabbo daharo ti na paribhotabbo || || Urago kho mahārāja daharo ti na uññātabbo daharo ti na paribhotabbo || || Aggī ... na uññātabbo ... na paribhotabbo ... Bhikkhu ... na uññātabbo ... na paribhotabbo.

Ime kho mahārāja cattaro daharā ti na uññātabbā daharā ti na paribhotabbā ti.

7. Idam avoca Bhagavā. Idam vatvāna Sugato athāparam etad avoca satthā.

8. Khattiyam jātisampannam || abhijātam yasassinam || daharoti nāvajāneyya || na nam paribhave naro || ṭhānam hi so manussindo rajjam laddhāna khattiyo || so kuddho rājadaṇḍena || tasmim pakkamate bhusam || tasmā tam parivajjeyya || rakkham jīvitam attano || ||

9. Gāme vā yadi vā raññe || yattha passe bhujaṅgamam || || daharo ti nāvajāneyya || na nam paribhave naro || uccāvacehi vaṇṇehi || urago carati tejasi || so āsajja ḍamse bālam || naram nārim ca ekadā || tasmā tam parivajjeyya || rakkham jīvitam attano || ||

10. Pahutabhakkham jālinam pāvakam kaṇhavattanim || daharo ti nāvajāneyya || na nam paribhave naro || laddhā hi so upādānam || mahā hutvāna pāvako || so āsajja ḍahe bālam || naram nārim ca ekadā || tasmā tam parivajjeyya || rakkham jīvitam attano || ||

11. Vanam yad aggi ḍahati || pāvako kaṇhavattanī || jāyanti tattha pārōhā || ahorattānam accaye || ||

12. Yaṇ ca kho sīlasampanno || bhikkhu ḍahati tejasā || na tassa puttā pasavo || dāyādā vīndare dhanam || || anapaccā adāyadā || tālavatthu bhavanti te || ||

13. Tasmā hi paṇḍito poso || sampassam attham attano bhujaṅgamam pāvakañca || khattiyam ca yasassinam || bhikkhum ca sīlasampannam || sammad-eva samācare ti

14. Evaṃ vutte rājā Pasenadi-kosalo Bhagavantam etad

avoca || Abhikkantaṃ bhante abhikkantaṃ bhante || seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ vā vivareyya mulhassa vā maggama ācikkheyya andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhanti || evama evama Bhagavatā anekapariyāyena dhammo pakāsito || || Esāhaṃ bhante Bhagavantaṃ saraṇaṃ gacchāmi dhammaṃ ca bhikkhusaṅghaṃ ca || upāsakaṃ maṃ bhante Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan-ti || ||

2. Puriso

1. Sāvattiyaṃ ārame ||

2. Atha kho rājā Pasenadi-kosalo yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantaṃ abhivādetvā ekama antaṃ nisīdi ||

3. Ekama antaṃ nisinno kho rājā Pasenadi-kosalo Bhagavantaṃ etad avoca || || Kati nu kho bhante purisassa dhammā ajjhattaṃ uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāyāti || ||

4. Tayo kho mahārāja purisassa dhammā ajjhattaṃ uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāya || || Katame tayo || Lobho kho mahārāja purisassa dhammo ajjhattaṃ uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya || || Doso kho mahārāja purisassa dhammo ajjhattaṃ uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya ti || || Moho kho mahārāja purisassa dhammo ajjhattaṃ uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya ti || || I me kho mahārāja tayo purisassa dhammā ajjhattaṃ uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāya ti || ||

5. Lobho doso ca moho ca purisaṃ pāpacetasam ||
hiṃsanti attasambhūtā tacasāraṃ va samphalan-ti || ||

3. Rājā

1. Sāvattiyaṃ || ||

2. Ekama antaṃ nisinno kho rājā Pasenadi-kosalo Bhagavantaṃ etad avoca || || Atthi nu kho bhante jātassa aññatra jarāmaraṇā ti ||

3. Natthi kho mahārāja aññatra jarāmaraṇā || ||

4. Ye pi te mahārāja khattiya-mahāsālā adḍhā mahaddhana mahābhogā pahūta-jātarūparajata pahūta-vittūpakaraṇā pahūtadhanadhaññā || tesem pi jātānaṃ natthi aññatra jarāmaraṇā || ||

5. Ye pi te mahārāja brāhmaṇa-mahāsālā gahapatimahāsālā

aḍḍhā mahaddhanā mahā-bhogā pahūta-jātarūparajatā pahūtavittū-
pakaraṇā pahūtadhanadhaññā || tesem pi jātānaṃ natthi aññatra
jarāmarañā ||

6. Ye pi te mahārāja bhikkhu arahanto khiṇāsava vusitavanto
kata-karaṇīyā ohitabhārā anuppattasadatthā parikkhīna-bhavasamyojanā
sammadaññā vimuttā || tesam pāyaṃ kāyo bhedana-dhammo nikkhepana-
dhammo ti || ||

7. Jīranti ve rājarathā sucittā ||
atho sariraṃ pi jaram upeti ||
satañ ca dhammo na jaram upeti ||
santo have sabbhi pavedayantiti || ||

4. Piya

1. Sāvatthiyaṃ || ||

2. Ekam antaṃ nisinno kho rājā Pasenadi-kosalo Bhagavantam
etad avoca || ||

Idha mayam bhante rahogatassa paṭisallīnassa evam cetaso
parivitakko udapādi || kesam nu kho piyo attā kesam appiyo
attā ti || Tassa mayhaṃ bhante etad ahosi || ||

3. Ye kho keci kāyena ducaritaṃ caranti || vācāya ducaritaṃ
caranti manasā ducaritaṃ caranti tesam appiyo attā || kiñcāpi te
evaṃ vadeyyuṃ || piyo no attā ti || atha kho tesam appiyo attā ||
|| Taṃ kissa hetu || yaṃ hi appiyo appiyassa kareyya taṃ te attanā
vā attano karonti || tasmā tesam appiyo attā || ||

4. Ye ca kho keci kāyena sucaritaṃ karonti || vācāya sucaritaṃ
caranti || manasā sucaritaṃ caranti || tesam piyo attā || kiñcāpi te
evaṃ vadeyyuṃ || appiyo no attāti || atha kho tesam piyo attā || Taṃ
kissa hetu || yaṃ hi piyo piyassa kareyya taṃ te attanā vā attano
karonti || tasmā tesam piyo attāti || ||

5. Evam etam mahārāja evam etam mahārāja || Ye hi keci
mahārāja kāyena ducaritaṃ caranti || pe || tasmā tesam appiyo attā
ti || || Ye ca kho keci mahārāja kāyena sucaritaṃ caranti || pe || tasmā
tesam piyo attā ti || ||

6. Attānañ ce piyaṃ jaññā || na nam pāpena saṃyuje ||
na hi taṃ sulabhaṃ hoti || sukhaṃ dukkatakarinā || ||
Antakenādhīpanassa || jahato mānusaṃ bhavaṃ ||

kim hi tassa sakam hoti || kiñca ādāya gacchati || ||
 kiñc-assa anugam hoti || chāyā va anapāyini || ||
 Ubho puññañca pāpañca || yam macco kurute idha ||
 tam hi tassa sakam hoti || tañca ādāya gacchati ||
 tam c-assa anugam hoti || chāyā va anapāyini ||
 Tasmā kareyya kalyāṇam || nicayam samparāyikam ||
 puññāni paralokasmim || patitthā honti pañinan-ti || ||

5. Attānarakkhita

1. Evam antam nisinno kho rājā Pasenadi-kosalo Bhagavantam
 etad avoca ||

2. Idam mayham bhante rahogatassa paṭisallīnassa evam cetaso
 parivitakko udapādi || || Kesam nu kho rakkhito attā kesam arakkhito
 attā ti || || Tassa mayham bhante etad ahosi || ||

3. Ye kho keci kāyena duccharitam caranti vācāya duccharitam caranti
 manasā duccharitam caranti tesam arakkhito attā || kiñcāpi te hatthi-
 kāyo vā rakkheyya || assa-kāyo vā rakkheyya || ratha-kāyo vā
 rakkheyya || patti-kāyo vā rakkheyya || atha kho tesam arakkhito
 attā || || Tam kissa hetu || Bāhira h-esā rakkhā n-esā rakkhā ajjha-
 ttikā || tasmā tesam arakkhito attā || ||

4. Ye ca kho keci kāyena duccharitam caranti || vācāya succaritam
 caranti || manasā succaritam caranti tesam rakkhito attā || kiñcāpi te
 n-eva hatthikāyo rakkheyya || na assa-kāyo rakkheyya || na ratha-kā-
 yo rakkheyya na patti-kāyo rakkheyya || atha kho tesam rakkhito
 attā || || Tam kissa hetu || ajjhattikā h-esā rakkhā n-esā rakkhā
 bāhirā || tasmā tesam rakkhito attā ti || ||

5. Evam etam mahārāja evam etam mahārāja || || Ye hi keci
 mahārāja kāyena duccharitam caranti || pe || tesam rakkhito attā || ||
 Tam kissa hetu || bāhirā h-esā mahārāja rakkhā n-sā rakkhā
 ajjhattikā || tasmā tesam arakkhito attā || || Ye ca kho keci mahā-
 rāja kāyena sucaritam caranti vācāya sucaritam caranti manasā sucaritam
 caranti tesam rakkhito attā || kiñcāpi te n-eva hatthi-kāyo rakkheyya
 na assa-kāyo rakkheyya na ratha-kāyo rakkheyya na patti-kāyo
 rakkheyya || || atha kho rakkhito attā || || Tam kissa hetu || ajjhattikā
 h-esā mahārāja rakkhā n-esā rakkhā bāhirā || tasmā tesam rakkhito
 attā ti || ||

6. Kāyena samvaro sādhu || sādhu vācāya samvaro ||

manasā saṃvaro sādhu || sādhu sabbattha-saṃvaro ||
sabbattha-saṃvuto lajjī || rakkhito ti pavuccatīti || ||

6. Appakā

1. Sāvatthiyaṃ || ||

2. Ekam antaṃ nisinno kho rājā Pasenadi-kosalo Bhagavantam
etad avoca || || Idha mayham bhante rahogatassa paṭisallinassa evaṃ
cetaso parivitakko udapādi || || Appakā te sattā lokasmiṃ ye ulāre
ulāre bhoge labhitvā na c-eva majjanti na ca pamajjanti na ca
kāmesu gedham āpajjanti na ca sattesu vippatipajjanti || || Atha kho
eteva bahutarā sattā lokasmiṃ ye ulāre bhoge labhitvā majjanti
c-eva pamajjanti ca kāmesu ca gedham āpajjanti sattesu ca vippatip-
ajjantīti || ||

3. Evam etaṃ mahārāja evam etaṃ mahārāja || Appakā te
mahārāja sattā lokasmiṃ ye ulāre ulāre bhoge labhitvā na ceva majjanti
na ca pamajjanti na ca kāmesu gedham āpajjanti na ca sattesu
vippatipajjanti || || Atha kho ete va bahutarā sattā lokasmiṃ ye ulā-
-re ulāre bhoge labhitvā majjanti c-eva pamajjanti ca kāmesu ca gedham
āpajjanti sattesu ca vippatipajjantīti || ||

4. Sārattā kāmabhogesu || giddhā kāmesu mucchitā ||
atisāraṃ na bujjhanti || migā kūṭaṃ va oḍḍitaṃ ||
pacchāsaṃ kaṭukaṃ hoti || vipāko hi-ssa pāpako-ti || ||

7. Atthakaraṇa

1. Ekam antaṃ nisinno kho rājā Pasenadi-kosalo Bhagavantam
etad avoca || ||

2. Idhāhaṃ bhante atthakaraṇe nisinno passāmi khattiyama-
hāsāle pi brāhmaṇamahāsāle pi gahapatimahāsāle pi aḍḍhe mahaddhane
mahābhoge pahūta-jātarūparajate pahūta-vittūpakaraṇe pahūta-
dhanadhaññe kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ sampajāna-musā
bhāsante || || Tassa mayhaṃ bhante etad ahosi || Alaṃ dāni me
atthakaraṇena || bhadramukho dāni atthakaraṇena paññāyissatīti || ||

3. Ye pi te mahārāja khattiya-mahāsālā brāhmaṇa-mahāsālā
gahapatimahāsālā aḍḍhā mahaddhanā mahābhogā pahūta-jātarūparajatā
pahūtavittupakaraṇā pahūta-dhana-dhaññā kāmahetu kāmanidānaṃ
kāmādhikaraṇaṃ sampajāna-musā bhāsanti || tesam taṃ bhavissati
dīgharattam ahitāya dukkhāyā ti || ||

4. Sārattā kāmabhogesu || giddhā kāmesu mucchitā ||
atisāraṃ na bujjhanti || macchā khippaṃ va oḍḍitaṃ ||
pacchāsaṃ kaṭukaṃ hoti || vipāko hi-ssa pāpako ti || ||

8. Mallikā

1. Sāvatthi || ||
2. Tena kho pana samayena rājā Pasenadi-kosalo Mallikāya deviyā saddhiṃ uparipāsādavaragato hoti || ||
3. Atha kho rājā Pasenadi-kosalo Mallikaṃ devim avoca || || Atthi nu kho te Mallike koc-añño attanā piyataro-ti || ||
4. Natthi kho me mahārāja koc-añño attanā piyataro || tuyhaṃ pana mahārāja atth-añño koci attanā piyataro-ti || ||
5. Mayhaṃ pi kho Mallike natth-añño koci attanā piyataro ti || ||
6. Atha kho rājā Pasenadi-kosalo pāsādā orohitvā yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi || || Ekamantaṃ nisinno kho rājā Pasenadi-kosalo Bhagavantam etad avoca || ||
7. Idhāhaṃ bhante Mallikāya deviyā saddhiṃ uparipāsādavaragato Mallikaṃ devim etad avocaṃ || Atthi nu kho te Mallike koc-añño attanā piyataro ti || || Evaṃ vutte bhante Mallikā devī mam etad avoca || || N-atthi kho me mahārāja koci añño attanā piyataro ti || tuyhaṃ pana mahārāja atth-añño koci attanā piyataro-ti || || Evaṃ vuttāhaṃ bhante Mallikaṃ devim etad avocaṃ || Mayhaṃ pi kho Mallike n-atth-añño koci attanā piyataro-ti || ||
8. Atha kho Bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ gātham abhāsi || ||

Sabbā disānuparigamma cetasā ||
n-ev-ajjhagā piyataram attanā kvaci ||
evam piyo puthu attā paresaṃ ||
asmā na hiṃse param attakāmo ti || ||

9. Yañña

1. Sāvatthi || ||
2. Tena kho pana samayena rañño Pasenadi-kosalassa mahāyañño paccupaṭṭhito hoti || pañca ca usabha-satāni pañca ca vaccha-tara-satāni pañca ca vacchatari-satāni pañca ca aja-satāni pañca ca urabbha-satāni thūṇūpanitāni honti yaññatthāya ||

3. Ye pi-ssa te honti dāsā ti vā pessā ti vā kammakarā ti vā te pi daṇḍa-tajjitā bhaya-tajjitā assumukhā rudamānā parikammāni karonti || ||

4. Atha kho sambahulā bhikkhū pubbaṇha-samayam nivāsetvā pattacīvaram ādāya Sāvattim piṇḍapāya pāvisimsu || Sāvattiyam piṇḍāya caritvā paccabhattam piṇḍapāta-paṭikkantā yena Bhagavā ten-upasaṅkamimsu || Upasaṅkamitvā Bhagavantam abhivādetvā ekam antam nisīdimsu || Ekam antam nisinnā kho te bhikkhū Bhagavantam etad avocum || ||

5. Idha bhante rañño Pasenadi-kosalassa mahā-yañño paccupatthito hoti || Pañca ca usabha-satāni pañca ca vacchatara-satāni pañca vacchatarī-satāni pañca ca urabbha-satāni thūṇupanitāni honti yaññatthāya || || Ye pi-ssa te honti dāsā ti vā pessātivā kammakarā ti vā te pi daṇḍa-tajjitā bhaya-tajjitā assumukhā rudamānā parikammāni karontīti || ||

6. Atha kho Bhagavā etam attham veditvā tāyam velāyam imā gāthāyo abhāsi || ||

Assamedham purisamedham || sammāpāsam vājapeyyam ||
niraggaḷam mahārambhā || na te honti mahāpphalā || ||
ajelākā gāvo ca || vividhā yattha haññare ||
na tam sammaggatā yaññam || upayanti mahesino || ||
Ye ca yaññā nirārambhā || yajanti anukūlam sadā ||
ajelākā ca gāvo ca || vividhā n-etha haññare || ||
etam sammaggatā yaññam || upayanti mahesino ||
etam yajetha medhāvī || eso yañño mahāpphalo || ||
etam hi yajamānassa || seyyo hoti na pāpiyo ||
yañño ca vipulo hoti || pasīdanti ca devatā ti || ||

10. Bandhana

1. Tena kho pana samayena raññā Pasenadinā kosalenā mahā janakāyo bandhāpito hoti || appekacce rajjūhi appekacce andūhi appekacce saṅkhalikāhi || ||

2. Atha kho sambahulā bhikkhu pubbaṇha-samayam nivāsetvā pattacīvaram ādāya Sāvattim piṇḍāya pāvisimsu || Sāvattiyam piṇḍāya caritvā paccapābhattam piṇḍapāta-paṭikkantā yena Bhagavā ten-upasaṅkamimsu || Upasaṅkamitvā Bhagavantam abhivādetvā ekam antam nisīdimsu || ||

3. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad avocaṃ || Idha bhante raññā Pasenadinā kosalena mahājanakāyo bandhāpito || appekacce rajjūhi appekacce andūhi appekacce saṅkhalikāhi ti || ||

Atha kho Bhagavā etam atthaṃ veditvā tāyaṃ velāyaṃ imā gāthāyo abhāsi || ||

Na taṃ daḥhaṃ bandhanam āhu dhirā ||
yad āyasaṃ dārujaṃ pabbajaṇ ca || ||
sārattarattā maṇikuṇḍalesu ||
puttesu dāresu ca yā apekkhā ||
etaṃ daḥhaṃ bandhanam āhu dhīrā ||
ohāriṇaṃ sithilaṃ duppamuñcaṃ ||
etaṃ pi chetvāna paribbajanti ||
anapekkhino kāmasukham pahāyati || ||

Paṭhamo vaggo || ||

Tass-uddānaṃ || ||

Daharo Puriso Rājā || Piya Attāna-rakkhito ||

Appakā Atthakaraṇa || Mallikā Yañña Bandhanan-ti || ||

CHAPTER II. DUTIYO-VAGGO

1. Jaṭilo

1. Ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Pubbārāme Migāramātu-pāsāde || ||

2. Tena kho pana samayena Bhagavā sāyaṇhasamayam paṭisallānā vuṭṭhito bahidvāra-kotṭhake nisinno hoti || ||

Atha kho rājā Pasenadi-kosalo yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi || ||

3. Tena kho pana samayena satta ca jaṭilā satta ca nigaṇṭhā satta ca acelā satta ca ekasātakā satta ca paribbājakā parulhakaccha-nakhalomā khārividham ādāya Bhagavato avidūre atikkamanti || ||

4. Atha kho rājā Pasenadi-kosalo utthāyāsanaṃ ekamsam uttarāsaṅgam karitvā dakkhiṇa-jānu-maṇḍalam paṭhaviyaṃ nihantvā || yena te satta ca jaṭilā satta ca nigaṇṭhā satta ca acelā satta ca ekasātakā satta ca paribbājakā ten-añjaliṃ paṇāmetvā tikkhattuṃ nāmaṃ sāvesi || || Rājāhaṃ bhante Pasenadi-kosalo rājāhaṃ bhante Pasenadi-kosalo ti || ||

5. Atha kho rājā Pasenadi-kosalo || acirapakkantesu tesu sattasu ca jaṭilesu sattasu ca nigaṇṭhesu sattasu ca acelesu sattasu ca eka-sāṭakesu sattasu ca paribbājakesu || yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam abhivādetvā ekam antam nisīdi || ||

6. Ekam antam nisinno kho rājā Pasenadi-kosalo Bhagavantam etad avoca || || Ye te bhante loke arahanto vā arahatta-maggam vā samāpannā ete tesam aññatarā ti || ||

7. Dujjānaṃ kho etaṃ mahārāja tayā gihinā kāma-bhoginā putta-sambādha-samayaṃ ajjhāvasantena kāsika-candanam paccanu-bhontena mālāgandha-vilepanam dhārayantena jātarūparajataṃ sādīyantena ime vā arahnto ime vā arahanta-maggam samāpannā ti ||

8. Saṃvāsena kho mahārāja silaṃ veditabbaṃ || taṃ ca kho dīghena addhunā na itaram || manasi-karotā no amanasi karotā || paññā vatā no duppaññena ||

9. Saṃvohārena kho mahārāja soceyyaṃ veditabbaṃ || taṃ ca kho dīghena addhunā na itaraṃ || manasi-karotā no amanasi-karotā || paññāvatā no duppaññena ||

10. Āpadāsu kho mahārāja thāmo veditabbo || so ca kho dīghena addhunā na itaram || manasi-karotā na amanasi-karotā || paññāvatā no duppaññena ||

11. Sākacchāya kho mahārāja paññā veditabbā || sā ca kho dīghena addhunā na itaraṃ || manasi-karotā no amanasi-karotā || paññāvatā no duppaññena ti || ||

12. Acchariyaṃ bhante abbhutaṃ bhante yāva subhāsitaṃ idaṃ bhante Bhagavatā || || Dujjānaṃ kho etaṃ mahārāja tayā gihinā kāmabhoginā || pe || paññāvatā no duppaññenā ti || ||

13. Ete bhante mama purisā carā ocarakā janapadam ocaritā āgacchanti || tehi paṭhamam ociṇṇam ahaṃ pacchā osāpayissāmi ||

14. Idāni te bhante taṃ rajojallaṃ pavāhetvā sunhātā suvilittā kappitakesamassu odātavattā pañcahi kāmaguṇehi samappitā samaṅgibhūtā paricārayissantīti || ||

15. Atha kho Bhagavā etaṃ atthaṃ veditvā tāyaṃ velāyaṃ imā gāthāyo abhāsi || ||

Na vaṇṇarūpena naro sujāno ||
na vissase ittara-dassaṇena ||
susaññatānaṃ hi viyañjanena ||

asaññatā lokam imaṃ caranti ||
 Patirūpako mattikakuṇḍalo va ||
 lohaddhamāso va suvaṇṇachanno ||
 caranti eke parivārachannā ||
 anto-asuddhā bahi-sobhamānā ti || ||

2. Pañca-rājāno

1. Sāvatthiyaṃ viharati || ||

2. Tena kho pana samayena pañcannaṃ rājūnaṃ Pasenadipamu-
 khānaṃ pañcahi kāma-guṇehi samappitānaṃ samaṅgibhūtānaṃ
 paricārayamānaṃ ayam antarā kathā udapādi || || Kin-nu kho
 kāmānaṃ aggan-ti || ||

3. Tatr-ekacce evaṃ āhaṃsi || rūpā kāmānaṃ aggan-ti || || Ekacce
 evaṃ āhaṃsu || saddā kāmānaṃ aggan-ti || || Ekacce evaṃ evaṃ
 āhaṃsu || gandhā kāmānaṃ aggan-ti || || Ekacce evaṃ āhaṃsu || rasā
 kāmānaṃ aggan-ti || || Ekacce evaṃ āhaṃsu || phoṭṭhabbā kāmānaṃ
 aggan-ti || || Yato kho te rājāno nāsakkhiṃsu aññaṃ aññaṃ sañña
 petuṃ || ||

4. Atha kho rājā Pasenadi-kosalo te rājāno etad avca || ||
 Āyāma marisā || yena Bhagavā ten-upasaṅkamissāma || upasaṅkamitvā
 Bhagavantam etam atthaṃ paṭipucchissāma || Yathā no Bhagavā
 byākarissati tathā naṃ dhāreyyāma ti || ||

5. Evaṃ marisā ti kho te rājāno rañño Pasenadi-kosalassa
 paccassosum || ||

6. Atha kho te pañca rājāno Pasenadi-pamukhā yena Bhagavā
 ten-upasaṅkamimṃsu || upasaṅkamitvā Bhagavantam abhivādetvā ekam
 antaṃ nisidimṃsu || ||

7. Ekam antaṃ nisinno kho rājā Pasenadi-kosalo Bhagavantam
 etad avoca || || Idha bhante amhākaṃ pañcannaṃ rājūnaṃ pañcahi
 kāmaguṇehi samappitānaṃ samaṅgibhūtānaṃ paricārayamānaṃ ayam
 antarā kathā udapādi || || Kinnu kho kāmānaṃ aggan-ti || || Ekacce
 evaṃ āhaṃsu || rūpā kāmānaṃ aggan-ti || || Ekacce evaṃ āhaṃsu ||
 saddā kāmānaṃ aggan-ti || || Ekacce evaṃ āhaṃsu gandha kamaṇam
 aggan ti || || Ekacce evaṃ āhaṃsu rasā kāmānaṃ aggan-ti || || Ekacce
 evaṃ āhaṃsu || poṭṭhabbā kāmānaṃ aggan-ti || || Kin-nu kho
 bhante kāmānaṃ aggan-ti || ||

8. Manāpa-pariyantam khvāhaṃ mahārāja pañcasu kāmaguṇesu

aggaṇ-ti vadāmi || Te ca mahārāja rūpā ekaccassa manāpā honti te ca rūpā ekaccassa amanāpā honti || Yehi ca yo rūpehi attamano hoti paripuṇṇa-saṅkappo so tehi rūpehi aññaṃ rūpaṃ uttaritaraṃ vā paṇītataraṃ vā na pattheti || te tassa rūpā paramā hoti || te tassa rūpā anuttarā honti || ||

9. Te ca mahārāja saddā || pe || Te ca mahārāja gandhā || Te ca mahārāja rasā || Te ca mahārāja potṭhabbā ekaccassa manāpā honti || Te ca potṭhabbā ekaccassa amanāpā honti || Yehi ca yo potṭhabbehi attamano hoti paripuṇṇa-saṅkappo so tehi potṭhabbehi aññaṃ potṭhabbam uttaritaraṃ vā paṇītataraṃ vā na pattheti || te tassa potṭhabbā paramā honti || te tassa potṭhabbā anuttarā hontīti || ||

10. Tena kho pana samayena Candanaṅgaliko upāsako tassam parisāyaṃ nisinno hoti || Atha kho Candanaṅgaliko upāsako utthāy-āsanā ekamsam uttarāsaṅgaṃ karitvā yena Bhagavā tenaṅjalim paṇāmetvā Bhagavantam etad avoca || || Paṭibhāti maṃ Bhagavā paṭibhāti maṃ Sugatāti || ||

11. Paṭibhātu taṃ Candanaṅgalikāti Bhagavā avoca || ||

12. Atha kho Candanaṅgaliko upāsako Bhagavato sammukhā tad-anurupāva gāthāya abhitthavi || ||

Padumaṃ yathā kokanadaṃ sugandhaṃ ||
pāto siyā phullaṃ avītagandhaṃ ||
aṅgīrasaṃ passa virocamaṇaṃ ||
tapantaṃ ādiccam antalikkhe-ti || ||

13. Atha kho te pañcarājāno Candanaṅgalikam upāsakam pañcahi saṅgehi acchādesuṃ || ||

14. Atha kho Candanaṅgaliko upāsako tehi pañcahi uttarāsaṅgehi Bhagavantam acchādesīti || ||

3. Doṇapāka

1. Sāvattiyaṃ viharati || || Tena kho pana samayena rājā Pasenadikosalo doṇapākaṃ sudam bhuñjati || ||

2. Atha kho rājā Pasenadi-kosalo bhuttāvī mahassāsi yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam abhivādetvā ekam antaṃ nisīdi || ||

3. Atha kho Bhagavā taṃ rājānaṃ Pasenadi-kosalaṃ bhuttāvīṃ mahassāsīṃ veditvā tāyaṃ velāyaṃ imaṃ gātham abhāsi ||

Manujassa sadā satimato ||
 mattaṃ jānato laddhabhojane ||
 tanu tassa bhavanti vedanā ||
 saṇikam jīrati āyu pālayan-ti || ||

4. Teṇa kho pana samayena Sudassano māṇavo rañño Pasenadi
 kosalassa piṭṭhito ṭhito hoti || ||

5. Atha kho rājā Pasenadi-kosalo Sudassanaṃ māṇavaṃ
 āmantesi || || Ehi tvam tāta Sudassana Bhagavato santike imaṃ
 gātham pariyāpuṇitvā mama bhattābhihāre bhāsa || ahaṃ ca te devasikaṃ
 kahāpaṇasataṃ kahāpaṇasataṃ niccabhikkhaṃ pavatṭayissāmīti || ||

6. Evam devāti kho Sudassano māṇavo Pasenadi-kosalassa
 paṭisunitvā Bhagavato santike imaṃ gātham pariyāpuṇitvā rañño
 Pasenadi-kosalassa bhattābhihāre sudaṃ bhāsati || ||

Manujassa sadā satimato ||
 mattaṃ jānato laddhabhojane ||
 tanu tassa bhavanti vedanā ||
 saṇikam jīrati āyu pālayan-ti || ||

7. Atha kho rājā Pasenadi-kosalo anupubbena nālīkodanapara-
 matāya saṇṭhāsi || ||

8. Atha kho rājā Pasenadi-kosalo aparena samayena sallikhit-
 agatto pāṇinā gattāni anumajjanto tāyaṃ velāyaṃ imaṃ udānam
 udānesi || ||

Ubhayena vata maṃ so Bhagavā atthena anukampi
 diṭṭhadhammikenā c-eva samparāyikenā cā ti || ||

4-5. *Saṅgāme dve vuttāni*

Sāvatthiyaṃ viharati

4

1. Atha kho rājā māgadho Ajātasattu vedehiputto caturaṅginim
 senaṃ sannayhitvā rājānaṃ Pasenadi-kosalam abhuyyāsi yena
 Kāsī ||

2. Assosi kho rājā Pasenadi-kosalo || rājā kira māgadho Ajātasattu
 vedehi-putto caturaṅginim senaṃ sannayhitvā mamaṃ abbhuyyāto yena
 Kāsīti || ||

3. Atha kho rājā Pasenadi-kosalo caturaṅginim senaṃ sannayhitvā

rājānam māgadham Ajātasattum vedehi-puttam paccuyyāsi yena Kāsī || ||

4. Atha kho rājā ca māgadho Ajātasattu vedehi-putto rājā ca Pasenadi-kosalo saṅgāmesum || || Tena kho pana saṅgāme rājā māgadho Ajātasattu vedehi-putto rājānam Pasenadi-kosalam parājesi || parājito ca rājā Pasenadi-kosalo sakam eva rājadhānim Sāvatthim pāyāsi || ||

5. Atha kho sambahulā bhikkhu pubbaṇha-samayaṃ nivāsetvā patta-cīvaram ādāya Sāvatthim piṇḍāya pāvisiṃsu || Sāvatthiyam piṇḍāya caritvā pacchābhattam piṇḍapātaṭikkantā yena Bhagavā ten-upasaṅkamisṃsu || Upasaṅkamitvā Bhagavantam abhivādetvā ekam antam nisīdisṃsu || ekam antaṃ nisinnā kho te bhikkhu Bhagavantam etad avocum || ||

6. Idha bhante rājā māgadho Ajātasattu vedehi-putto caturaṅginim senaṃ sannayhitvā rājānam Pasenadi-kosalam abbhuyyāsi yena Kāsī || || Assosi kho bhante rājā Pasenadi-kosalo || rājā kira māgadho Ajātasattu vedehi-putto caturaṅginim senaṃ sannayhitvā mamaṃ abbhuyyāto yena Kāsīti || || Atha kho bhante rājā Pasenadikosalo caturaṅginim senaṃ sannayhitvā rājānam Māgadham Ajātasattum vedehi-puttaṃ paccuyāsi yena Kāsī || || Atha kho bhante rājā ca māgadho Ajātasattu vedehi-putto rājā ca Pasenadi-kosalo saṅgāmesum || || Tasmiṃ kho pana saṅgāme rājā māgadho Ajātasattu vedehi-putto rājānam Pasenadi-kosalam parājesi || parājito ca bhante rājā Pasenadi-kosalo sakam eva rājadhānim Sāvatthim paccuyyāsīti || ||

7. Rājā bhikkhave māgadho Ajātasattu vedehi-putto pāpamitto pāpasahāyo pāpa-sampavaṅko || rājā ca bhikkhave Pasenadikosalo kalyāṇa-mitto kalyāṇa-sahāyo kalyāṇa-sampavaṅko || ajjatan ca bhikkhave rājā Pasenadi-kosalo imaṃ rattiṃ dukkhaṃ sessati parājito ti || ||

Jayaṃ veram pasavati || dukkaṃ seti parājito ||
upasanto sukhaṃ seti || hitvā jayaṃ parājayan-ti ||

5

8. Atha kho rājā māgadho Ajātasattu vedehi-putto caturaṅginim senaṃ sannayhitvā rājānam Pasenadi-kosalam abbhuyyāsi yena Kāsī || ||

9. Assosi kho rājā Pasenadi-kosalo || rājā kira māgadho Ajātasattu vedehi-putto caturaṅginim senaṃ sannayhitvā mamaṃ abbhuyyāto yena Kāsī ti ||

10. Atha kho rājā Pasenadi-kosalo caturaṅginim senaṃ sannayhitvā rājānam māgadham Ajātasattum vedehi-puttaṃ paccuyyāti yena Kāsī || ||

11. Atha kho rājā ca māgadho Ajātasattu vedehi-putto rājā ca Pasenadi-kosalo saṅgamesuṃ || || Tasmim kho pana saṅgāme rājā Pasenadi-kosalo rājānam māgadham Ajātasattum vedehi-puttaṃ parājesi jīvagāhaṃ ca mam aggahesi || ||

12. Atha kho rañño Pasenadi-kosalassa etad ahosi || || Kiñcāpi kho ayaṃ rājā māgadho Ajātasattu vedehi-putto adubbhantassa dubbhati || atha ca pana me bhāgineyyo hoti || yaṃ nunāham rañño māgadhasa Ajātasattusso vedehi-puttassa sabbam hatthi-kāyaṃ pariyādiyitvā sabbam assakāyaṃ pariyādiyitvā sabbam ratha-kāyaṃ pariyādiyitvā sabbam assakāyaṃ pariyādiyitvā sabbam ratha-kāyaṃ pariyādiyitvā sabbam pattikāyaṃ pariyādiyitvā jīvantam eva nam ossajjeyyanti || ||

13. Atha kho rājā Pasenadi-kosalo rañño māgadhasa Ajātasattuno vedehi-puttassa sabbam hatthi-kāyaṃ pariyādiyitvā || pe || jīvantam eva nam ossajji || ||

14. Atha kho sambahulā bhikkhū pubbaṇhasamayam nivāsetvā pattacīvaram ādāya Sāvattim piṇḍāya pāvisimsu || Sāvattiyam piṇḍāya caritvā pacchābhattam piṇḍapātaṭikkantā yena Bhagavā ten-upasaṅkamimsu || Upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdimsu || Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad avocuṃ || ||

15. Idha bhante rājā māgadho Ajātasattu vedehi-putto caturaṅginim senaṃ sannayhitvā rājānam Pasenadi-kosalam abbhuyyāsi yena Kāsī || Assosi kho bhante rājā Pasenadi-kosalo || rājā kira māgadho Ajātasattu vedehi-putto caturaṅginim senaṃ sannayhitvā mamaṃ abbhuyāto yena Kāsī ti || || Atha kho bhante rājā Pasenadi-kosalo caturaṅginim senaṃ sannayhitvā rājānam māgadham Ajātasattum vedehi-puttaṃ paccuyyāsi || || Atha kho bhante rājā ca māgadho Ajātasattu vedehi-putto rājā ca Pasenadi-kosalo saṅgamesuṃ || || Tasmim kho pana saṅgāme rājā Pasenadi-kosalo rājānam māgadham Ajātasattum vedehi-puttaṃ parājesi jīvagāhaṃ ca nam aggahesi || || Atha kho bhante rañño Pasenadi-kosalassa etad ahosi || Kiñcāpi kho myāyam rājā māgadho Ajātasattu vedehi-putto adubbhantassa dubbhati || atha ca pana me bhāgineyyo hoti || yaṃ nunāham rañño māgadhasa Ajātsattuno vedehi-puttassa sabbam hatthi-kāyaṃ paridāyitvā || sabbam assa-kāyaṃ || sabbam ratha-kāyaṃ || sabbam patti-kāyaṃ paridāyitvā jīvantam eva nam

ossajjeyyan-ti || || Atha kho bhante rājā Pasenadi-kosalo rañño māgadhassa Ajātasattuno vedehi-puttassa sabbam hatthi-kāyam pariyādiyitvā sabbam assakāyam pariyādiyitvā sabbam ratha-kāyam pariyādiyitvā sabbam pattikāyam pariyādiyitvā jīvantam eva nam ossajjīti || ||

16. Atha kho Bhagavā etam attham veditvā tāyam velāyam imā gāthāyo abhāsi || ||

Vilumpateva puriso || yāvassa upakappati ||
yadā c-aññe vilumpanti || so vilutto vilumpati ||
ṭhānamhi maññati bālo || yāva pāpam na paccati ||
yadā ca paccati pāpam || atha bālo dukkham nigacchati || ||
hantā labhati hantāram || jetāram labhati jayam ||
akkosako ca akkosam || rosetāraṇ ca rosako ||
atha kamma-vivaṭṭena || so vilutto vilumpatīti || ||

6. Dhītā

1. Sāvatthinidānam || ||

2. Atha kho rājā Pasenadi-kosalo yena Bhagavā ten-upasaṅkami || Upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisīdi || ||

3. Atha kho aññataro puriso yena rājā Pasenadi-kosalo tenupasaṅkami || Upasaṅkamitvā rañño Pasenadi-kosalassa upakaṇṇake ārocesi || Mallikā deva devī dhītaram vijātā ti || ||

4. Evaṃ vutte rājā Pasenadi-kosalo anattamano ahosi || ||

5. Atha kho Bhagavā rājānam Pasenadi-kosalam anattamanatam veditvā tāyam velāyam imā gāthāyo abhāsi || ||

Itthīpi hi ekaccī yā || seyyo posā janādhipa ||
medhāvinī sīlavatī || sassu-devā patibbatā || ||
tassā yo jāyati poso || sūro hoti disampati ||
tādiso subharyā putto || rajjam pi anusāsati ti || ||

7. Appamāda (1)

1. Sāvatthiyam || ||

2. Ekam antam nisīdi || || Ekam antam nisinno kho rājā Pasenadikosalo Bhagavantam etad avoca || || Atthi nu kho bhante eko dhammo yo ubho atthe samadhiggayha tiṭṭhati diṭṭhadhammikam c-eva attham samparāyikam cā ti || ||

3. Atthi kho mahārāja eko dhammo yo ubho samadhiggayha tiṭṭhati diṭṭhadhammikaṃ c-eva atthaṃ samparāyikaṃ cā ti || ||

4. Katamo pana bhante eko dhammo yo ubho atthe samadhiggayha tiṭṭhati diṭṭhadhammikaṃ c-eva atthaṃ samparāyikaṃ cā ti || ||

5. Appamādo kho mahārāja eko dhammo ubho atthe samadhiggayha tiṭṭhati diṭṭhadhammikaṃ c-eva atthaṃ samparāyikaṃ cā ti || || Seyyathāpi mahārāja yāni kānici jaṅgamānam pāṇānaṃ padajātā ni sabbāni tāni hatthipade samodhānaṃ gacchanti || hatthipadaṃ tesam aggamaṃ akkhāyati yad idam mahantena || evaṃ eva kho mahārāja eko dhammo ubho atthe samadhiggayha tiṭṭhati diṭṭhadhammikaṃ c-eva atthaṃ samparāyikaṃ cā ti || ||

6. Āyama ārogiyaṃ vaṇṇaṃ || saggama uccākulīnataṃ ||
ratiyo patthayantena || ulārā aparāparā || ||
appamādaṃ paṇṇanti || puñṇakriyāsu paṇḍitā ||
diṭṭhe dhamme ca yo attho || yo c-attho samparāyiko || ||
atthābhisamayā dhiro || paṇḍito-ti pavuccatīti || ||

8. Appamāda (2)

1. Sāvattthiyaṃ viharati || ||
2. Ekama antama nisīdi || Ekama antama nisinno kho rājā Pasenadikosalo Bhagavantaṃ etaḍ avoca || ||

Idha mayhaṃ bhante rahogataṃsa paṭisallinaṃsa evaṃ cetasa parivitaṃko uḍapādi || Svākhyaṭo Bhagavatā dhammo || so ca kho kalyāṇa-mittassa kalyāṇa-sahāyassa kalyāṇa sampavaṇkassa || no pāpa-mittassa no pāpa-sahāyassa no pāpa-sampavaṇkassa ti.

3. Evaṃ etaṃ mahārāja evaṃ etaṃ mahārāja || svākhyaṭo mahārāja mayā dhammo || so ca kho kalyāṇa-mittassa kalyāṇa-sahāyassa kalyāṇa sampavaṇkassa || no pāpa-mittassa no pāpa-sahāyassa no pāpa-sampavaṇkassa ti || ||

4. Ekama idāhaṃ mahārāja samayaṃ sakkesu viharāmi sakyānaṃ nigame || ||

5. Atha kho mahārāja Ānando bhikkhu yenaṃhaṃ ten-upasaṇkamaṃ || upasaṇkamitvā maṃ abhivādetvā ekama antama nisīdi || Ekama antama nisinno kho mahārāja Ānando bhikkhu maṃ etaḍ avoca || || Upaḍḍhaṃ idama bhante brahmacariyassa yad idamaṃ kalyāṇa-mittatā kalyāṇa-sahāyatā kalyāṇa-sampavaṇkatā ti || ||

6. Evaṃ vuttāham mahārāja Ānandaṃ bhikkhum etad avocam || Mā h-evam Ānanda mā h-evam Ānanda || sakalam eva h-idam Ānanda brahmacariyaṃ yad idam kalyāṇa-mittatā kalyāṇa-sahāyatā kalyāṇasampavaṅkatā || kalyāṇa-mittassa etam Ānanda bhikkhuno pāṭikaṅkham kalyāṇa-mittassa kalyāṇa-sahāyassa kalyāṇa-sampavaṅkassa ariyam aṭṭhaṅgikam maggaṃ bhāvēssati ariyam aṭṭhaṅgikam maggaṃ bahulī-karissati ||

7. Kathaṇ ca Ānanda bhikkhu kalyāṇa-mitto kalyāṇa-sahāyo kalyāṇa-sampavaṅko ariyam aṭṭhaṅgikam maggaṃ bahulī-karoti || ||

8. Idha Ānanda bhikkhu sammā-diṭṭhiṃ bhāveti viveka-nissitaṃ virāga-nissitaṃ nirodha-nissitaṃ vossagga-pariṇamiṃ || sammā-saṅkappam bhāveti sammāvācam bhāveti || sammā-kammantaṃ bhāveti || sammā-ājīvaṃ bhāveti sammā-vāyāmaṃ sammāsatim bhāveti || sammā-samādhiṃ bhāveti viveka-nissitaṃ virāga-nissitaṃ nirodhanissitaṃ vossagga-pariṇamiṃ || || Evaṃ kho Ānanda bhikkhu kalyāṇamitto kalyāṇa-sahāyo kalyāṇa-sampavaṅko ariyam aṭṭhaṅgikam maggaṃ bhāveti ariyam aṭṭhaṅgikam maggaṃ bahulīkaroti ||

9. Tadaṃinā p-etam Ānanda pariāyena veditabbam || yathā sakalam ev-idam brahmacariyaṃ yad-idam kalyāṇa-mittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā ti || ||

10. Mamaṃ hi Ānanda kalyāṇa-mittam āgama jātiddhammā sattā jātiya parimuccanti || jarādharmā sattā jarāya parimuccanti || vyādhidhammā sattā vyādhiyā parimuccanti || maraṇadhammā sattā maraṇena parimuccanti || soka-parideva-dukkhadomanass-upāyā sadhammā sattā soka-parideva-dukkha-domanass-upāyāsehi parimuccanti || Iminā kho etam Ānanda pariāyena veditabbam || yathā sakalam ev-idam brahmacariyaṃ yad-idam kalyāṇa-mittatā kalyāṇa-sahāyatā kalyāṇa-sampavaṅkatā ti || ||

11. Tasmāt iha te mahārāja evaṃ sikkhitabbam || kalyāṇa-mitto bhavissāmi kalyāṇa-sahāyo kalyāṇa-sampavaṅko ti || evaṃ hi te mahārāja sikkhitabbam || Kalyāṇa-mittassa te mahārāja kalyāṇa-sahāyassa kalyāṇa-sampavaṅkassa ayam eko dhammo upanissāya vihātabbo appamādo kusalesu dhammesu || ||

12. Appamattassa te mahārāja viharato appamādam upanissāya itthāgārassa evaṃ bhavissati || || Rājā kho appamatto viharati

appamādam upanissāya || handa mayam pi appamattā viharāma
appamādam upanissāyā ti || ||

13. Appamattassa te mahārāja viharato appamādam upanissāya
khattiyānam pi anuyuttānam evam bhavissati || || Rājā kho appamatto
viharati appamādam upanissāya || || Handa mayam pi appamattā
viharāma appamādam upanissāyā ti || ||

14. Appamattassa te mahārāja viharato appamādam upanissāya
negamajānapadassa pi evam bhavissati || || Rājā kho appamatto viharati
appamādam upanissāya || handa mayam pi appamattā viharāma
appamādam upanissāyā ti || ||

15. Appamattassa te mahārāja viharato appamādam upanissāya attā
pi gutto rakkhito bhavissati || itthāgāram pi guttam rakkhitam bhavissati ||
kosakoṭṭhāgāram pi guttam rakkhitam bhavissatīti || ||

16. Bhoge patthayamānena || ulāre aparāpare ||
appamādam pasamsanti || puñña-kriyāsu paṇḍitā ||
appamatto ubho atthe || adhigaṇhāti paṇḍito ||
diṭṭhe dhamme ca yo attho || yo c-attho samparāyiko ||
atthābhisamayādhiro || paṇḍito ti pavuccatīti || ||

9. Aputtaka (1)

1. Sāvatthi nidānam || ||

2. Atha kho rājā Pasenadi-kosalo divādivassa yena Bhagavā ten-
upasaṅkami || upasaṅkamitvā Bhagavantam abhivādetvā ekam antam
nisīdi || || Ekam antam nisinnam kho rājānam Pasenadi-kosalam Bhagavā
etad avoca || || Handa kuto nu tvam mahārāja āgacchasi divādivassā
ti || ||

3. Idha bhante Sāvatthiyam seṭṭhi gahapati kālakato || tam aham
aputtakam sāpateyyam rājantepuram atiharitvā āgacchāmi || asīti bhante
satasahassāni hiraññass-eva || ko pana vādo rūpiyassa || || Tassa kho
pana bhante seṭṭhissa gahapatissa evarūpo bhattabhogo ahosi ||
kaṇājakam bhuñjati bilaṅgadutiyam || || Evarūpo vatthabhogo
ahosi || sānam dhāreti tipakkhavasanaṃ || || Evarūpo yānabhogo
ahosi || jajjararathakena yāti paṇṇacchattakena dhāriyamānenā ti || ||

4. Evam etam mahārāja evam etam mahārāja || asappuriso kho
mahārāja ulāre bhoge labhitvā n-ev-attānam sukkheti pīneti || na
mātapitaro sukkheti pīneti || na puttadāram sukkheti pīneti || na dā-
sakammakaraporise sukkheti pīneti || na mittāmacce sukkheti pīneti ||

na samaṇa-brāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patitṭhāpeti
sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ ॥ ॥ Tassa te bhoge
evaṃ sammā aparibhuñjamāne rājāno vā haranti ॥ corā vā haranti ॥
aggi vā dahati ॥ udakaṃ vā vahati ॥ appiyā vā dāyadā haranti ॥ ॥
Evaṃ sante mahārāja bhogā sammā aparibhuñjamānā parikkhayaṃ
gacchanti no paribhogaṃ ॥

5. Seyyathāpi mahārāja amanussatṭhāne pokkharanī acchodakā
sītodakā sātodakā setakā supatitṭhā ramaṇiyā ॥ taṃ jano n-eva hareyya
na piveyya na nahāyeyya na yathā paccayaṃ vā kareyya ॥ evaṃ hi
taṃ mahārāja udakaṃ sammā aparibhuñjiyamānam parikkhayaṃ
gaccheyya no paribhogaṃ ॥ Evaṃ eva kho mahārāja asappuriso
ulāre bhoge labhitvā n-ev-attānaṃ sukheti pīneti ॥ pe ॥ Evaṃ sante
bhogā sammā aparibhuñjamānā parikkhayaṃ gacchanti no
paribhogaṃ ॥ ॥

6. Sappuriso ca kho mahārāja ulāre bhoge labhitvā attānaṃ sukheti
pīneti mātāpitaro sukheti pīneti puttadāraṃ sukheti pīneti dāsa-
kammakaraporise sukheti pīneti mittāmacce sukheti pīneti samaṇesu
brāhmaṇesu uddhagikaṃ dakkhiṇaṃ patitṭhāpeti sovaggikaṃ
sukhavipākaṃ saggasaṃvattanikaṃ ॥ tassa te bhoge evaṃ sammā
paribhuñjamāne n-eva rājāno haranti na corā haranti na aggi dahati
na udakaṃ vahati na appiyā pi dāyadā haranti ॥ ॥ Evaṃ sante mah-
ārāja bhogā sammā paribhuñjamānā paribhogaṃ gacchanti no
parikkhayaṃ ॥ ॥

7. Seyyathāpi mahārāja gāmassa vā nigamassa vā avīdūre pokkharanī
acchodakā sītodakā sātodakā setakā supatitṭhā ramaṇiyā ॥ taṃ ca jano
hareyya pi piveyya pi nahāyeyya pi yathāpaccayaṃ pi kareyya ॥ evaṃ
hi taṃ mahārāja udakaṃ sammāparibhuñjamānam paribhogaṃ
gaccheyya no parikkhayaṃ ॥ ॥ Evaṃ eva kho mahārāja sappuriso
ulāre bhoge labhitvā attānaṃ sukheti ॥ pe ॥ Evaṃ sante bhogā sammā
paribhuñjamāna paribhogaṃ gacchanti no parikkhayaṃ ॥ ॥

8. Amanussatṭhāne udakaṃ vasitaṃ ॥
tad apeyyamānam parisosam eti ॥
evaṃ dhanam kā-puriso labhitvā ॥
n-ev-attanā bhuñjati no dadāti ॥ ॥
dhīro ca viññū adhigamma bhoge ॥
so bhuñjati kiccakaro ca hoti ॥
so nāti-sanghaṃ nisabho bharitvā ॥
anindito saggam upeti ṭhāna-ti ॥

10. *Aputtaka* (2)

1. Atha kho rājā Pasenadi-kosalo divādivassa yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam abhivādetvā ekam antaṃ nisīdi || || Ekam antaṃ nisinnaṃ kho rājānam Pasenadi-kosalam Bhagavā etad avoca || handa kuto nu tvam mahārāja āgacchasi divā divassā ti || ||

2. Idha bhante Sāvatthiyaṃ setṭhi-gahapati kālakato || tam aham aputtakam sāpateyyam rājantepuram atiharitvā āgacchāmi || satam bhante satasahassāni hiraṇṇassa || ko pana vādo rūpiyassa || || Tassa kho pana bhante setṭhissa gahapatissa evarūpo bhattabhogo ahosi kaṇ-ājakaṃ bhuñjati bilaṅgadutiyaṃ || || Evarūpo vatthabhogo ahosi || sāṇaṃ dhāreti tipakkhavasanaṃ || Evarūpo yāna-bhogo ahosi || jajjararathakena yāti paṇṇachattakena dhariyamānenā ti || ||

3. Evam etaṃ mahārāja evam etaṃ mahārāja || bhūtapubbaṃ so mahārāja setṭhi gahapati Tagarasikkhim nāma paccekabuddham piṇḍapātena paṭipādesi detha samaṇassa piṇḍaṃ-ti vatvā utthāyāsanaṃ pakkāmi datvā ca pana pacchā vippaṭṭisāri ahosi || varam etaṃ piṇḍapātaṃ dāsā vā kammakarāvā bhuñjeyyun-ti || bhātu ca pana ekaputtam sāpateyyassa kāraṇā jīvitaṃ voropesi || ||

4. Yaṃ kho so mahārāja setṭhi-gahapati Tagarasikkhim paccekabuddham piṇḍapātena paṭipādesi || tassa kammassa vipākena sattakhattum sugatiṃ saggaṃ lokam uppajji || tass-eva kammassa vipākavasena imissā yeva Sāvatthiyā sattakhattum setṭhittam kāresi || ||

5. Yaṃ kho so mahārāja setṭhi gahapati datvā pacchā vippaṭṭisāri ahosi || varam etaṃ piṇḍapātaṃ dāsā vā kammakarā vā bhuñjeyyan-ti || tassa kammassa vipākena nāssuḷārāya bhatta-bhogāya cittaṃ namati || nāssuḷārāya bhatta-bhogāya cittaṃ namati || nāssuḷārāya yāna-bhogāya cittaṃ namati || nāss-uḷārāṇaṃ pañcannaṃ kāma-guṇānaṃ bhogāya cittaṃ namati ||

6. Yaṃ kho so mahārāja setṭhi gahapati bhātuca pana ekaputtakam sāpateyyassa kāraṇā jīvitaṃ voropesi || tassa kammassa vipākena bah-ūni vassāni bahūni vassa-satāni bahūni vassa-sahassāni bahūni vassa-sata-sahassāni niraye paccittha || tass-eva kammassa vipākavasena idam sattamam aputtakam sāpateyyam rāja-kosam paveseti || tassa kho pana mahārāja setṭhissa gahapatissa purāṇaṃ ca puññaṃ parikkhiṇaṃ navaṇ ca puññaṃ anupacitaṃ || || Ajja pana mahārāja setṭhi gahapati Mahāruruva-niraye paccatīti || ||

7. Evam bhante setṭhi gahapati Mahāroruvaṃ nirayam uppanno
ti || ||
8. Evam mahārāja setṭhi gahapati Mahāroruve niraye uppanno
ti || ||
9. Dhaññaṃ dhanam rajatam jātārūpaṃ ||
pariggahaṃ vā pi yad atthi kiñci ||
dāsā kammakarā pessā ye c-assa anujīvino ||
sabbam nādāya gantabbam || sabbam nikkhippa gāminam || ||
10. Yaṇ ca karoti kāyena || vācāya uda cetasā ||
tam hi tassa sakam hoti || tañca ādāya gacchati ||
tañc-assa anugam hoti || chāyāvā anapāyini || ||
11. Tasmā kareyya kalyāṇam || nicayam samparāyikam ||
puññāni paralokasmim || patitṭhā honti pañinan-ti ||
Dutiyo vaggo ||
Tass-uddānam || ||
Jaṭilā Pañcarājāno || Doṇapākakurena ca ||
Saṅgāmena dve vuttāni || Dhitarā dve Appamādena ca ||
Aputtakena dve vuttā || Vaggo tena vuccatīti || ||

CHAPTER III. TATIYO-VAGGO

1. Puggala

1. Sāvatthi || ||
2. Atha kho rājā Pasenadi-kosalo yena Bhagavā ten-upasa-
ṇkami || upasaṇkamitvā Bhagavantam abhivādetvā ekam antam
nisīdi || Ekam antam nisīnnaṃ kho rājānaṃ Pasenadi-kosalam Bhagavā
etad avoca || || Cattāro me mahārāja puggalā santo samvijjāmanā
lokasmim || ||
3. Katame cattāro || || Tamo tama-parāyano || || tamo
jotiparāyano || || Joti tama-parāyano || Joti joti-parāyano || ||
4. Kathaṇca mahārāja puggalo tamo tama-parāyano hoti || || Idha
mahārāja ekacco puggalo nice kule paccājāto hoti caṇḍāla-kule vā
vena-kule vā nesāda-kule vā rathakāra-kule vā pukkusa-kule vā dalidde
app-anna-pāna-bhojane kasira vuttike || yattha kasirena ghāsacchādo
labbhati || || so ca hoti dubbaṇṇo duddasiko okotimako bahvābādho ||
kāṇo vā hoti kuṇi vā khañjo vā pakkhahato vā || na lābhi annassa
pānassa vattassa yānassa mālāgandhavilepanassa seyyāvasathapadī-
peyyassa || || So kāyena duccharitaṃ carati || vācāya duccharitaṃ

carati || manasā duccaritaṃ carati || so kāyena duccaritaṃ caritvā
 vācāya duccaritaṃ caritvā manasā duccaritaṃ caritvā kāyassa bheda
 param maraṇā apāyaṃ duggatiṃ vinipātaṃ uppajjati || || Seyyathāpi
 mahārāja puriso andhakārā vā andhakāraṃ gaccheya || tamā vā tamaṃ
 gaccheyya || lohita-malā vā lohita-malaṃ vā gaccheyya ||
 tathupamāhaṃ mahārāja imaṃ puggalaṃ vadāmi || || Evam
 mahārāja puggalo tamo tama-parāyano hoti || ||

5. Kathaṇ ca mahārāja puggalo tamo joti-parāyano hoti || || Idha
 mahārāja ekacco puggalo nīce kule paccājāto hoti caṇḍāla-kule vā
 vena-kule vā nesāda-kule vā rathakāra-kule vā pukkusa-kule vā dalidde
 app-anna-pāna-bhojane kasira-vuttike || yattha kasirena
 ghāsacchādo labbhati || || so ca hoti dubbaṇṇo duddasiko okoṭimako
 bahvābādho || kāṇo vā kuṇī vā khaṇṇo vā pakkhahato vā || na
 lābhī annassa pānassa vatthassa yānassa mālā-gandha-vilepanassa
 seyyāvasatha-padīpeyyassa || || So kāyena sucaritaṃ carati vācāya
 sucaritaṃ carati manasā sucaritaṃ carati || so kāyena sucaritaṃ caritvā
 vācāya sucaritaṃ caritvā manasā sucaritaṃ caritvā kāyassa bheda param
 maraṇā sugatiṃ saggaṃ lokam uppajjati || || Seyyathāpi mahārāja puriso
 pathaviyā vā pallaṅkam āroheyya || pallaṅkā vā assapitṭhim
 āroheyya || assa-pitṭhiyā vā hatthikkhandham āroheyya hatthikkhandhā
 vā pāsādam āroheyya || tathūpamāhaṃ mahārāja imaṃ puggalaṃ
 vadāmi || || Evam kho mahārāja puggalo tamo joti-parāyano hoti || ||

6. Kathaṇ ca mahārāja puggalo joti tama-parāyano hoti || || Idha
 mahārāja ekacco puggalo ucce kule paccājāto hoti || khattiyamahā
 sāla-kule vā brāhmaṇa-mahāsāla-kule vā gahapati-mahāsāla-kule vā
 aḍḍhe mahaddhane mahābhoge pahūta-jātarūpa-rajate pahū-
 tavittupakaraṇe pahū-ta-dhanadhaṇṇe || So ca hoti abhirūpo dassan-
 īyo pāsādiko paramāya vaṇṇa-pokkharatāya samannāgato ||
 lābhī annassa pānassa vatthassa yānassa mālā-gandha-vilepanassa seyyā
 vasatha-padīpeyyassa || || So kāyena duccaritaṃ carati ||
 vācāya duccaritaṃ carati || manasā duccaritaṃ carati || so kāyena
 duccaritaṃ caritvā vācāya duccaritaṃ caritvā manasā duccaritaṃ
 caritvā kāyassa bheda param maraṇā apāyaṃ duggatiṃ
 vinipātaṃ nirayam uppajjati || Seyyathāpi mahārāja puriso pāsādā vā
 hatthikkhandham oroheyya || hatthikkhandhā vā assa-pitṭhim
 oroheyya || assa-pitṭhiyā vā pallaṅkam oroheyya pallaṅkā vā pathaviṃ
 oroheyya pathaviyā vā andhakaraṃ oroheyya || tathūpamāhaṃ
 mahārāja imaṃ puggalaṃ vadāmi || || Evam kho mahārāja puggalo
 joti tama-pārāyano hoti || ||

7. Kathan ca mahārāja puggalo joti joti-parāyano hoti || || Idha mahārāja ekacco puggalo ucce kule paccājāto hoti khattiya-mahāsālakule vā brāhmaṇa mahāsāla-kule vā gahapati mahāsāla-kule vā aḍḍhe mahaddhane mahābhoge pahūta-jātarūpa-rajate pahūtavittupakaraṇe pahūta-dhanadhañṇe || so ca hoti abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato || lābhī annassa pānassa vatthassa yānassa mālāgandha-vilepanassa seyyāvasatha-padī-peyyassa || || So kāyena sucaritaṃ carati vācāya sucaritaṃ carati manasā sucaritaṃ carati || so kāyena sucaritaṃ caritvā vācāya sucaritaṃ caritvā manasā sucaritaṃ caritvā kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokam uppajjati || Seyyathāpi mahārāja puriso pallaṅka vā pallaṅkaṃ saṅkameyya || assappiṭṭhiyā vā assapiṭṭhiṃ saṅkameyya || hatthikkhandhā vā hatthikkhandhaṃ saṅkameyya || pāsādā vā pāsadam saṅkameyya || tathūpamāham mahārāja imaṃ puggalaṃ vadāmi || || Evaṃ kho mahārāja puggalo joti jotiparāyano hoti || ||

8. Ime kho mahārāja puggalā santo saṃvijjamānā lokasmim || ||

9. Daliddo puriso rāja || assaddho hoti maccharī ||
kadariyo pāpa-saṅkappo || micchā-ditṭhi anādaro ||
samaṇe brāhmaṇe vāpi || añṇe vā pi vanibbake ||
akkosati paribhāsati || natthiko hoti rosako || ||
dadamānam nivāreti || yācamānaṃ bhojanaṃ ||
tādiso puriso rāja || mīyamāno janādhipa ||
upeti nirayaṃ ghoram || tamo-tama-parāyano ||

10. Daliddo puriso rāja || saddho hoti amaccharī ||
dadāti seṭṭha-saṅkappo || avyagga-manaso naro || ||
samaṇe brāhmaṇe vā pi || añṇe vā pi vanibbake ||
utthāya abhivādeti || samacariyāya sikkhati ||
dadamānaṃ na vāreti || yācamānaṃ bhojanaṃ ||
tādiso puriso rāja || mīyamāno janādhipa ||
upeti tidivaṃ ṭhānaṃ || tamo-joti-parāyano || ||

11. Aḍḍho ve puriso rāja || assaddho hoti maccharī ||
kadariyo pāpa-saṅkappo || micchā-ditṭhi anādaro || ||
samaṇe brāhmaṇe vā pi || añṇe vā pi vanibbake ||
akkosati paribhāsati || natthiko hoti rosako ||
dadamānaṃ nivāreti || yācamānaṃ bhojanaṃ ||
tādiso puriso rāja || mīyamāno janādhipa ||
upeti nirayaṃ ghoram || joti-tamo-parāyano || ||

12. Aḍḍo ve puriso rāja || saddho hoti amaccharī ||
 dadāti seṭṭha-saṅkappo || abyaggamanaso naro ||
 samaṇe brāhmaṇe pi || aññe vā pi vanibbake ||
 utthāya abhivādeti || samacariyāya sikkhati ||
 dadamānaṃ na vāreti || yācamānaṃ bhojanam ||
 tādiso puriso rāja || mīyamāno janādhipa ||
 upeti tidivaṃ ṭhānaṃ || joti-joti-parāyano-ti || ||

2. Ayyakā

1. Sāvatthi nidānaṃ || ||
2. Ekam antaṃ nisinnaṃ kho rājānaṃ Pasenadi-kosalaṃ Bhagavā
 etad avoca || || Handa kuto nu tvaṃ mahārāja āgacchasi divādiv-
 assāti || ||
3. Ayyakā me bhante kālakatā jiṇṇā vuḍḍā mahallikā addhagatā
 vayo anuppattā vīsa-vassa-satikā jātiyā || ||
4. Ayyakā kho pana me bhante piyā ahosi manāpā || || Hatthiratanena
 ce pāhaṃ bhante labheyyaṃ mā me ayyakā kālam akāsīti || hatthiratanam
 pāham dadeyyam mā me ayyakā kālam akāsīti || || Assa-ratanena ce
 pāham bhante labheyyaṃ mā me ayyakā kālam akāsīti || assa-ratanam
 pāham dadeyyam mā me ayyakā kālam akāsīti || || Gā mavarena ce
 pāham bhante labheyyaṃ mā me ayyakā kālam akāsīti || || gāma-
 varam pāhaṃ dadeyyam mā me ayyakā kālam akāsīti || || Janapadena
 ce pāhaṃ bhante labheyyaṃ mā me ayyakā kālam akāsīti || janapadam
 pāham dadeyyam mā me ayyakā kālam akāsīti || ||
5. Sabbe sattā mahārāja maraṇa-dhammā maraṇa-pariyosānā
 maraṇam anatīti ti || ||
6. Acchariyaṃ bhante abbhutam bhante || yāva subhāsitaṃ idam
 bhante Bhagavatā || Sabbe sattā mahārāja maraṇa-dhammā maraṇa-
 pariyosānā maraṇam anatīti ti || ||
7. Evam etaṃ mahārāja evam etaṃ mahārāja sabbe sattā maraṇa-
 dhammā maraṇa-pariyosānā maraṇam anatīti ti || || Seyyathāpi mah-
 ārāja yāni kānici kumbhakāraka-bhājanāni āmakāni c-eva bhedanam
 anatītāni || evam eva kho mahārāja Sabbe sattā maraṇa-dhammā maraṇa-
 pariyosānā maraṇam anatīti ti || ||
8. Sabbe sattā marissanti || maraṇantaṃ hi jīvitam ||

yathā kammaṃ gamissanti || puñña-pāpa-phalūpagā || ||
 nirayam pāpa-kammantā || puñña-kammā ca suggaṭiṃ || ||
 Tasmā kareyya kalyāṇam || nicayam samparāyikaṃ ||
 puññāni paralokasmim || patitṭhā honti paṇinan-ti || ||

3. Loko

1. Sāvattiyaṃ || ||

2. Ekam antaṃ nisinno kho rājā Pasenadi-kosalo Bhagavantam
 etad avoca || Kati nu kho bhante lokassa dhammā uppajjamānā uppajjanti
 ahitāya dukkhāya aphāsu-vihārāyāti || ||

3. Tayo kho mahārāja lokassa dhammā uppajjamānā uppajjanti
 ahitāya dukkhāya aphāsu-vihārāya || ||

4. Katame tayo || || Lobho kho mahārāja lokassa dhammo
 uppajjamāno uppajjati ahitāya dukkhāya aphāsu-vihārāya || || Doso
 kho mahārāja lokassa dhammo uppajjamāno uppajjati ahitāya
 dukkhāya aphāsu-vihārāya || || Moho kho mahārāja lokassa dhammo
 uppajjamāno uppajjati ahitāya dukkhāya aphāsu-vihārāya || ||

5. Ime kho mahārāja tayo lokassa dhammā uppajjamānā uppajjanti
 ahitāya dukkhāya aphāsu-vihārāyā ti || ||

6. Lobho doso ca moho ca || purisaṃ pāpa-cetasam ||
 himsanti attasambhūtā || tacasāraṃ va samphalan-ti || ||

4. Issattam

1. Sāvattiyaṃ || ||

2. Ekam antaṃ nisinno kho rājā Pasenadi-kosalo Bhagavantam
 etad avoca || || Kattha nu kho bhante dānaṃ dātabban-ti || ||

3. Yattha kho mahārāja cittaṃ pasīdati ti || ||

4. Kattha pana bhante dinnam mahapphalan-ti || ||

5. Aññaṃ kho etaṃ mahārāja kattha dānaṃ dātabbaṃ || aññaṃ
 pan-etaṃ kattha dinnam mahapphalan-ti || || Sīlavato kho mahārāja
 dinnam mahapphalaṃ no tathā dussīle || || Tena hi mahārāja taññ-
 ev-ettha paripucchissāmi || yathā te khomeyya tathā naṃ
 vyākareyyāsi ||

6. Taṃ kiṃ maññasi mahārāja || || Idha tyassa yuddham paccupaṭṭhitam saṅgāmo samupabbuḥho || || Atha āgaccheyya khattiyakumāro asikkhito akata-hattho akata-yoggo akata-upāsano bhīrūchambhī utrāsi palāyī || bhareyyāsi taṃ purisaṃ attho ca te tādīsena purisena || ||

7. Nāham bhante bhareyyaṃ taṃ purisaṃ na ca me attho tādīsena purisenā ti || ||

8. Atha āgaccheyya brāhmaṇa-kumāro asikkhito || Atha āgaccheyya vessakumāro || Atha āgaccheyya sudda-kumāro asikkhito || la || na ca me attho tādīsena purisenā ti || ||

9. Taṃ kiṃ maññasi mahārāja || || Idha tyassa yuddham paccupaṭṭhitam saṅgāmo samupabbuḥho || || Atha āgaccheyya khattiyakumāro sikkhito kata-hattho kata-yoggo kat-upāsano abhīrū acchambhī anutrāsi apalāyī bhareyyāsi taṃ purisaṃ attho ca te tādīsena purisenā ti || ||

10. Bhareyyāham bhante taṃ purisaṃ attho ca me tādīsena purisenā ti || ||

11. Atha āgaccheyya brāhmaṇa-kumāro || Atha āgaccheyya vessakumāro || Atha āgaccheyya sudda-kumāro sikkhito kata-hattho kata-yoggo kat-upāsano abhīrū acchambhī anutrāsi apalāyī || bhareyyāsi taṃ purisaṃ attho ca te tādīsena purisenā ti || ||

12. Bhareyyāhaṃ bhante purisaṃ attho ca me tādīsena purisenā ti || ||

13. Evam eva kho mahārāja yasmā kasmā ce pi kulā agārasmā anagāriyam pabbajito hoti || so ca hoti pañcaṅgavippahīno pañcaṅgasamannāgato | tasmīṃ dinnam mahapphalaṃ || ||

14. Katamāni pañca aṅgāni pahīnāni honti || Kāmacchando pahīno hoti || Vyāpādo pahīno hoti || Thīnamiddham pahīnaṃ hoti || Uddhacca-kukkuccam pahīnaṃ hoti || Vicikicchā pahīnā hoti || Imāni pañcaṅgāni pahīnāni honti || ||

15. Katamehi pañca aṅgehi samannāgato hoti || asekkhena sīlakkhandhena samannāgato hoti || asekkhena samādhikkhandhena samannāgato hoti || asekkhena paññakkhandhena samannāgato hoti || asekkhena vimuttikkhandhena samannāgato hoti || asekkhena vimuttiññāṇa-dassana-kkhandhena samannāgato hoti || || Imehi pañca aṅgehi samannāgato hoti || ||

16. Iti pañcaṅga-vippahīne pañcaṅga-samannāgate dinnam mahapphalan-ti || ||

17. Idam avoca Bhagavā || la || satthā || ||

Issattam balaviriyaṅca || yasmim vijjetha māṇave ||

taṃ yuddhattho bhare rājā || nāsūraṃ jāti-paccayā || ||

tatheva khanti-soracca-dhammā yasmim patitṭhitā ||

taṃ ariyavuttiṃ medhāvi || hīna-jaccam pi pūjaye || ||

kāraye assame ramme || vāsayettha bahussute ||

papañcavivane kayirā || dugge saṅkamanāni ca || ||

Annaṃ pānam khādaniyaṃ || vattha-senāsanāni ca || ||

dadeyya uju-bhūtesu || vippasannena cetasā || ||

yathā hi meghe thanayaṃ || vijjumaḷī satakkatu ||

thalaṃ ninnāṅca pureti || abhivassaṃ vasundharaṃ || ||

tath-eva saddho sutavā || abhisāṅkhacca bhojanaṃ ||

vanibbake tappayati || anna-pānena paṇḍito ||

āmodamāno pakireti || detha dethā ti bhāsati ||

taṃ hi-ssa gajjitaṃ hoti || devasseva pavassato ||

sā puññadhārā vipulā || dātāram abhivassatīti || ||

5. Pabbatūpamaṃ

1. Sāvatti nidānaṃ || ||

2. Ekam antaṃ nisinnaṃ kho rājānaṃ Pasenadi-kosalam Bhagavā etad avoca || || Handa kuto tvaṃ mahārāja āgacchasi || ||

3. Yāni tāni bhante raññaṃ khattiyānaṃ muddhāvasittānaṃ issariyamada-mattānaṃ kāma-gedha-pariyutṭhitānaṃ janapadatthā-variyaṃpattānaṃ mahantaṃ paṭhavī-maṇḍalam abhivijjiya ajjhāvasantānaṃ rāja-karaṇīyāni bhavanti || tesvāham etarahi ussukkam āpannoti || ||

4. Taṃ kiṃ maññasi mahārāja || || Idha te puriso āgaccheyya puratthimāya disāya saddhāyiko paccayiko || so taṃ upasaṅkamitvā evaṃ vadeyya || yagghe mahārāja jāneyyāsi || ahaṃ āgacchāmi puratthimāya disāya || tatth-addasaṃ mahantaṃ pabbataṃ abbhasamaṃ sabbe pāne nipphoṭento āgacchati || yaṃ te mahārāja karaṇīyaṃ taṃ karohi ti || ||

5. Atha dutiyo puriso āgaccheyya pacchimāya disāya || la || Atha tatiyo puriso āgaccheyya uttarāya disāya || Atha catuttho puriso āgaccheyya dakkhiṇāya disāya saddhāyiko paccayiko || so taṃ

upasaṅkamitvā evaṃ vadeyya || yagghe mahārāja jāneyyāsi aham āgacchāmi dakkhināya disāya || tattha addasam mahantaṃ pabbataṃ abbhasamam sobbe pāṇe nipphoṭento āgacchati || yaṃ te mahārāja karaṇīyaṃ taṃ karohīti || || Evarūpe te mahārāja mahati mahabbhaya samuppanne dārune manussakkhaye dullabhe manussatte kim assa karaṇīyaṃ ti || ||

6. Evarūpe bhante mahati mahabbhaye samuppanne dārune manussakkhaye dullabhe manussatte kim assa karaṇīyaṃ aññatra dhammacariyāya samacariyāya kusalakiriyāya puñṇakiriyāyā ti || ||

7. Arocemi kho te mahārāja paṭivedemi kho te mahārāja || adhivattati kho taṃ mahārāja jarāmaraññaṃ || adhivattamāne ca te mahārāja jarāmarañṇe kim assa karaṇīyaṃ-ti || ||

8. Adhivattamāne ca me bhante jarāmarañṇe kim assa karaṇīyaṃ aññatra dhammacariyāya samacariyāya kusalakiriyāya puñṇakiriyāyā ti || ||

9. Yāni pi tāni bhante raññaṃ khattiyānaṃ muddhāvasittānaṃ issariyamada-mattānaṃ kāma-gedha-pariyutṭhitānaṃ janapada thāvariyaṃ pappattānaṃ mahantaṃ paṭhavi-maṇḍalam abhivijīya ajjhāvasantānaṃ hatthi-yuddhāni bhavanti || tesam pi bhante hatthi-yuddhānaṃ natthi gati natthi visayo adhivattamāne jarāmarañṇe || ||

10. Yāni pi tāni bhante raññaṃ khattiyānaṃ muddhāvasittānaṃ || pe || ajjhāvasantānaṃ assa-yuddhāni bhavanti || rathayuddhāni bhavanti || patti-yuddhāni bhavanti || tesam pi bhante patti-yuddhānaṃ natthi gati natthi visayo adhivattamāne jarāmarañṇe || ||

11. Santi kho pana bhante imasmimṃ rājakule mantino mahā-mattā || ye pahonti āgate paccatthike mantehi bhedayitum || tesam pi bhante manta-yuddhānaṃ natthi gati natthi visayo adhivattamāne jarāmarañṇe || ||

12. Samvijjati kho pana bhante imasmimṃ rājakule pahutaṃ suvaṇṇaṃ bhūmigataṃ c-eva vehāsaṭṭhaṇca yena mayaṃ pahoma āgate paccatthike dhanena upalāpetum || tesam pi bhante dhanayuddhānaṃ natthi gati natthi visayo adhivattamāne jarāmarañṇe || ||

13. Adhivattamāne ca me bhante jarāmarañṇe kim assa karaṇīyaṃ aññatra dhammacariyāya samacariyāya kusalakiriyāya puñṇakiriyāyā ti || ||

14. Evam etam mahārāja evam etam mahārāja adhivattamāne ca

te jarāmarañe kim assa karaṇīyam aññatra dhammacariyāya
samacariyāya kusalakiriyāya puñṇakiriyāyāti || ||

15. Idam avoca Bhagavā || la || satthā || ||

Yathā pi selā vipulā || nabbam āhacca pabbatā ||

samantānupariyeyyum || nipphotento catuddisā ||

evam jarā ca maccu ca || adhivattanti paṇino || ||

Khattiye brāhmaṇe vesse || sudde caṇḍāla-pukkuse ||

na kiñci parivajjeti || sabbam evābhimmaddati || ||

na tattha hatthīnam bhūmi || na rathānaṃ na pattiyā ||

na cāpi manta-yuddhena || sakkā jetuṃ dhanena vā ||

Tasmā hi paṇḍito poso || sampassaṃ attham attano ||

buddhe dhamme ca saṅghe ca || dhīro saddhaṃ nivesaye || ||

Yo dhammacārī kāyena || vācāya uda cetasā ||

idh-eva naṃ pasamsanti || pacca sagge pamodatīti || ||

Kosala-saṃyuttaṃ samattaṃ || ||

MĀRA-SAMYUTTAM

(*Samyutta Nikāya*)

CHAPTER I. PAṬHAMO-VAGGO

I. *Tapo kammaṇ ca*

1. Evaṃ me sutam ekaṃ samayaṃ Bhagavā Uruvelāyaṃ
viharati najjā Nerañjarāya tīre Ajapāla-nigrodha-mūle paṭhamā
bhisambuddho ||

2. Atha kho Bhagavato rahogatassa paṭisallīnassa evam cetaso
parivitaṃ udapādi || || mutto vatamhi tāya dukkara-kārikāya ||
sādhū mutto vatamhi tāya anatta-saṃhitāya dukkara-kārikāya ||
sādhū tīto sato bodhiṃ samajjha-gaṇaṃ ti ||

3. Atha kho Māro pāpimā Bhagavato cetasā ceto-parivitaṃ
aññāya yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam
gāthāya ajjabhāsi || ||

Tapo-kammā apakkamma || yena sujjhanti mānāvā ||

asuddho maññati suddho || suddhimaggam aparaddho ti || ||

4. Atha kho Bhagavā Māro ayaṃ pāpimā iti viditvā Māraṃ
pāpimantaṃ gāthāhi paccabhāsi || ||

Anatta-saṃhitāṃ nātvā || yaṃ kiñci aparaṃ tapam ||

sabbānattāvaṃ hoti || piyārittaṃ va dhammaṇi || ||

sīlaṃ samādhi-paññaṃ ca || maggaṃ bodhāya bhāvayaṃ ||
patto-smi paramaṃ suddhiṃ || nihato tvam asi antakāti || ||

5. Atha kho Māro pāpimā jānāti maṃ Bhagavā jānāti maṃ
Sugato ti dukkhī dummano tatth-ev-antaradhāyīti || ||

2. Nāgo

1. Evaṃ me sutam ekaṃ samayaṃ Bhagavā Uruvelāyaṃ viharati
nājjā Nerañjarāya tīre Ajapāla-nigrodhe pathamābhisam buddho || ||
Tena kho pana samayena Bhagavā ratt-andhakāratimisāyaṃ ajjhok-
āse nisinno hoti || devo ca ekaṃ ekaṃ phusāyati || ||

2. Atha kho Māro pāpimā Bhagavato bhayaṃ chambhitattaṃ
lomahaṃsaṃ uppādetu-kāmo mahantaṃ hatthirājavaṇṇaṃ abhini-
mminivā yena Bhagavā ten-upasaṅkami || ||

3. Seyyathāpi nāma mahā aritṭhako maṇi evaṃ assa sīsaṃ
hoti || seyyathāpi nāma suddhaṃ rūpiyaṃ evaṃ assa dantā honti ||
seyyathāpi nāma mahatī naṅgalasīsā evaṃ assa soṇḍo hoti || ||

4. Atha kho Bhagavā Māro ayam pāpimā iti veditvā Māraṃ
pāpimantaṃ gāthāya ajjhabhāsi || ||

Saṃsāraṃ dīghaṃ addhānaṃ || vaṇṇaṃ katvā subhāsubhaṃ ||
alan-te tena pāpimā || nihato tvam asi antakā ti || ||

5. Atha kho Māro pāpimā jānāti maṃ Bhagavā jānāti maṃ
Sugato ti dukkhī dummano tatth-ev, antaradhāyīti || ||

3. Subham

1. Uruvelāyaṃ viharat i || ||

2. Tena kho pana samayena Bhagavā ratt-andhakāra-timisāyaṃ
ajjokāse nisinno hoti devo ca ekaṃ ekaṃ phusāyati || ||

3. Atha kho Māro pāpimā Bhagavato bhayaṃ chambhitattaṃ
lomahaṃsaṃ uppādetu-kāmo yena Bhagavā ten-upasaṅkami || ||

4. Upasaṅkamitvā Bhagavato avidūre uccāvacā vaṇṇanibhā
upadaṃseti subhā c-eva asubhā ca || ||

5. Atha kho Bhagavā Māro ayam pāpimā iti veditvā Māraṃ
pāpimantaṃ gāthāhi ajjhabhāsi || ||

Saṃsāraṃ dīghaṃ addhānaṃ || vaṇṇaṃ katvā subhāsubhaṃ ||
alan-te tena pāpimā || nihato tvam asi antakā || ||

Ye ca kāyena vācāya || manasā ca susaṃvutā ||
na te Māra vasānugā || na te Mārassa paccagū ti || ||

6. Atha kho Māro || la || tatth-ev-antaradhāyīti || ||

4. *Pāsa* (I)

1. Evaṃ me sutam ekam samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane migadāye || Tatra kho Bhagavā bhikkhū āmantesi || Bhikkhavo-
ti || || Bhadante ti te bhikkhū Bhagavato paccassosum || ||

2. Bhagavā etad avoca || || Mayhaṃ kho bhikkhave yoniso manasikārā yoniso sammappadhānā anuttarā vimutti anuppattā anuttarā vimutti sacchikatā || Tumhe pi bhikkhave yoniso manasi kārā yoniso sammappadhānā anuttaram vimuttim anupāpuṇātha anuttaram vimuttim sacchikarothā ti || ||

3. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi || ||

Baddho-si māra-pāsenā || ye dibbā ye ca mānūsā ||
māra-bandhana-baddhosi || na me samaṇa mokkhasīti || ||

4. Mutto-ham māra-pāsenā || ye dibbā ye ca mānūsā ||
mārabandhana-mutto mhi || nihato tvam asi antakāti || ||

5. Atha kho Māro pāpimā || la || tatth-ev-antaradhāyīti || ||

5. *Pāsa* (5)

1. Ekam samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane miga-
dāye || Tatra kho Bhagavā bhikkhu āmantesi || || Bhikkhavo-
ti || || Bhadante ti te bhikkhū Bhagavato paccassosum || ||

2. Bhagavā etad avoca || || Mutto-ham bhikkhave sabbapāsehi ye
dibbā ye ca mānūsā || Tumhe pi bhikkhave muttā sabbapāsehi ye
dibbā ye ca mānūsā caratha bhikkhave cārikaṃ bahujana-hitāya
bahujana-sukhāya lokānukampakāya atthāya hitāya sukhāya
devamanussānaṃ || || Mā ekena dve agamettha || desetha bhikkhave
dhammam ādikalyāṇaṃ majjhe kalyāṇaṃ pariyosāṇa-kalyāṇaṃ ||
sātthaṃ savyañjanaṃ kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ
pakāsetha || || Santi sattā apparajakkha-jātikā || assavanatā dhammassa
parihāyanti || bhavissanti dhammassa aññātāro || || Aham pi bhikkhave
yena Uruvelā Senānigāmo ten-upasaṅkamissāmi dhamma-desanāyā
ti || ||

3. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi || ||

Baddho-si sabba-pāsehi || ye dibbā ye ca mānūsā ||

mahā-bandhana-baddho si || na me samaṇa mokkhasīti ||

4. Mutto-haṃ sabbapāsehi || ye dibbā ye ca mānusa ||
mahā-bandhana-mutto mhi || nihato tvam asi antakā ti || ||

6. *Sappo*

1. Evaṃ me sutam ekaṃ samayaṃ Bhagavā Rājagahe viharati
Veluvane kalandaka-nivāpe || ||

2. Tena kho pana samyena Bhagavā rattandhakāra-timisāyam
ajjhokāse nisinno hoti devo ca ekaṃ ekaṃ phusāyati || ||

3. Atha kho Māro pāpimā Bhagavato bhayaṃ chambhitattaṃ
lomahaṃsaṃ uppādetu-kāmo mahantaṃ sappa-rājavaṇṇam abhini-
mminivā yena Bhagavā ten-upasaṅkami || ||

4. Seyyathāpi nāma mahatī eka-rukkhikā nāvā evaṃ assa kāyo
hoti || || Seyyathāpi nāma soṇḍikā kilañjā evaṃ assa phaṇo hoti ||
Seyyathāpi nāma kosālikā kaṃsapātī evaṃ assa akkhīni bhavanti ||
Seyyathāpi nāma deve gaḷagaḷāyante vijullatā niccharanti evaṃ assa
mukhato jīhvā niccharati || Seyyathāpi nāma kammāra-gaggariyā
dhamamānāya saddo hoti evaṃ assa assāsa-passāsānaṃ saddo
hoti || ||

5. Atha kho Bhagavā Māro ayaṃ pāpimā iti viditvā Māraṃ
pāpimantaṃ gāthāya ajjhabhāsi || ||

Yo suñña-gehāni sevati ||
seyyo so muni atta-saññato ||
vossajja careyya tattha so ||
paṭirūpaṃ hi tathāvidhassa taṃ ||
Carakā bahu-bheravā bahū ||
atho ḍaṃsā sirimṣapā bahū ||
lomam pi na tattha iñjaye ||
suññagāra-gato mahā muni || ||
Nabhaṃ phaleyya paṭhavim caleyya ||
sabbe pi pāṇā uda santaseyyuṃ ||
sallaṃ pi ce urasi pakampayeyyuṃ ||
upadhīsu tānaṃ na karonti buddhā ti || ||

6. Atha kho Māro pāpimā jānāti maṃ Bhagavā jānāti maṃ Sugato
ti tatth-ev-antara dhāyīti || ||

7. *Suppati*

1. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veluvane kalandaka-
nivāpe || ||

2. Atha kho Bhagavā bahud eva rattim ajjhokāse caṅkamitvā rattiyaṃ paccusa-samayam pāde pakkhāletvā vihāraṃ pavisitvā dakkhiṇena passena sīha-seyyaṃ kappesi pāde pādam accādhāya sato sampajāno utthāna-saññaṃ manasi karitvā || ||

3. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi || ||

Kim soppasi kim nu soppasi ||

kim idaṃ soppasi dubbhayo viya ||

suññaṃ agāraṇ-ti soppasi ||

kim idaṃ soppasi sūriy uggate ti || ||

4. Yassa jālinī visattikā || ||

taṇhā n-atthi kuhiñci netave ||

sabbūpadhinam parikkhāya budho ||

soppati kin-tav-ettha Mārā ti || ||

8. Nandanam

1. Evaṃ me sutam ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme || ||

2. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavato santike imaṃ gātham abhāsi || ||

Nandati puttehi puttimā ||

gomiko gohi tath-eva nandati ||

upadhīhi narassa nandaṇo ||

na hi so nandati yo nirupadhīti || ||

3. Socati puttehi puttimā ||

gomiko gohi tath-eva socati ||

upadhīhi narassa socanā ||

na hi so socati nirupadhīti || ||

4. Atha kho Māro pāpimā jānāti maṃ Bhagavā jānāti maṃ Sugato ti tatth-ev-antaradhāyīti. || ||

9. Āyu (1)

1. Evaṃ me sutam ekaṃ samayaṃ Bhagavā Rājagahe viharati veluvane kalandaka nivāpe ||

2. Tatra Bhagavā bhikkhū āmantesi || || Bhikkhavo ti || || Bhadante ti te bhikkhū Bhagavato paccassosum || ||

3. Bhagavā etad avoca || || Appam idaṃ bhikkhave manussānam āyu || gamanīyo samparāyo || kattabbam kusalam caritabbam

brahmacariyaṃ || natthi jātassa amaraṇaṃ || yo bhikkhave ciraṃ
jīvati so vassasatam appam vā bhiyo ti || ||

4. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami ||
upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi || ||

Dīgham āyu manussānaṃ || na naṃ hiḷe suporiso ||
careyya khīramatto va || natthi maccussa āgamo-ti || ||

5. Appam āyu manussānaṃ || hīleyya naṃ suporiso ||
careyyādittasīso va || natthi maccussa nāgamo ti || ||

6. Atha kho Māro pāpimā || la || tatth-ev-antaradhāyīti || ||

10. Āyu (2)

1. Rājagahe || ||

Tatra kho Bhagavā etad avoca || appam idaṃ bhikkhave
manussānaṃ āyu || gamaniyo samparāyo || || kattabbaṃ kusalaṃ
caritabbaṃ brahmacariyaṃ || natthi jātassa amaraṇaṃ || yo bhikkhave
ciraṃ jīvati so vassasatam appam vā bhiyo ti || ||

2. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami ||
upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi || ||

Nāccayanti ahorattā || jīvitam n-uparujjhati ||
āyu anupariyāti maccānaṃ || nemi va ratha-kubbaran-ti || ||

3. Accayanti ahorattā || jīvitam uparujjhati ||
āyu khīyati maccānaṃ || kunnadīnaṃ va odakan-ti || ||

4. Atha kho Māro pāpimā jānāti maṃ Bhagavā jānāti maṃ Sugato
ti dukkhī dummano tath-ev-antaradhāyīti || ||

Paṭhamo vaggo ||

Tass-uddānaṃ || ||

Tapo-kammaṇ ca Nāgo ca || Subhaṃ Pāsena te duve ||
Sappo Suppati Nandanaṃ || Āyunā apare duve-ti || ||

CHAPTER II. DUTIYO-VAGGO

1. Pāsāno

1. Ekam samayaṃ Bhagavā Rājagahe viharati Gijjhakūṭapa-
bbate || ||

2. Tena kho pana samayena Bhagavā rattandhakāra timisāyaṃ
ajjhokāse nisinno hoti devo ca ekam ekam phusāyati || ||

3. Atha kho Māro pāpimā Bhagavato bhayaṃ chambhitattaṃ

lomahaṃsaṃ uppādetu-kāmo yena Bhagavā ten-upasaṅkami ||
Upasaṅkamitvā Bhagavato avidure mahante mahante pāsāṇe
padālesi || ||

4. Atha kho Bhagavā Māro ayaṃ pāpimā iti veditvā Māraṃ
pāpimantam gāthāya ajjhabhāsi || ||

Sa ce pi kevalaṃ sabbam || Gijjhakūṭam calessasi ||
n-eva sammāvimuttānaṃ || buddhānaṃ atthi iñjitan-ti || ||

5. Atha kho Māro pāpimā jānāti maṃ Bhagavā jānāti maṃ Sugato
ti dukkhi dummano tath-ev-antaradhāyīti || ||

2. Sīho

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane
Anāthapiṇḍikassa ārāme || Tena kho pana samayena Bhagavā mahatiyā
parisāya parivuto dhammaṃ deseti || ||

2. Atha kho Mārassa pāpimato etad ahosi || || Ayaṃ kho samano
Gotamo mahatiyā parisāya parivuto dhammaṃ deseti || Yaṃ nunāhaṃ
yena samano Gotamo ten-upasankameyyaṃ vicakkhukammāyā ti || ||

3. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami ||
upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi || ||

Kim nu sīho va nadasi || parisāyam visārado
paṭimallo hi te atthi || vijitāvī nu maññasīti || ||

4. Nandanti ve mahāvīrā || parisāsu visārādā ||
Tathāgatā balapattā || tiṇṇā loke visattikan-ti || ||

5. Atha kho Māro pāpimā jānāti maṃ Bhagavā jānāti maṃ Sugato
ti dukkhī dummano tath-ev-antaradhāyīti || ||

3. Sakalikaṃ

1. Evaṃ me sutam ekaṃ samayaṃ Bhagavā Rājagahe viharati
Maddakucchimhi migadāye ||

2. Tena kho pana samayena Bhagavato pādo sakalikāya khato
hoti || bhusā sudam Bhagavato vedanā vattanti sārīrikā dukkhā tibbā
kharā katukā asātā amanāpā || tāsudaṃ Bhagavā sato sampajāno
aḍhivāseti avihaññamāno || ||

3. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami ||
upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi || ||

Mandiyā nu sesi udāhu kāveyya-matto ॥
 atthā nu te sampacurā na santi ॥
 eko vivitte sayanāsanamhi
 niddāmukho kim idaṃ soppasevā ti ॥ ॥

4. Na mandiyā sayāmi nāpi kāveyya-matto ॥
 atthaṃ sameccāham apetasoko ॥
 eko vivitte sayanāsanamhi ॥
 sayām-ahaṃ sabbabhūtānukampī ॥ ॥
 Yesaṃ pi sallam urasi pavitṭhaṃ ॥
 muhuṃ muhuṃ hadayaṃ vedhamānaṃ ॥
 te cāpi soppaṃ labhare sasallā ॥
 kasmā ahaṃ na supe vītasallo ॥ ॥
 Jaggāṃ na saṅke na pi bhemi sottuṃ ॥
 rattindivā nānutapanti māmāṃ
 hāniṃ na passāmi kuhiñci loke
 tasmā supe sabbabhūtānukampīti ॥ ॥

5. Atha kho Māro pāpimā jānāti maṃ Bhagavā jānāti maṃ Sugato
 ti dukkhi dummano tatth-ev-antaradhāyīti ॥ ॥

4. Patirūpam

1. Ekaṃ samayaṃ Bhagavā Kosalesu viharati Ekasālāyaṃ
 brāhmaṇagāme ॥ Tena kho pana samayena Bhagavā mahatiyā
 gihiparisāya parivuto dhammaṃ deseti ॥ ॥

2. Atha kho Mārassa pāpimato etad ahosi ॥ ॥ Ayam kho samaṇo
 Gotamo mahatiyā gihiparisāya parivuto dhammaṃ deseti ॥ Yan
 nūnāhaṃ yena samaṇo Gotamo ten-upasaṅkameyyaṃ vicakkhu-
 kammāyā ti ॥ ॥

3. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami ॥
 upasaṅkamitvā Bhagavantāṃ gāthāya ajjhabhāsi ॥ ॥

N-etaṃ tava patirūpam ॥ yad aññam anusāsasi ॥
 anurodha-virodhesu ॥ ma sajjittho tad ācāraṇ-ti ॥ ॥

4. Hītānukampī sambuddho ॥ yad aññam anusāsati ॥
 anurodha-virodhehi ॥ vippamutto Tathāgato ti ॥ ॥

5. Atha kho Māro pāpimā ॥ pe ॥ tatth-ev-antaradhāyīti ॥ ॥

5. *Mānasam*

1. Evaṃ me sutam ekaṃ samayaṃ Bhagavā viharati Jetavane Anāthapiṇḍikassa ārāme || ||
2. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi || ||
Antalikkhacaro pāso || yo-yam carati mānaso ||
tena taṃ bādhayissāmi || na me samaṇo mokkhasīti || ||
3. Rūpā saddā rasā gandhā || poṭṭhabbā ca manoramā ||
ettha me vigato chando || nihato tvam asi antakā ti || ||
4. Atha kho Māro pāpimā || pe || tatth-ev-antaradhāyīti || ||

6. *Pattam*

1. Sāvatthiyaṃ viharati || || Tena kho pana samayena Bhagavā pañcannam upādānakkhandhānam upādāya bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti || te ca bhikkhū—katvā manasi katvā sabba-cetaso samannāharitvā ohitasotā dhammaṃ suṇanti || ||
2. Atha kho Mārassa pāpimato etad ahosi || || Ayaṃ kho samaṇo Gotamo pañcannam upādānakkhandhānam upādāya bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti || te ca bhikkhū aṭṭhi-katvā manasi katvā sabba-cetaso samannāharitvā ohita-sotā dhammaṃ suṇanti || Yaṃ nūnāhaṃ yena samaṇo Gotamo ten-upasaṅkameyyaṃ vicakkhukammāyā ti || ||
3. Tena kho pana samayena sambahulā pattā ajjhokāse nikkhittā honti || ||
4. Atha kho Māro pāpimā balivaddavaṇṇaṃ abhinimminivā yena te pattā ten-upasaṅkami || ||
5. Atha kho aññataro bhikkhu aññataram bhikkhum etad avoca || || Bhikkhu bhikkhu eso balivaddo patte bhindeyyāti || ||
6. Evaṃ vutte Bhagavā taṃ bhikkhum etad avoca || Na so bhikkhu balivaddo || Māro eso pāpimā tumhākaṃ vicakkhukammāyāgato ti || ||
7. Atha kho Bhagavā Māro ayaṃ pāpimā iti veditvā Māraṃ pāpimantaṃ gāthāya ajjhabhāsi || ||

Rūpaṃ vedayitaṃ saññaṃ || viññāṇaṃ yañca saṅkhatam ||
n-eso ham asmi n-etam me || evaṃ tattha virajjati || ||
evaṃ virattam khemattam || sabbasamyojanātigam ||
anvesam sabbatthānesu || Māra-senā pi nājjhagā ti || ||

8. Pa || tatth-ev-antaradhāyīti || ||

7. Āyatana

1. Ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane
kuṭāgāra-sālāyaṃ || ||

2. Tena kho pana samayena Bhagavā channaṃ phassāyatanānaṃ
upādāya bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti
sampahaṃseti || te ca bhikkhū atthi-katvā manasi katvā sabba-cetaso
samannāharitvā ohita-sotā dhammaṃ suṇanti || ||

3. Atha kho Mārassa pāpimato etad ahosi || || Ayaṃ kho samaṇo
Gotamo channaṃ phassāyatanānaṃ upādāya bhikkhū dhammiyā
kathāya sandasseti samādapeti samuttejeti sampahaṃseti || te ca bhikkhū
atthi-katvā manasi katvā sabba-cetaso samannāharitvā ohita-sotā
dhammaṃ suṇanti || Yaṃ nūnāhaṃ yena samaṇo Gotamo ten-
upasaṅkameyyaṃ vicakkhukammāyā ti || ||

4. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami
upasaṅkamitvā Bhagavato avidūre mahantaṃ bhaya-bheravasaddam
akāsi || api-sudam paṭhavi maññe udriyati || ||

5. Atha kho aññataro bhikkhu aññataram bhikkhum etad
avoca || || Bhikkhu bhikkhu esā paṭhavī maññe udriyatīti || ||

6. Evaṃ vutte Bhagavā taṃ bhikkhum etad avoca || || N-esā bhikkhu
paṭhavī udriyati || Māro eso pāpimā tumhākaṃ vicakkhukammāya
āgato ti || ||

7. Atha kho Bhagavā Māro ayaṃ pāpimā iti viditvā Māram
pāpimantaṃ gāthāya ajjhabhāsi || ||

Rūpā saddā rasā gandhā || phassā dhammā ca kevalā ||
etam lokāmisam ghoram || ettha loko dhimmucchito || ||
etaṃ ca samatikkamma || sato-buddhassa sāvako
māradheyyam atikkamma || ādicco va virocatīti || ||

8. Atha kho Māro pāpimā || pa || tatth-ev-antaradhāyīti || ||

8. Piṇḍam

1. Ekaṃ samayaṃ Bhagavā Magadhesu viharati Pañcasālāyaṃ brāhmaṇagāme || ||

2. Tena kho pana samayena Pañcasālāyaṃ brāhmaṇagāme kumārakānaṃ pāhunakāni bhavanti || ||

3. Atha kho Bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya Pañcasālaṃ brāhmaṇa-gāmaṃ piṇḍa ya pāvisi || ||

4. Tena kho pana samayena Pañcasāleyyakā brāhmaṇagahapatikā Mārena pāpimatā anvāviṭṭhā bhavanti || || Mā samaṇo Gotamo piṇḍam alatthā ti || ||

5. Atha kho Bhagavā yathā dhotena pattena Pañcasālaṃ brāhmaṇagāmaṃ piṇḍāya pāvisi || tathā dhotena pattena paṭikkami || ||

6. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam etad avoca || Api samaṇa piṇḍam alatthā ti || ||

7. Tathā nu tvam pāpima akāsi yathāhaṃ piṇḍam na labheyanti ||

8. Tena hi bhante Bhagavā dutiyaṃ pi Pañcasālaṃ brāhmaṇagāmaṃ pavisatu || tathāhaṃ karissāmi yathā Bhagavā piṇḍam lacchatī ti || ||

Apuññam pasavi Māro || āsajjanaṃ Tathāgatam ||
kiṃ nu maññasi pāpimā || na me pāpaṃ vipaccati || ||
susukham vata jīvāma || yesaṃ no n-atthi kiñcanaṃ ||
pītibhakkhā bhavissāma || devā Ābhassarā yathā ti || ||

9. Atha kho Māro pāpimā || pe || tatth-ev-antaradhāyīti || ||

9. Kassakam

1. Sāvatthi nidānam || || Tena kho pana samayena Bhagavā bhikkhū nibbāna-paṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti || || Te ca bhikkhu atṭhi-katvā manasi katvā sabbacetaso samannāharitvā ohita-sotā dhammaṃ suṇanti || ||

2. Atha kho Mārassa pāpimato etad ahosi || Ayaṃ kho samaṇo Gotamo bhikkhū nibbāna-paṭisaṃyuttāya dhammiyā kathāya || pa || Yaṃ nūnāhaṃ yena samaṇo Gotamo ten-upasaṅkameyyaṃ vicakkhukammāyā ti || ||

3. Atha kho Māra pāpimā kassaka-vaṇṇam abhinimminivā mahantaṃ naṅgalaṃ khandhe karitvā dīgham pācanayaṭṭhiṃ gahetvā haṭa-haṭa-keso sāṇasāṭi-nivattho kaddama-makkhitehi pādehi yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam etad avoca ||

4. Api samaṇa balivadde addasā ti || ||

5. Kiṃ pana pāpima te balivaddehi ti || ||

6. Mam-eva samaṇa cakkhu mama rūpā mama cakkhusamphassa-viññānāyatanam || kuhiṃ me samaṇa gantvā mokkhāsī || ||

Mam-eva samaṇa saddā sotam mama saddā || pa ||

Mam-eva samaṇa ghāṇam mama gandhā || ||

Mam-eva samaṇa jhivā mama rasā || ||

Mam-eva samaṇa kāyo mama phoṭṭhabbo || ||

Mam-eva samaṇa mano mama dhammā mama manosamphassa-viññānāyatanam || kuhiṃ me samaṇa gantvā mokkhāsī ti || ||

7. Tav-eva pāpima cakkhu tava rūpā tava cakkhusamphassa-viññānāyatanam || yattha ca kho pāpima natthi cakkhu natthi rūpānatthi cakkhu sampassa-viññānāyatanam agati tava tattha pāpima || ||

8. Tav-eva pāpima sotam tava saddā tava sota-samphassa-viññānāyatanam || yattha ca kho pāpima natthi sotam natthi saddānatthi sota-samphassa-viññānāyatanam agati tava tattha pāpima || ||

9. Tav-eva pāpima ghāṇam tava gandhā tava ghāṇa samphassa-viññānāyatanam || yattha ca kho pāpima natthi ghāṇam natthi gandhā-natthi ghāṇasamphassa-viññānāyatanam agati tava tattha pāpima || ||

10. Tav-eva pāpima jhivā tava rasā tava jhivā-samphassa-viññānāyatanam || pa || Tav-eva pāpima kāyo tava phoṭṭhabbā tava kāya-samphassa-viññānāyatanam || pa ||

11. Tav-eva pāpima mano tava dhammā tava manosamphassa-viññānāyatanam || yattha ca kho pāpima natthi mano natthi dhammānatthi mano-samphassa-viññānāyatanam agati tava tattha pāpimā ti || ||

12. Yam vadanti mama yidan-ti || ye vadanti maman-ti ca || ettha ce te mano atthi || na me samaṇa mokkhasīti || ||

13. yaṃ vadanti na taṃ mayhaṃ || ye vadanti na te ahaṃ ||
evam pāpima jānāhi || na me maggaṃ pi dakkhasīti || ||

14. Atha kho Māro pāpima || pa || vantaradhāyīti || ||

10. Rajjaṃ

1. Ekaṃ samayaṃ Bhagavā Kosalesu viharati Himavantapadese
arañña-kuṭikāyaṃ || ||

2. Atha kho Bhagavato rahogatasa paṭisallīnassa evaṃ cetaso
parivitaṃ udapādi || || sakkā nu kho rajjaṃ kāretuṃ ahaṃ
aghātayaṃ ajinaṃ ajāpayāṃ asocaṃ asocayaṃ dhammena ti || ||

3. Atha kho Māro pāpimā Bhagavato cetasā ceto-parivitaṃ
aññāya yena Bhagavā ten upasaṅkami upasaṅkamitvā Bhagavantam
etaḍ avoca || || Kāretu bhante Bhagavā rajjaṃ kāretu Sugato rajjaṃ
ahaṃ aghātayaṃ ajinaṃ ajāpayāṃ asocaṃ asocāpayāṃ dhammena
ti || ||

4. Kiṃ pana tvam pāpima passasi yaṃ maṃ tvam evaṃ
vadesi || || kāretu bhante Bhagavā rajjaṃ kāretu Sugato rajjaṃ ||
pe || dhammena ti || ||

5. Bhagavatā kho bhante cattāro iddhipādā bhāvitā bahulikā
yānikā vātthukā anuṭṭhitā paricitā susamāradhā || ākaṅkhamāno
ca pana bhante Bhagavā Himavantam pabbatarājaṃ suvaṇṇaṃ tveva
adhimucceyya || suvaṇṇaṃ pabbatassāti || ||

6. Pabbatassa suvaṇṇassa || jātārūpassa kevalo ||
dvittā va nālam ekassa || iti vidvā samañcare || ||
yo dukkham addakki yato nidānaṃ ||
kāmesu so jantu kathaṃ nameyya ||
upadhiṃ veditvā saṅgo ti loke ||
tass-eva jantu vinayāya sikkhe ti || ||

7. Atha kho Māro pāpimā jānāti maṃ Bhagavā jānāti maṃ Sugato
ti dukkhī dummano tatth-eva-antaradhāyīti || ||

Dutiyo vaggo || ||

Tass-uddānam || ||

Pāsāno Sīho Sakalikaṃ || Patirūpaṇ ca Mānasaṃ ||

Pattam Ayātanam Piṇḍam || Kassakam Rajjena te dasā
ti || ||

CHAPTER III. TATIYO-VAGGO (Upari-pañca)

I. *Sambahulā*

1. Evaṃ me sutam ekaṃ samayaṃ Bhagavā Sakkesu viharati Silāvatiyaṃ || ||

2. Tena kho pana samayena sambahulā bhikkhū Bhagavato avidūre appamattā ātāpino pahitattā viharanti || ||

3. Atha kho Māro pāpimā brāhmaṇa-vaṇṇam abhinimminivā mahantena jaṭaṇḍuvena ajinakkhipa-nivattho jiṇṇo gopānasivaṅko ghurughuru-passāsī udumbara-daṇḍam gahetvā yena te bhikkhū ten-upasaṅkami || || Upasaṅkamitvā te bhikkhū etad avoca || || Daharā Bhavanto pabbajitā susū kālakesā bhadrena yobbanena samannāgatā paṭhamena vayasā anikīlitāvino kāmesu || || bhuñjantu bhonto mānusake kāme || mā sandiṭṭhikaṃ hitvā kālīkam anudhāvitthā ti || ||

4. Na kho mayaṃ brāhmaṇa sandiṭṭhikaṃ hitvā kālīkam anudhāvāma || kālīkaṃ ca kho mayaṃ brāhmaṇa hitvā sandiṭṭhikaṃ anudhāvāma || || Kālīkā hi brāhmaṇa vuttā Bhagavatā bahudukkhā bahupāyāsā ādīnavo ettha bhīyo || sandiṭṭhiko ayaṃ dhammo akālīko ehipassiko opānāyiko paccattam veditabbo viññūhi ti || ||

5. Evaṃ vutte Māro pāpimā sīsam okampetvā jihvaṃ billāletvā tivisākhamaṇalāṭena nalāṭikaṃ vutthāpetvā daṇḍam olubbha pakkāmi || ||

6. Atha kho te bhikkhū yena Bhagavā ten-upasaṅkamiṃsu || upasaṅkamitvā Bhagavantam abhivādetvā ekaṃ antam nisīdiṃsu || || Ekam antam nisinnā kho te bhikkhū Bhagavantam etad avocum || ||

7. Idha mayaṃ bhante Bhagavato avidūre appamattā ātāpino pahitattā viharāma || Atha kho bhante aññataro brāhmaṇo mahantena jaṭaṇḍuvena ajinakkhipa-nivattho jiṇṇo gopānasivaṅko ghuru-ghurupassāsī udumbaradaṇḍam gahetvā yena amhe ten-upasaṅkami || Upasaṅkamitvā amhe etad avoca || Daharā bhavanto pabbajitā susūkālakesā bhadrena yobbanena samannāgatā paṭhamena vayasā anikīlitāvino kāmesu || || Bhuñjantu bhonto mānusake kāme || mā sandiṭṭhikaṃ hitvā kālīkam anudhāvitthā ti || ||

8. Evaṃ vutte mayaṃ bhante taṃ brāhmaṇam etad avocumha || || Na kho mayaṃ brāhmaṇa sandiṭṭhikaṃ hitvā kālīkam anudhāvāma || kālīkaṃ ca kho mayaṃ brāhmaṇa hitvā sandiṭṭhikaṃ

anudhāvāma || kālikā hi brāhmaṇa kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā ādīnavo ettha bhīyo || sandiṭṭhiko ayaṃ dhammo akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī ti.

9. Evaṃ vutte bhante so brāhmaṇo sīsam okampetvā jhvaṃ nillāḍetvā tvisākhaṃ nalāṭena nalāṭikaṃ vuṭṭhāpetvā daṇḍaṃ olubbha pakkanto ti || ||

10. N-eso bhikkhave brāhmaṇo Māro eso pāpimā tumhākaṃ vicakkhukammāya āgato ti || ||

11. Atha kho Bhagavā etaṃ atthaṃ veditvā tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi || ||

Yo dukkhaṃ adakkhi yato nidānaṃ ||
kāmesu so jantu kathaṃ nameyya ||
upadhiṃ veditvā saṅgo ti loke ||
tass-eva jantu vinayāya sikkhe-ti || ||

2. Samiddhi

1. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Silāvatīyaṃ || ||

2. Tena kho pana samayena āyasmā Samiddhi Bhagavato avidūre appamatto ātāpī pahitatto viharati || ||

3. Atha kho āyasmato Samiddhissa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi || || Lābhā vata me suladdhaṃ vatta me yassa me satthā ahaṃ sammāsambuddho || || Lābhā vata me suladdhaṃ vata me yo-haṃ evaṃ svākkhāte dhammavinaye pabbajito || || Lābhā vata me suladdhaṃ vata me yassa me sabrahmacāriyo sīlavanto kalyāṇa-dhammo ti || ||

4. Atha kho Māro pāpimā āyasmato Samiddhissa cetaso cetoparivitaṅkam aññāya || yenāyasmā Samiddhi ten-upasaṅkami || upasaṅkamitvā āyasmato Samiddhissa avidūre mahantaṃ bhaya-bheravaṃ saddaṃ akāsi || Apissudaṃ paṭhavi maññe udriyatīti || ||

5. Atha kho āyasmā Samiddhi yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi || ekamantaṃ nisinno kho āyasmā Samiddhi Bhagavantam etad avoca || ||

6. Idhāhaṃ bhante Bhagavato avidūre appamatto ātāpī pahitatto viharāmi || tassa mayhaṃ bhante rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi || || Lābhā vata me suladdhaṃ vata me yassa me

satthā araham sammāsambuddho || || Lābhā vata me suladdham vata me yo-ham evam svākkhāte dhammavinaye pabbajito || || Lābhā vata me suladdham vata me yassa me sabrahmacāriyo sīlavanto kalyāṇadhammo ti || Tassa mayham bhante avīdūre mahā bhayabheravasaddo ahosi || apissudam paṭhavī maññe udriyatīti ||

7. N-esā Samiddhi paṭhavi udriyati || Māro eso pāpimā tuyham vicakkhukammāya āgato || gaccha tvam Samiddhi tatth-eva appamatto ātāpi pahitatto viharāhīti || ||

8. Evam bhante ti kho āyasmā Samiddhi Bhagavato patisunivā utthāyāsanā Bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi || ||

9. Dutiyam pi kho āyasmā Samiddhi tatth-eva appamatto ātāpi pahitatto vihāsi || || Dutiyam pi kho āyasmato Samiddhissa rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi || Lābhā vata me suladdham vata me yassa me satthā araham sammāsambuddho || pe || kalyāṇadhammo ti || || Dutiyam pi kho Māro pāpimā āyasmato Samiddhissa cetasā ceto parivitakkaṃ aññāya || pa || Apissudam paṭhavī maññe udriyatīti || ||

10. Atha kho āyasmā Samiddhi || Māro ayam pāpimā iti viditvā Māram pāpimantaṃ gāthāya ajjhabhāsi || ||

Saddhāyāham pabbajito || agārasmā anagāriyam ||
satipaṇṇā ca me buddhā || cittaṇ ca susamāhitam ||
kāmaṃ karassu rūpāni || n-eva mam vyādhayissasīti || ||

11. Atha kho Māro pāpimā jānāti maṃ Samiddhi Bhikkhūti dukkhī dummano tatth-ev-antaradhāyīti || ||

3. Godhika

1. Evam me sutam ekam samayaṃ Bhagavā Rājagahe viharati Veluvane kalandakanivāpe || ||

2. Tena kho pana samayena āyasmā Godhiko Isigili-passe viharati Kālasīlāyam || ||

3. Atha kho āyasmā Godhiko appamatto ātāpi pahitatto viharanto sāmādhikam ceto-vimuttiṃ phusi || || Atha kho āyasmā Godhiko tamhā sāmādhikāya ceto-vimuttiyā parihāyi || ||

4. Dutiyam pi kho āyasmā Godhiko appamatto ātāpi pahitatto viharanto sāmādhikam ceto-vimuttiṃ phusi || || Dutiyam pi kho āyasmā tamhā sāmādhikāya ceto-vimuttiyā parihāyi || ||

5. Tatiyaṃ pi kho āyasmā Godhiko appamatto || pe ||
parihāyi || ||

6. Catutthaṃ pi kho āyasmā Godhiko appamatto || pe ||
parihāyi || ||

7. Pañcamaṃ pi kho āyasmā Godhiko || pe || parihāyi || ||

8. Chaṭṭhaṃ pi kho āyasmā Godhiko appamatto ātāpī pahitatto
viharanto sāmādhikaṃ ceto-vimuttiṃ phusi || ||

Chaṭṭhaṃ pi kho āyasmā Godhiko tamhā samādhikāya cetovim-
uttiyā parihāyi || ||

9. Sattamaṃ pi kho āyasmā Godhiko appamatto ātāpī pahitatto
viharanto sāmādhikaṃ ceto-vimuttiṃ phusi || ||

10. Atha kho āyasmato Godhikassa etad ahosi || || Yāva chaṭṭhaṃ
khvāham sāmādhikāya ceto-vimuttiyā parihīno || yaṃ nūnāhaṃ sattham
āhareyyan-ti || ||

11. Atha kho Māro pāpimā āyasmato Godhikassa cetasā
cetoparivitakkam aññāya yena Bhagavā ten-upasaṅkami || upasaṅka-
mitvā Bhagavantam gāthāya ajjhabhāsi || ||

Mahāvīra mahāpañña || iddhiyā yasaṃ jalam ||
sabbe verabhayātīta || pāde vandāmi cakkhuma || ||
savako te mahāvīra || maraṇam maraṇābhibhū ||
ākaṅkhati cetayati || tam nisedha jutindhara || ||
katham hi Bhagavā tuyham || sāvako sāsane rato ||
appattamānaso sekho || kālam kayirā jane sutā ti || ||

12. Tena kho pana samayena āyasmatā Godhikena sattham
āharitam hoti || ||

13. Atha kho Bhagavā Māro pāpimā iti viditva Māram pāpim-
antam gāthāya ajjhabhāsi || ||

Evam hi dhīrā kubbanti || nāvakaṅkhanti jīvitam ||
samulam taṇham abbuyha || Godhiko parinibbuto ti || ||

14. Atha kho Bhagavā bhikkhū āmantesi || Āyāma bhikkhave yena
Isigili-passam Kālasīlā ten-upasaṅkamissāma yattha Godhikena
kulaputtena sattham āharitan-ti ||

15. Evam bhante ti kho te bhikkhu Bhagavato paccasso-
sum || ||

16. Atha kho Bhagavā sambahulehi bhikkhūhi saddhiṃ yena Isigili-passam Kālasīlā ten-upasaṅkami || Addasā kho Bhagavā āyasmantam Godhikaṃ dūrato va mañcake vivattakkhandham semānam ||

17. Tena kho pana samayena dhumāyitattam timirayitattam gacchat-eva purimaṃ disaṃ || gacchati pacchimaṃ disaṃ || gacchati uttaraṃ disaṃ || gacchati dakkhiṇaṃ disaṃ || gacchati uddhaṃ gacchati adho gacchati anudisaṃ ||

18. Atha kho Bhagavā bhikkhū āmantesi || Passatha no tumhe bhikkhave etaṃ dhumāyitattam timirāyittam || gacchati-eva purimaṃ dīsaṃ || gacchati pacchimaṃ || uttaraṃ || dakkhiṇaṃ || uddhaṃ || adho || gacchati anudisaṃ-ti ||

Evam bhante ||

19. Eso kho bhikkhave Māro pāpimā Godhikassa kulaputtassa viññāṇaṃ samanvesati || kattha Godhikassa kulaputtassa viññāṇaṃ patitṭhitaṃ-ti || appatitṭhitena ca bhikkhave viññāṇena Godhiko kulaputto parinibbuto ti ||

20. Atha kho Māro pāpimā beluva-paṇḍuvīṇaṃ ādāya yena Bhagavā ten-upasaṅkami || upasaṅkamitvā gāthāya ajjhabhāsi ||

uddhaṃ adho ca tiriyaṃ disā-anudisāsvahaṃ ||
anvesaṃ nādhigacchāmi || Godhiko so kuhiṃ gato ti ||

21. So dhīro dhitisampanno || jhāyī jhānarato sadā ||
aharattam anuyuñjaṃ || jīvitam anikāmayam ||
jetvāna maccuno senaṃ || anāgantvā punabbhavaṃ ||
samūlaṃ taṇhaṃ abbuyha || Godhiko parinibbuto ti ||

22. Tassa sokaparetassa || vīṇākacchā abhassatha ||
tato so dummano yakkho || tath-ev-antaradhāyathāti ||

4. Sattavassāni

1. Evam me sutam ekaṃ samayaṃ Bhagavā Uruvelāyaṃ viharati najjā Nerañjarāya tīre Ajapāla-nigrodhe ||

2. Tena kho pana samayena Māro pāpimā sattavassāni Bhagavantam anubaddho hoti otārāpekkho otaram alabhamāno ||

3. Atha kho Māro pāpimā yena Bhagavā ten-upasaṅkami || upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi ||

Sokāvatinno nu vanasmim jhāyasi ||
vittaṃ nu jinno uda patthayāno ||

āgum nu gāmasmiṃ akāsi kiñci ||
kasmā janena na karosi sakkhiṃ ||
sakkhī na sampajjati kenaci te ti ||

4. Sokassa mūlaṃ palikhāya sabbam ||
anāgujhāyāmi asocamāno ||
chetvāna sabbam bhavalobhajappam ||
anāsavo jhāyāmi pamattabandhu ||

5. Yam vadanti mama yidan-ti || ye vadanti maman-ti ca ||
ettha ce te mano atthi || na me samaṇa mokkhasīti ||

6. Yam vadanti na taṃ mayham || ye vadanti na te aham ||
evam pāpima jānāhi || na me maggam pi dakkhasīti ||

7. Sa ce maggam anubuddham || khemam amatagāminam ||
pehi gaccha tvam ev-eko || kim aññam anusāsasīti ||

8. Amaccudheyyam pucchanti || ye janā pāragāmino ||
tesāham puṭṭho akkhāmi || yam sabbantaṃ nirupadhin ti ||

9. Seyyathāpi bhante gāmassa vā nigamassa vā avidūre pokkharāṇi || tatr-assa kakkaṭako || Atha kho bhante sambahulā kumārakā vā kumārikāyo vā tamhā gāmā vā nigamā vā nikkhamitvā yena sā pokkharāṇi ten-upasaṅkameyyum || upasaṅkamtivā taṃ kakkaṭakam udakā uddharitvā thale patiṭṭhāpeyyum || yam yad eva hi so bhante kakkaṭako aḷam abhininnāmeyya taṃ tad eva te kumārakā vā kumārikāyo vā kaṭṭhena vā kaṭhalāya vā saṃchindeyyum sambhañjeyyum sampalibbañjeyyum || Evam hi so bhante kakkaṭako sabbehi aḷehi saṃchinnehi sambhaggehi sampalibhaggehi abhabbo taṃ pokkharāṇim puna otaritum || Seyyathāpi pubbe evam eva kho bhante yāni sukāyikā ni visevitāni vipphanditāni kānici kānici sabbāni Bhagavatā saṃchinnā ni sambhaggāni sampalibhaggāni abhabbo c-idānāham bhante puna Bhagavantam upasaṅkamtum yad idam otārāpekkhoti ||

10. Atha kho Māro pāpimā Bhagavato santike imā nibbejaniyā gāthāyo abhāsi ||

Medavaṇṇaṇca pāsānam || vāyaso anupariyagā ||
apetthamudu vindema || api assādanā siyā ||
aladdhā tattha assādam || vāyas-etto apakkame ||
kāko va selam āsajja || nibbijjāpema Gotamā ti ||

11. Atha kho Māro pāpimā Bhagavato santike imā nibbejaniyā

gāthāyo abhāsivā tamhā tñhā apakkamma Bhagavato avidūre patha-
viyaṃ pallaṅkena nisīdi tuṇhī bhūto maṅkubhūto pattakkhandho
adhomukho pajjhāyanto appaṭibhāno kaṭṭhena bhūmiṃ vilikhanto ||

5. Dhītarō

1. Atha kho Taṇhā ca Arati ca Ragā ca māro-dhītarō yena
Māro pāpimā ten-upasaṅkamimṣu || Upasaṅkamitvā Māraṃ pāpimantaṃ
gāthāya ajjhabhāsimsu ||

Kenāsi dummano tāta || purisaṃ kaṃ nu socasi ||
mayam taṃ rāgapāsenā || araṇṇam iva kuṇjaraṃ ||
bandhitvā ānayissāma || vasago te bhavissatīti ||

2. Arahaṃ sugato loke || na rāgena suvānayo ||
māradheyyam atikkanto || tasmā socāma-ahaṃ bhusanti ||

3. Atha kho Taṇhā ca Arati ca Ragā ca māra-dhītarō yena
Bhagavā ten-upasaṅkamimṣu || upasaṅkamitvā Bhagavantam etad
avocuṃ || Pāde te samaṇa paricāremā ti || Atha kho Bhagavā
na manasākāsi yathā taṃ anuttare upadhi-saṅkhaye vimutto ||

4. Atha kho Taṇhā ca Arati ca Ragā ca māro-dhītarō ekam antam
apakkamma evaṃ samañcintesuṃ || Uccāvacā kho purisānam
adhippāya || yaṃ nūna mayam ekasatam ekasataṃ kumārivaṇṇasatam
abhinimmineyyāmā ti ||

5. Atha kho Taṇhā ca Arati ca Ragā ca māra-dhītarō ekasatam
ekasataṃ kumārivaṇṇasatam abhinimminītvā yena Bhagavā ten-
upasaṅkamimṣu || upasaṅkamitvā Bhagavantam etad avocuṃ ||
Pāde te samaṇa paricāremā ti ||

Taṃ pi Bhagavā na manasākāsi yathā taṃ anuttare upadhisāṅkhaye
vimutto ||

6. Atha kho Taṇhā ca Arati ca Ragā ca māro-dhītarō ekam
antam apakkamma evaṃ samacintesuṃ || Uccāvacā kho purisānam
adhippāya || yaṃ nūna mayam ekasatam ekasatam avijātavaṇṇasatam
abhinimmineyyāmā ti ||

7. Atha kho Taṇhā ca Arati ca Ragā ca māro-dhītarō ekasatam
ekasatam avijātavaṇṇasatam abhinimminītvā yena Bhagavā ten-
upasaṅkamimṣu || upasaṅkamitvā Bhagavantam etad avocuṃ ||
Pāde te samaṇa paricāremā ti ||

Taṃ pi Bhagava na manasākāsi yathā taṃ anuttare upadhisāṅkhaye
vimutto ||

8. Atha kho Taṇhā ca || pa || sakim vijātavaṇṇasatam abhinimminivā yena Bhagavā || pa || yathā tam anuttare upadhisāṅkhaye vimutto || ||

9. Atha kho Taṇhā ca || pa || duvijātavaṇṇasatam abhinimminivā yena Bhagavā || pa || yathā tam anuttare upadhisāṅkhaye vimutto || ||

10. Atha kho Taṇhā ca || pa || majjhimitthivaṇṇasatam abhinimmineyyāma ti || || Atha kho Taṇhā ca || pa || majjhimitthivaṇṇasatam abhinimminivā || pa || anuttare upadhisāṅkhaye vimutto || ||

11. Atha kho Taṇhā ca || pa || mahitthivaṇṇasatam abhinimmineyyāma ti || || Atha kho Taṇhā ca || pa || mahitthivaṇṇasatam abhinimminivā yena Bhagavā || la || anuttare upadhisāṅkhaye vimutto || ||

12. Atha kho Taṇhā ca Arati ca Ragā ca Māro-dhītarō ekam antam apakkamma etad avocum || || Saccam kira no pitā avoca || ||

Araham sugato loka || || na rāgena suvānayo ||

māradheyyam atikkanto || tasmā-socām-aham bhusan-ti || ||

13. Yam hi mayam samaṇam vā brāhmaṇam vā avītarāgam iminā upakkamena upakkameyyāma hadayaṇ vāssa phaleyya || uṇham lohitaṇ vā mukhato uggaccheyya || ummādam vā pāpuṇeyya cittavikkhepaṇ vā || seyyathā vā pana naḷo haroti luto ussussati visussati milāyati || evam eva ussusseyya visusseyya milāyeyyā ti || ||

14. Atha kho Taṇhā ca Arati ca Ragā ca māra-dhītarō yena Bhagavā ten-upasaṅkamimsu || upasaṅkamitvā ekam antam aṭṭham su ||

15. Ekam antam tṭhitā kho Taṇhā māradhītā Bhagavantam gāthāya ajjhabhāsi || ||

Sokāvaṭṭiṇṇo nu vanasmim jhāyasi ||

cittam nu jīṇṇo uda patthayāno ||

āgum nu gāmasmim akāsi kiñci ||

kasmā janena na karosi sakkhim ||

sakkhī na sampajjati kenaci te ti ||

16. Atthassa pattim hadayassa santim ||

jetvāna senam piyasātarūpaṇ ||

ekāham jhāyam sukham anubodham ||

tasmā janena na karomi sakkhim ||

sakkhī na sampajjati kenaci me ti || ||

17. Atha kho Arati māra-dhītā Bhagavantam gāthāya ajjhabhāsi ||

Katham vihārī-bahulo dha bhikkhu ||
 pañcoghatinno atarīdha chaṭṭham ||
 katham jhāyam bahulam kāma-saññā ||
 paribāhirā honti aladdhāyo tan-ti || ||

18. Passaddhakāyo suvimuttacitto ||
 asaṅkhārāno satimā anoko ||
 aññāya dhammam avitakkajhāyī
 na kuppati na sarati ve na thino || ||
 Evaṃ vihārī-bahulo dha bhikkhu ||
 pañcoghatinno atarīdha chaṭṭham ||
 evaṃ jhāyam bahulam kāmasaññā ||
 paribāhirā honti aladdhāyo tan-ti || ||

19. Atha kho Ragā ca māra-dhīta Bhagavato santike imaṃ santi
 gātham abhāsi ||

Acchejja taṇhaṃ gaṇa-saṅgha-vārī
 addhā carissanti bahū ca sattā ||
 bahuṃ vatāyaṃ janatam anoko ||
 acchijja nessati maccurājassa pārān-ti || ||

20. Nayanti ve mahāvīra || saddhammena Tathāgatā ||
 dhammena nīyamānāṃ || kā usūyā vijānatan-ti || ||

21. Atha kho Taṇhā ca Arati ca Ragā ca māra-dhītarō yena
 Māro pāpimā ten-upasaṅkamimsu || ||

22. Addasā kho Māro pāpimā Taṇhaṃ ca Aratiṃ ca Ragaṇ ca
 māra-dhītarō dūrato vā āgacchantiyo || || disvāna gāthāhi ajjhabhāsi || ||

Bāla kumudanālehi || pabbatam abhimatthatha ||
 giriṃ nakhena khaṇatha || ayo-dantehi khādatha || ||
 selaṃ va siras-ūhacca || pātāle gādham esatha ||
 khāṇuṃ va urasāsajja || nibbijjāpetha Gotamā ti || ||

23. Daddallamānā āgaṇchum || Taṇhā Arati Ragā ca ||
 tā tattha panudī satthā || tulam bhaṭṭham vā Māruto ti || ||

Tatiyo vaggo || ||
 Tass-uddānam || ||

Sambahulā Samiddhi ca || Godhikaṃ Sattavassāni ||
 Dhītaraṃ desitam buddha-satṭhena imaṃ Mārapañcakan-ti
 Māra-samyuttam samattam || ||

BHIKKHUNĪ-SAM̐YUTTAM̐

(*Sam̐yutta Nikāya*)

1. Āḷavikā

1. Evaṃ me sutam ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme || ||

2. Atha kho Āḷavikā bhikkhunī pubbaṇha-samayaṃ nivāsetvā pattacīvaram ādāya Sāvattthiṃ piṇḍāya pāvīsi || Sāvattthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭikkantā yena andhavanam ten-upasaṅkami vivekatthikinī || ||

3. Atha kho Māro pāpimā Āḷavikāya bhikkhuniyā bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetu-kāmo vivekamhā cāvetu-kāmo yena Āḷavikā bhikkhunī ten-upasaṅkami || upasaṅkamitvā Āḷavikaṃ bhikkhuniṃ gāthāya ajjhabhāsi || ||

Natthi nissaraṇam loke || kiṃ vivekena kāhasi ||
bhuñjassu kāmaratiyo || māhu pacchānutāpinīti || ||

4. Atha kho Āḷavikāya bhikkhuniyā etad ahosi || Ko nu khvāyam manusso vā amanusso vā gāthaṃ bhāsatīti ||

5. Atha kho Āḷavikāya bhikkhuniyā etad ahosi || Māro kho ayaṃ pāpimā mama bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo vivekamhā cāvetu-kāmo gāthaṃ bhāsatīti ||

6. Atha kho Āḷavikā bhikkhunī Māro ayaṃ pāpimā iti veditvā Māraṃ pāpimantaṃ gāthāya paccabhāsi ||

Atthi nissaraṇam loke || paññāya me suphussitaṃ ||
pamattabandhu pāpima || na tvaṃ jānāsi taṃ padaṃ ||
sattisūlūpamā kāmā || khandhāsaṃ adhikutṭṭanā ||
yaṃ tvaṃ kāmaratiṃ brūsi || arati mayhaṃ sā ahū ti || ||

7. Atha kho Māro pāpimā jānāti maṃ Āḷavikā bhikkhunī ti dukkhī dummano tatth-ev-antaradhāyīti ||

2. Somā

1. Sāvattthi nidānam || || Atha kho Somā bhikkhunī pubbaṇhasamayam nivāsetvā patta-cīvaram ādāya Sāvattthiṃ piṇḍāya pāvīsi || ||

2. Sāvattthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭikkantā yena andhavanam ten-upasaṅkami divāvihārāya ||

andhavanam ajjhogahetvā aññatarasmim rukkhamūle divāvihārat-thāya nisīdi || ||

3. Atha kho Māro pāpimā Somāya bhikkhuniyā bhayaṃ chambhitattam lomahaṃsam uppādetukāmo samādhimhā cā vetukāmo yena Somā bhikkhunī ten-upasaṅkami || || Upasaṅkamitvā Somam bhikkhunim gāthāya ajjhabhāsi ||

Yan-tam isihi pattabbam || thānam durabhisambhavam ||
na tam dvangulapaññāya || sakka pappotum itthiyā ti || ||

4. Atha kho Somāya bhikkhuniyā etad ahosi || || Ko nu khvāyaṃ manusso vā amanusso vā gātham bhāsatīti || ||

5. Atha kho Somāya bhikkhuniyā etad ahosi || || Māro kho ayaṃ pāpimā mama bhayaṃ chambhitattam lomahaṃsam uppādetu-kāmo samādimhā cāvetu-kāmo gātham bhāsatīti || ||

6. Atha kho Somā bhikkhunī Māro ayaṃ pāpimā iti veditvā Māraṃ pāpimantaṃ gāthāhi ajjhabhāsi ||

Itthibhāvo kiṃ kayirā || cittamhi susamāhite ||
ñānamhi vuttamānamhi || sammādhammaṃ vipassato || ||
yassa nūna siyā evaṃ || itthāhaṃ puriso ti vā ||
kiñci vā pana asmīti || tam Māro vattum arahatīti || ||

7. Atha kho Māro pāpimā jānāti maṃ Somā bhikkhunīti dukkhī dummano tatth-ev-antaradhāyīti || ||

3. Gotamī

1. Sāvattihi nidānam || ||

Atha kho Kisā-Gotamī bhikkhunī pubbaṇhasamayam nivāsetvā pattacīvaram ādāya Sāvattiṃ piṇḍāya pāvisi || ||

2. Sāvattiyaṃ piṇḍāya caritvā pacchābhattam piṇḍapāta-paṭikkantā yena andhavanam ten-upasaṅkami divāvihārāya || andhavanam ajjhogahetvā aññatarasmim rukkhamūle divāvihāraṃ nisīdi || ||

3. Atha kho Māro pāpimā Kisā-Gotamiyā bhikkhuniyā bhayaṃ chambhitattam lomahaṃsam uppādetu-kāmo samādimhā cāvetu-kāmo yena Kisā-Gotamī bhikkhunī ten-upasaṅkami || Upasaṅkamitvā Kisā-Gotamī bhikkhunim gāthāya ajjhabhāsi || ||

Kiṃ nu tvam hataputtā va || ekamāsi rudammukhī ||
vanam ajjhogatā ekā || purisaṃ nu gavesasī ti || ||

4. Atha kho Kisā-Gotamiyā bhikkhuniyā etad ahosi ||| Ko nu khvāyaṃ manusso vā amanusso vā gāthaṃ abhāsīti |||

5. Atha kho Kisā-Gotamiyā bhikkhuniyā etad ahosi ||| Māro kho ayaṃ pāpimā mama bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetu-kāmo samādhimhā cāvetu-kāmo gāthaṃ bhāsātīti |||

6. Atha kho Kisā-Gotamī bhikkhunī Māro kho ayaṃ pāpimā iti viditvā Māraṃ pāpimantaṃ gāthāhi paccābhāsi |||

Accantaṃ hataputtamhi || purisā etad antikā ||
no socāmi na rodāmi || na taṃ bhāyāmi āvuso |||
sabbattha vihatā nandi || tamokkhandho padālito ||
jetvāna maccuno senaṃ || viharāmi anāsavā ti |||

7. Atha kho Māro pāpimā || jānāti maṃ Kisā-Gotamī bhikkhunī ti dukkhī dummano tatth-ev-antaradhāyīti |||

4. Vijayā

1. Sāvatti nidānaṃ ||| Atha kho Vijayā bhikkhunī pubbaṇha-samayaṃ nivāsetvā || pa || aññatarasmim rukkhamūle divāvihāraṃ nisīdi |||

2. Atha kho Māro pāpimā Vijayāya bhikkhuniyā bhayaṃ || pa || samādimhā cāvetu-kāmo yena Vijayāya bhikkhunī ten-upasa-ñkami || Upasañkamitvā Vijayaṃ bhikkhuniṃ gāthāya ajjhabhāsi ||
Dahara tvaṃ rūpavatī || ahañca daharo susu ||
pañcaṅgikena turiyena || eh-ayye bhiramāmase ti |||

3. Atha kho Vijayāya bhikkhuniyā etad ahosi ||| Ko nu kho ayaṃ manusso vā amanusso vā gāthaṃ bhāsātīti |||

4. Atha kho Vijayāya bhikkhuniyā etad ahosi ||| Māro ayaṃ pāpimā || pa || gāthaṃ bhāsātīti |||

5. Atha kho Vijayāya bhikkhunī Māro ayaṃ pāpimā iti viditvā Māraṃ pāpimantaṃ gāthāhi paccābhāsi |||

Rūpā saddā rasā gandhā || poṭṭhabbā ca manoramā ||
niyyātayāmi tumheva || Māra na hi tena atthikā |||
iminā pūtikāyena || bhindanena pabhaṅgunā ||
aṭṭhiyāmi harāyāmi || kāmataṇhāsamūhata |||
Ye ca rūpūpagā sattā || ye ca arūppaṭṭhāyino ||
yā ca santā samāpatti || sabbattha vihato tamo ti |||

6. Atha kho Māro pāpimā || jānāti maṃ Vijayā bhikkhunīti ||
dukkhī dummano tatth-ev-antaradhāyīti ||

5. Uppalavaṇṇā

1. Sāvatti nidānaṃ ||| Atha kho Uppalavaṇṇā bhikkhunī
pubbaṇha-samayaṃ nivāsetvā || pa || aññatarasmim supupphitas-
ālārukkha-mūle aṭṭhāsi |||

2. Atha kho Māro pāpimā Uppalavaṇṇāya bhikkhuniyā bhayaṃ
chambhitattaṃ lomahaṃsaṃ uppādetu-kāmo samādhimhā cāvetu-
kāmo yena Uppalavaṇṇā bhikkhunī ten-upasaṅkami |||

3. Upasaṅkamitvā Uppalavaṇṇaṃ bhikkhuniṃ gāthāya ajjha-
bhāsi ||

Supupphitaggaṃ upagamma bhikkhunī ||
ekā tuvaṃ tiṭṭhasi sālamūle ||
na c-atthi te dutiyā vaṇṇadhātu ||
idhāgatā tādisikā bhaveyyuṃ ||
bāle na tvaṃ bhāyasi dhuttakānaṃ-ti |||

4. Atha kho Uppalavaṇṇāya bhikkhuniyā etad ahosi ||| Ko nu
khvāyaṃ manusso vā amanusso vā gāthaṃ bhāsatīti |||

5. Atha kho Uppalavaṇṇāya bhikkhuniyā etad ahosi ||| Māro
ayaṃ pāpimā mama bhayaṃ || pa || gāthaṃ bhāsatīti |||

6. Atha kho Uppalavaṇṇāya bhikkhunī || Māro ayaṃ pāpimā
iti veditvā Māraṃ pāpimantaṃ gāthāhi paccābhāsi |||

Sataṃ sahaṣāni pi dhuttakānaṃ ||
idhāgatā tādisikā bhaveyyuṃ ||
lomaṃ na iñjāmi na santasāmi ||
na Māra bhāyāmi taṃ ekikā pi ||
Esā antaradhāyāmi || kucchiṃ vā pavisāmi te ||
pakhumantarikāyaṃ pi || tiṭṭhantiṃ maṃ na dakkhasi ||
cittasmim vasībhūtaṃ || iddhipādā subhāvitā ||
sabbabandhanamuttamhi || na taṃ bhāyāmi āvuso ti |||

7. Atha kho Māro pāpimā || jānāti maṃ Uppalavaṇṇā bhikkhunī
-ti dukkhī dummano tatth-ev-antaradhāyīti |||

6. Cālā

1. Sāvatti nidānaṃ |||

Atha kho Cālā bhikkhunī pubbaṅhasamayam nivāsetvā || pa ||
aññatarasmiṃ rukkhamūle divāvihāram nisīdi ||

2. Atha kho Māro pāpimā Yena Cālā bhikkhunī ten-upasaṅkami ||
Upasaṅkamtivā Cālam bhikkhunim etad avoca ||| Kim nu tvam
bhikkhunī na rocesīti |||

Jātim khvāham āvuso na rocemi ||

Kim nu tvam jātim na rocesi ||

Jāto kāmāni bhuñjati ||

Ko nu tam idam ādapayi ||| Jātim mā rocesi bhikkhunīti |||

3. Jātassa maraṇam hoti || jāto dukkhāni passati
bandham vadham pariklesam || tasmā jātim na rocaye |||
Buddho dhammam adesesi || jātiyā samatikkamam ||
sabbadukkhappahānāya || so mam sacce nivesayi ||
Ye ca rūpupagā sattā || ye ca ārūppaṭṭhāyino ||
nirodham appajanantā || āgantāro punabbhavan-ti |||

4. Atha kho Māro pāpimā || jānāti mam Cālā bhikkhunīti dukkhī
dummano tatth-ev-antaradhāyīti |||

7. Upacālā

1. Sāvatthiyam |||

2. Atha kho Upacālā bhikkhunī pubbaṅhasamayam nivāsetvā ||
la || aññatarasmiṃ rukkhamūle divāvihāram nisīdi || pa || Upacālam
bhikkhunim etad avoca ||| Kattha nu tvam bhikkhunī uppajjitu-
kāmā ti |||

3. Na khvāham āvuso katthaci uppajjitu-kāmā ti ||

4. Tāvatiṃsā ca Yāmā ca || Tusitā cāpi devatā ||
Nimmānaratino devā || ye devā Vasavattino |||
tattha cittam paṇidhehi || ratim paccanubhossasīti |||

5. Tāvatiṃsā ca Yāmāca || Tusitā cāpi devatā ||
Nimmānaratino devā || ye devā Vasavattino |||
kāma-bandhanabaddhā te || enti Māra-vasam puna |||
Sabbo ādipito loko || sabbo loko padhūpito ||
sabbo pajjalito loko || sabbo loko pakampito |||
akampitam acalitam || aputthujjanasevitam ||
agati yattha Mārassa || tattha me nirato mano ti |||

6. Atha kho Māro pāpimā |||

8. *Sisupacālā*

1. Sāvattthiyam ||| Atha kho Sisupacālā bhikkhunī pubbaṇhasamayam nivāsetvā || pa || aññatarasmim rukkhamūle divāvihāram nisīdi |||

2. Atha kho Māro pāpimā Yena Sisupacālā bhikkhunī ten-upasankami || Upasankamitvā Sisupacālā bhikkhunimetad avoca ||| Kassu nu tvam bhikkhunī pāsāṇaṃ rocesīti |||

3. Na khvāham āvuso kassaci pāsāṇaṃ rocemi ti ||

4. Kim nu uddissa muṇḍāsī || samaṇī viya dissasi || na ca rocesi pāsāṇaṃ || kim-iva carasī momuhā ti |||

5. Ito bahiddhā pāsāṇā || diṭṭhīsu pasīdanti ye || na tesam dhammaṃ rocemi || na te dhammassa kovidā ||| Atthi sakya-kule jāto || buddho appaṭipuggalo || sabbābhibhū māranudo || sabbattham aparājito || sabbatthamutto asito || sabbam passati cakkhumā ||| sabbakammakkhayaṃ patto || vimutto upadhisankhaye || so mayham Bhagavā satthā || tassa rocemi sāsanā-ti |||

6. Atha kho Māro pāpimā || pe ||

9. *Selā*

1. Sāvattthiyam ||| Atha kho Selā bhikkhunī pubbaṇhasamayam nivāsetvā || pa || aññatarasmim rukkhamūle divāvihāram nisīdi |||

2. Atha kho Māro pāpimā Selāya bhikkhuniyā bhayaṃ || pa || Selā bhikkhunim gāthāya ajjhabhāsi |||

Ken-idam pakataṃ bimbaṃ || kvaṇ-nu bimbassa kāraṇo || kvaṇ ca bimbaṃ samuppannaṃ || kvaṇ-nu bimbaṃ nirujjhati ti |||

3. Atha kho Selāya bhikkhuniyā etad ahosi ||| Ko nu khvāyaṃ manusso vā amanusso vā gāthaṃ bhāsati ti |||

4. Atha kho Selāya bhikkhuniyā etad ahosi ||| Māro kho ayaṃ pāpimā mama bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo samādhimhā cāvetu-kāmo gāthaṃ bhāsati ti |||

5. Atha kho Selā bhikkhunī Māro ayaṃ pāpimā iti veditvā Māraṃ pāpimantaṃ gāthāhi paccabhāsi |||

Nayidaṃ attakataṃ bimbaṃ || na yidaṃ parakataṃ aghaṃ ||

hetum paṭicca sambhūtaṃ || hetubhaṅgā nirujjhati ||
 Yathā aññataraṃ bījaṃ || khetto vuttaṃ virūhati ||
 pathavīrasaṇ cāgama || sinehaṇ ca tad ubhayaṃ ||
 evaṃ khandhā ca dhātuyo || cha ca āyatanā ime ||
 hetum paṭicca sambhūtā || hetubhaṅgā nirujjhare ti ||

6. Atha kho Māro pāpimā jānāti maṃ Selā bhikkhunī ti dukkhī
 dummano tatth-ev-antaradhāyīti ||

10. Vajirā

1. Sāvattthiyaṃ || Atha kho Vajirā bhikkhunī pubbaṇha-
 samayaṃ nivāsetvā pattacīvaraṃ ādāya Sāvattthiṃ piṇḍāya pāvīsi ||
 Sāvattthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāta-paṭikkantā yena
 andhavanaṃ ten-upasaṅkami divā-vihārāya || andhavanam ajjho-
 gahetvā aññatarasmīṃ rukkhamūle divāvihāraṃ nisīdi ||

2. Atha kho Māro pāpimā Vajirāya bhikkhuniyā bhayaṃ cham-
 bhitattaṃ lomahaṃsaṃ uppādetu-kāmo samādimhā cāvetu-kāmo yena
 Vajirā bhikkhunī ten-upasaṅkami || Upasaṅkamitvā Vajiram bhikkhuniṃ
 gāthāya ajjhabhāsi ||

3. Kenāyaṃ pakato satto || kuvaṃ sattassa kārako ||
 kuvaṃ satto samuppanno || kuvaṃ satto nirujjhatī ti ||

4. Atha kho Vajirāya bhikkhuniyā etad ahosi || Ko nu khv-
 āyaṃ manusso vā amanusso vā gāthaṃ bhāsatī ti ||

5. Atha kho Vajirāya bhikkhuniyā etad ahosi || Māro kho
 ayaṃ pāpimā mama bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetu-
 kāmo samādhimhā cāvetu-kāmo gāthaṃ bhāsatī ti ||

6. Atha kho Vajirā bhikkhunī || Māro ayaṃ pāpimā iti viditvā
 Māraṃ pāpimantaṃ gāthāya paccabhāsi ||

Kinno satto ti pacesi || māraditṭhigataṃ nu te ||
 suddhasaṅkhārapuñjo yaṃ || nayidha sattūpalabbhati ||
 yathā hi aṅgasambhārā || hoti saddo ratho iti ||
 evaṃ khandhesu santesu || hoti satto ti sammuti ||
 dukkham eva hi sambhoti || dukkhaṃ tittṭhati veti ca ||
 nāññatra dukkhā sambhoti || nāññaṃ dukkhā nirujjhatī ti ||

7. Atha kho Māro pāpimā || jānāti maṃ Vajirā bhikkhunī ti ||
 dukkhī dummano tatth-ev-antaradhāyīti ||

Bhikkhunī-saṃyuttaṃ samattaṃ ||

BRĀHMAṆA-VAGGA

(*Āṅguttara Nikāya*)

Atha kho dve brāhmaṇā jīṇṇā vuḍḍhā mahallakā addhagatā vayo-anuppattā viṣaṃvassasatikā jātiya yena Bhagavā ten' upasaṅkamimṣu... pe...Ekamantaṃ nisinnā kho te brāhmaṇā Bhagavantam etad avocum.

Mayam assu bho Gotama brāhmaṇā jīṇṇā vuḍḍhā mahallikā addhagatā vayo-anuppattā viṣaṃvassasatikā jātiyā te c'amhā akata-kalyāṇā akatakusalā akatabhīruttāṇā, ovadatu no bhavaṃ Gotamo anusā satu no bhavaṃ Gotamo yaṃ amhākaṃ assa dīgharattaṃ hitāya sukhāyā ti.

Tagggha tumhe brāhmaṇā jīṇṇā vuḍḍhā mahallakā addhagatā vayo-anuppatto viṣaṃvassasatikā jātiyā te c'attha akata-kalyāṇā akatakusalā akatabhīruttāṇā. Upanīyati kho ayaṃ brāhmaṇā loko jarāya vyādhinā maraṇena, evaṃ upanīyamāne kho brāhmaṇā loka jarāya vyādhinā maraṇena yo'dha kāyena saṃyamo vācāya saṃyamo manasā saṃyamo taṃ tassa petasa tāṇaṃ ca lenaṃ ca dīpaṃ ca saraṇaṃ ca parāyanaṃ cā ti.

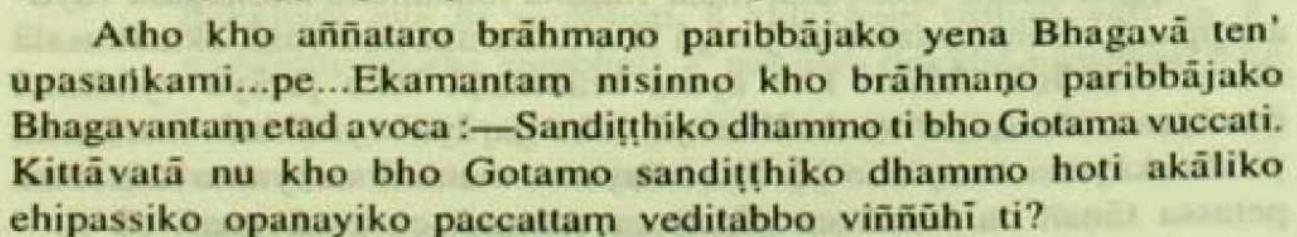
Upanīyati jīvitam appam āyu
Jarūpanītassa na santi tāṇā
Etaṃ bhayaṃ maraṇe pekkhamāno
Puñṇāni kayirātha sukhāvahānī ti.

Yo 'dha kāyena saññamo vācāya uda cetasa taṃ tassa petassa sukhāya hoti yaṃ jivamāno pakaroti puñṇan ti.

Atha kho dve brāhmaṇā jīṇṇā vuḍḍhā mahallakā addhagatā vayo-anuppattā viṣaṃvassasatikā jātiyā yena Bhagavā ten' upasaṅkamimṣu... pe...Ekamantaṃ nisinnā kho te brāhmaṇā Bhagavantam etad avoca:—

Mayaṃ assu bho Gotama brāhmaṇā jīṇṇā vuḍḍhā mahallikā addhagatā vayo-anuppattā viṣaṃvassasatikā jātiyā te c'amhā akata-kalyāṇā akatakusalā akatabhīruttāṇā, ovadatu no bhavaṃ Gotamo anusāsatu no bhavaṃ Gotamo yaṃ amhākaṃ assa dīgharattaṃ hitāya sukhāyā ti.

Taggha tumhe brāhmaṇā jīṇṇā vuḍḍhā mahallakā addhagatā vayo-anuppattā viṣaṃvassasatikā jātiyā te c'attha akata-kalyāṇā akatakusalā akatabhīruttāṇā. Āditto kho ayaṃ brāhmaṇā loko jarāya vyādhinā maraṇena, evaṃ āditte brāhmaṇā loka jarāya vyādhinā maraṇena yo'dha kāyena saṃyamo vācāya saṃyamo manasā saṃyamo taṃ tassa petassa tāṇaṃ ca lenaṃ ca dīpaṃ ca saraṇaṃ ca parāyanaṃ cā ti.



Ratto kho brāhmaṇa rāgena abhibhūto pariyādinna-citto attavyābādhāya...pe...paṭisaṃvedeti. Rāge pahīne n'eva...pe...paṭisaṃvedeti.

Ratto kho brāhmaṇa rāgena abhibhūto pariyādinna-citto kāyena duccaritaṃ carati vācāya.... pe...manasā duccaritaṃ carati. Rāge pahīne n'eva kāyena duccaritaṃ carati na vācāya...pe...na manasā duccaritaṃ carati.

Ratto kho brāhmaṇa rāgena abhibhūto pariyādinna-citto attatthaṃ pi yathābhūtaṃ nappajānāti paratthaṃ pi...pe...ubhayatthaṃ pi yathābhūtaṃ pi nappajānāti. Rāge pahīne attatthaṃ pi yathābhūtaṃ pajānāti -ti paratthaṃ pi...pe...ubhayatthaṃ pi yathābhūtaṃ pajānāti. Evam pi kho brāhmaṇa sandiṭṭhiko dhammo hoti...pe...

Dutṭho kho brāhmaṇa dosena...pe...

Mūlho kho brāhmaṇa mohena abhibhūto pariyādinna-citto attavyābādhāya pi ceteti...pe...ubhayavyābādhāya pi ceteti cetasikaṃ pi dukkhaṃ domanassaṃ paṭisaṃvedeti. Mohe pahīne n'eva attavyābādhāya pi ceteti...pe...na ubhayavyābādhāya pi ceteti na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

Mūlho kho brāhmaṇa mohena abhibhūto pariyādinna-citto kāyena duccaritaṃ carati vācāya.... pe...manasā duccaritaṃ carati. Mohe pahīne na kāyena duccaritaṃ na vācāya...pe...na manasā duccaritaṃ carati.

Mūlho kho brāhmaṇa mohena abhibhūto pariyādinna-citto attatthaṃ pi yathābhūtaṃ nappajānāti paratthaṃ pi...pe...ubhayatthaṃ pi yathābhūtaṃ pi nappajānāti. Mohe pahīne attatthaṃ pi yathābhūtaṃ pajānāti paratthaṃ pi...pe...ubhayatthaṃ pi yathābhūtaṃ pajānāti. Evam kho brāhmaṇa sandiṭṭhiko dhammo hoti akāliko ehipassiko opanāyiko paccattaṃ veditabbo viññūhī ti.

Abhikkantaṃ bho Gotama...pe...Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ ti.

Atho kho Jāṇussoṇi brāhmaṇo yena Bhagavā ten' upasaṅkami...pe...Ekamantaṃ nisinno kho Jāṇussoṇi brāhmaṇo Bhagavantaṃ etad avoca :—

Sandiṭṭhikaṃ nibbānaṃ ti bho Gotama vuccati. Kittāvatā bho Gotamo sandiṭṭhikaṃ nibbānaṃ hoti akālikaṃ ehipassikaṃ opanāyikaṃ paccattaṃ veditabbaṃ viññūhī ti?

Ratto kho brāhmaṇa rāgena abhibhūto pariyādinna-citto attavyābādhāya pi ceteti...pe...ubhayavyābādhāya pi ceteti cetasikaṃ pi

dukkhaṃ domanassaṃ paṭisaṃvedeti. Rāge pahīne n'eva attavyābādhāya pi ceteti...pe...na ubhayavyābādhāya pi ceteti na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Evaṃ kho brāhmaṇa sandiṭṭhikaṃ nibbānaṃ hoti...pe...

Duṭṭho kho brāhmaṇa dosena...pe...

Mūlho kho brāhmaṇa mohena abhibhūto pariyādinnacitto attavyābādhāya pi ceteti...pe...ubhayavyābādhāya pi ceteti cetasikaṃ pi dukkhaṃ domanassaṃ paṭisaṃvedeti. Mohe pahīne n'eva attavyābādhāya pi ceteti...pe...na ubhayavyābādhāya pi ceteti na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Evaṃ kho brāhmaṇa sandiṭṭhiko nibbānaṃ hoti...pe...

Yato kho ayaṃ brahmaṇa anavasesaṃ rāgakkhayaṃ paṭisaṃvedeti anavasesaṃ dosakkhayaṃ paṭisaṃvedeti anavasesaṃ mohakkhayaṃ paṭisaṃvedeti. Evaṃ kho brāhmaṇa sandiṭṭhiko nibbānaṃ hoti akālikaṃ ehipassikaṃ opanāyikaṃ paccattaṃ veditabbaṃ viññūhī ti.

Abhikkantaṃ bho Gotama...pe...Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan ti.

Atho kho aññataro brāhmaṇo mahāsālo yena Bhagavā ten' upasaṅkami...pe...Ekamantaṃ nisinno kho brāhmaṇo mahāsālo Bhagavantaṃ etad avoca :—

Sutaṃ me taṃ bho Gotama pubbakānaṃ brāhmaṇānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ pubb'assudaṃ ayaṃ loko avīci maññe phuṭo ahosi manussehi kukkuṭasampātikā gāmani-gāmarājadhāniyo ti.

Ko nu kho bho Gotama heto ko paccayo yen' etarahi manussā -naṃ khayō hoti tanuttaṃ paññāyati gāmā pi agāmā honti nigamā pi anigamā honti nagarā pi anagarā honti janapadā pi ajanapadā honti ti?

Etarahi brāhmaṇa manussā adhammarāgarattā visamalobhābhībhūtā micchādhammaparetā. Te adhammarāgarattā visamalobhābhībhūtā micchādhammaparetā tiṇhāni satthāni gahetvā aññamaññassa jīvītā voropenti. Tena bahū manussā kālaṃ karonti. Ayaṃ pi kho brāhmaṇa hetu ayaṃ paccayo yen' etarahi manussānaṃ khayō hoti tanuttaṃ paññāyati gāmā pi agāmā honti nigamā pi anigamā honti nagarā pi anagarā honti janapadā pi ajanapadā honti.

Puna ca paraṃ brāhmaṇa etarahi manussā adhammarāgarattā visamalobhābhībhūtā micchādhammaparetā. Tesāṃ adhammarāgarattānaṃ visamalobhābhībhūtānaṃ micchādhammaparetānaṃ devo

na sammā dhāraṃ anuppaveccati. Tena dubbhikkhaṃ hoti dussassaṃ setaṭṭhikaṃ salākavuttaṃ tena bahū manussā kālaṃ karonti. Ayaṃ kho brāhmaṇa hetu ayaṃ paccayo yen' etarahi manussānaṃ khayō hoti tanuttaṃ paññāyati gāmaṃ pi agāmaṃ honti nigamaṃ pi anigamaṃ honti nagarā pi anagarā honti janapadā pi ajanapadā honti.

Pune ca paraṃ brāhmaṇa etarahi manussā adhammarāgarattā visamalobhābhibhūtā micchādhammaparetā. Tesaṃ adhammarāgarattānaṃ visamalobhābhibhūtānaṃ micchādhammaparetānaṃ yakkhā vā amanusse ossajjanti. Tena bahū manussā kālaṃ karonti. Ayaṃ kho brāhmaṇa hetu ayaṃ paccayo yen' etarahi manussānaṃ khayō hoti tanuttaṃ paññāyati gāmaṃ pi agāmaṃ honti nigamaṃ pi anigamaṃ honti nagarā pi anagarā honti janapadā pi ajanapadā honti.

Abhikkantaṃ bho Gotama...pe...Upāsakaṃ maṃ bhavam Gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ ti.

1. Atho kho Vacchagotto paribbājako yena Bhagavā ten' upasaṅkami...pe...Ekamantaṃ nisinno kho Vacchagotto paribbājako Bhagavantaṃ etad avoca : Sutaṃ me taṃ bho Gotama samaṇa Gotamo evaṃ ahā:—Mayham eva dānaṃ dātabbaṃ na aññesaṃ dānaṃ dātabbaṃ, mayham eva sāvakaṇaṃ dānaṃ dātabbaṃ na aññesaṃ sāvakaṇaṃ dānaṃ dātabbaṃ, mayham eva dinnāṃ mahapphalaṃ na aññesaṃ dinnāṃ mahapphalaṃ, mayham eva sāvakaṇaṃ dinnāṃ mahapphalaṃ na aññesaṃ sāvakaṇaṃ dinnāṃ mahapphalaṃ ti. Ye te bho Gotama evaṃ āhaṃsu samaṇo Gotamo evaṃ ahā:—Mayham eva dānaṃ...pe...mahapphalan ti, kacci te bho Gotamassa vuttavādino na ca bhavantaṃ Gotamaṃ abbhūtena abbhācikkhanti dhammassa cānudhammaṃ vyākaraṇti. Na ca koci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgacchati, anabbhakkhātukāmā hi mayaṃ bhavantaṃ Gotaman ti.

Ye te Vaccha evaṃ āhaṃsu samaṇo Gotama evaṃ ahā:—Mayham eva dānaṃ...pe...mahapphalan ti, na me te vuttavādino abbhācikkhanti ca pana maṃ te asatā abbhūtena. Yo kho Vaccha paraṃ dānaṃ dadantaṃ vāreti so tiṇṇaṃ antarāyakaro hoti tiṇṇaṃ paripanthiko. Katamesaṃ tiṇṇaṃ?

Dāyakassa puññantarāyakaro hoti, paṭiggahakānaṃ lābhantarāyakaro hoti, pubb' eva kho paṇ' assa attā khato ca hoti upahato ca. Yo kho Vaccha paraṃ dānaṃ dadantaṃ vāreti so imesaṃ tiṇṇaṃ antarāyakaro hoti tiṇṇaṃ paripanthiko. Ahaṃ kho pana Vaccha evaṃ vadāmi : ye pi te candanikāya vā oligalle vā paṇā tatra pi yo

thālidhovanam vā sarāvadhovanam vā chaḍḍeti—ye tattha pāṇā te yena yāpentū ti—tatonidānam pāham Vaccha puññassa āgamam vadāmi, ko pana vādo manussabhūte.

Api cāham Vaccha sīlavato dinnam mahapphalam vadāmi no tathā dussīle. So ca hoti pañcaṅgavippahīno pañcaṅgasamannāgato.

Katamāni pañcaṅgāni pahīnāni honti?

Kāmacchando pahīno hoti vyāpādo pahīno hoti thīnamiddham pahīnam hoti uddhaccakukkuccam pahīnam hoti vicikicchā pahīnā hoti. Imāni pañcaṅgāni pahīnāni honti.

Katamehi pañcaṅgāni samannāgato hoti?

Asekhena sīlakkhandhena samannāgato hoti, asekhena samādhikkhandhena samannāgato hoti, asekhena paññakkhandhena samannāgato hoti, asekhena vimuttikkhandhena samannāgato hoti, asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti. Imehi pañcaṅgehi samannāgato hoti. Iti pañcaṅgavippahīne pañcasamannāgate dinnam mahapphalam vadāmi ti.

2. Iti kaṇhāsu setāsu rohiṇīsu harīsu vā
Kammāsāsu sarupāsu gosu pārevatāsu vā
Yāsu kāsū ca etāsu danto jāyati puṅgavo
Dhorayho balasampanno kalyāṇajavanikkamo
Tam eva bhāre yuñjanti nāssa vaṇṇam parikkhare
Evam eva manussesu yasmin kasmiṇca jātiyam
Khattiye brāhmaṇe vesse sudde caṇḍālapukkuse
Yāsu kāsū ca etāsu danto jāyati subbato
Dhammattho sīlasampanno saccavādī hirīmano
Pahīnajātimaṇṇo brahmacariyassa kevalī
Pannabhāro viṣaṃyutto kaṭakicco anāsavo
Pāragu sabbadhammānam anupādāya nibbuto
Tasmim yeva viraje khetto vipulā hoti dakkhiṇā
Bālā ca avijānantā dummedhā assutāvino
Bahiddhā dadanti dānā na hi sante upāsare
Ye ca sante upāsenti sapaññe dhīrasammate
Saddhā ca tesam sugate mūlajātā patitṭhitā
Devalokaṇ ca te yanti kūle vā idha jāyare
Anupubbena nibbānam adhigacchanti paṇḍitā ti.

Atha kho Tikaṇṇo brāhmaṇo yena Bhagavā ten' upasaṅkami. Upasaṅkamitvā Bhagavantam saddhim...pe...Ekamantaṃ nisinno

kho Tikaṇṇo brāhmaṇo Bhagavato sammukhā tevijjānaṃ sudam
brāhmaṇānaṃ vaṇṇaṃ bhāsati :—

...Evam pi tevijjā brāhmaṇā, iti pi tevijjā brāhmaṇā ti.

Yathākathaṃ pana brāhmaṇa brāhmaṇā brāhmaṇaṃ tevijjaṃ
paññāpentī ti?

Idha bho Gotama brāhmaṇo ubhato sujāto hoti mātito ca pitato
ca saṃsuddhagahaṇiko yāva sattamā pitāmahāyugā akkhitto anu-
pakkuṭṭho jātivādena ajjhāyako mantadharo tiṇṇaṃ vedānaṃ pāragū
sanighaṇḍukeṭubhānaṃ sākharappabhedānaṃ itihāsapañcamānaṃ
padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo ti. Evam
kho bho Gotama brāhmaṇā brāhmaṇaṃ tevijjaṃ paññāpentī ti.

Aññathā kho brāhmaṇa brāhmaṇā brāhmaṇaṃ tevijjaṃ paññāpentī,
aññathā ca pana ariyassa vinaye tevijjo hotī ti.

Yathākathaṃ pana bho Gotama ariyassa vinaye tevijjo hoti.
Sādhū me bhavaṃ Gotamo tathā dhammaṃ desetu yathā ariyassee
vinaye tevijjo hotī ti.

Tena hi brāhmaṇa suṇāhi sādhuṇaṃ manasikarohi bhāsissāmī ti.

Evam bho ti kho Tikaṇṇo brāhmaṇo Bhagavato paccassosi. Bhagavā
etad avoca :—

Idha brāhmaṇa bhikkhu vivicc' eva kāmehi vivicca akusalehi
dhammehi savitakkam savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhā-
-naṃ upasampajja viharati, vitakkavicārānaṃ vūpasamā ajjhataṃ
sampasādanam cetaso ekodibhāvaṃ avitakkam avicāraṃ samādhijaṃ
pītisukhaṃ dutiyajjhānaṃ upasampajja viharati, pītiyā ca virāgā
upekhako ca viharati sato sampajāno sukhañ ca kāyena paṭisaṃ-
vedeti yaṃ taṃ ariyā ācikkhanti upekhako satimā sukhavihārī ti
tatiyajjhānaṃ upasampajja viharati, sukhasa ca pahānā dukkhassa ca
pahānā pubb' eva somanassadomanassānaṃ atthagamā adukkhamā-
sukhaṃ upekhāsatiparisuddhiṃ catutthajjhānaṃ upasampajja viharati.

So evam samāhite citte parisuddhe pariyodāte anaṅgane vigatū-
pakkilese mudubhūte kammaniye ṭhite ānejjappatte pubbenivāsānu-
ssatiñāṇāya cittaṃ abhininnāmeti. So anekavihitam pubbenivāsaṃ
anussarati—seyyathidaṃ ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo
catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo vīsati pi jātiyo tiṃsati
pi jātiyo cattārīsaṃ pi jātiyo paññāsaṃ pi jātiyo jātisaṃ pi jātisa-
hassaṃ pi jātisatasahassaṃ pi aneke pi samvattakappe aneke pi
vivattakappe aneke samvattavivattakappe—amutrāsīṃ evaṃnāmo
evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃsukhadukkhapaṭisaṃvedi

evamāyupariyanto, so tato cuto amutra udapādiṃ tatṛāpāsīṃ evaṃ-
nāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃsukhadukkhapaṭisaṃvedi
evaṃ-āyupariyanto, so tato cuto idhūpapanno ti. Iti sākāraṃ sa-uddesaṃ
anekavihitaṃ pubbenivāsaṃ anussarati. Ayam assa paṭhamā vijjā
adhigatā hoti, avijjā vigatā vijjā uppannā, tamo vigato āloko uppanno,
yathā taṃ appamattassa ātāpino pahitattassa viharato.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatū-
pakkilese mudubhūte kammaniye ṭhite ānejjappatte sattānaṃ cutu-
papātānāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena
atikkantamānusakena satte passati cavamāne upapajjamāne. Hīne
paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte paj-
ānāti—ime vā pana bhonto sattā kāyaduccaritena samannāgatā vaci
duccaritenasamannāgatā manoduccaritena samannāgatā ariyānaṃ
upavādakā micchādiṭṭhikā micchād ṭṭhikammasamādānā, te kāyassa bheda
paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā—ime
vā pana bhonto sattā kāyasucaritena samannāgato vacisucaritena
samannāgato manosucaritena samannāgato ariyānaṃ anupavādakā
sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bheda paraṃ
maraṇā sugatiṃ saggaṃ lokam upapannā ti; so iti dibbena cakkhunā
visuddhena atikkantamānusakena satte passati cavamāne upapajja-
māne. Hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage
satte pājānāti. Ayam assa dutiyā vijjā adhigatā hoti avijjā vigatā
vijjā uppannā tamo vigato āloko uppanno yathā taṃ appamattassa
ātāpino pahitattassa viharato.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatū-
pakkilese mudubhūte kammaniye ṭhite ānejjappatte āsavānaṃ kha-
yaṇānāya cittaṃ abhininnāmeti. So idaṃ dukkhaṃ ti yathā bhūtaṃ
pajānāti ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti ayaṃ
dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti, ime āsavā ti
yathābhūtaṃ pajānāti...pe...ayaṃ āsavanirodhagāminī paṭipadā ti
yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi
cittaṃ vimuccati bhavāsavā pi cittaṃ vimuccati avijjāsavā pi cittaṃ
vimuccati, vimuttasmiṃ vimuttam itī nāṇaṃ hoti, khīnā jāti vusitaṃ
brahmacariyaṃ kataṃ karaṇiyaṃ nāpāraṃ itthattāyāti pajānāti. Ayam
assa tatiyā vijjā adhigatā hoti, avijjā vigatā vijjā uppannā, tamo vigato
āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato
ti.

Anuccāvacasīlassa nipakassa ca jhāyino

Cittaṃ yassa vasībhūtaṃ ekaggaṃ susamāhitaṃ

Taṃ ve tamonudaṃ dhīraṃ tevijjaṃ maccuhāyinaṃ
 Hitāṃ devamanussānaṃ āhu saccapahāyinaṃ
 Tīhi vijjāhi sampannaṃ asammūḷhavihārinaṃ
 Buddham antimasarīraṃ taṃ namassanti Gotamaṃ
 Pubbenivāsaṃ yo vedī saggāpāyaṃ ca passati
 Atho jātikkayaṃ patto abhiññāvosito muni
 Etāhi tīhi vijjāhi tevijjo hoti brāhmaṇo
 Tam ahaṃ vadāmi tevijjaṃ nāññaṃ lapitalāpanaṃ ti.
 Evaṃ kho brāhmaṇa ariyassa vinaye tevijjo hoti ti.

Aññathā bho Gotama brāhmaṇānaṃ tevijjo aññathā ca pana
 ariyassa vinaye tevijjo hoti. Imassa ca bho Gotama ariyassa vinaye
 tevijjassa brāhmaṇānaṃ tevijjo kalaṃ nāgghati soḷasiṃ. Abhikkantaṃ
 bho Gotama...pe...Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge
 pāṇupetaṃ saraṇaṃ gataṃ ti.

Atha kho Jānussoṇi brāhmaṇo yena Bhagavā ten' upasaṅkami...
 pe...Ekamantaṃ nisinno kho Jānussoṇi brāhmaṇo Bhagavantam etad
 avoca :—

Yassassu bho Gotama yañño vā saddhaṃ vā thālipāko vā deyya-
 dhammaṃ vā tevijjesu brāhmaṇesu dānaṃ dadeyyā ti?

Yathākathaṃ pana brāhmaṇa brāhmaṇā brāhmaṇaṃ tevijjaṃ
 paññāpentī ti.

Idha pana bho Gotamo brāhmaṇo ubhato sujāto hoti mātito ca
 pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahāyugā akkhitto
 anupakkuṭṭho jātivādena ajjhāyako mantadharo tiṇṇaṃ vedānaṃ
 pārāgu sanighaṇḍuketubhānaṃ sākharappabhedānaṃ itihāsapañca-
 mānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo
 ti. Evaṃ kho bho Gotama brāhmaṇā brāhmaṇaṃ tevijjaṃ paññāpentī
 ti.

Aññathā bho brāhmaṇa brāhmaṇā brāhmaṇaṃ tevijjaṃ paññāpentī
 aññathā ca pana ariyassa vinaye tevijjo hoti ti.

Yathākathaṃ bho Gotamo ariyassa vinaye tevijjo hoti. Sādhū me
 bhavaṃ Gotamo tathā dhammaṃ desetu yathā ariyassa vinaye tevijjo
 hoti ti.

Tena hi brāhmaṇa suṇāhi. Sādhukaṃ manasikarohi bhāsissāmī ti.

Evaṃ bho ti kho Jānussoṇi brāhmaṇo Bhagavato paccassosi. Bhagavā
 etad avoca :—

Idha pana brāhmaṇa bhikkhu vivicc' eva kāmehi...pe...catuttha-
 jjhānaṃ upasampajja viharati.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatū-pakkilese mudubhūte kammaniye t̥hite ānejjappatte pubbenivāsā-nussatiñāṇāya cittaṃ abhininnāmeti. So anekavihiṭaṃ pubbenivāsaṃ anussarati—seyyathīdaṃ ekaṃ pi jātiṃ dve pi jatiyo...pe...Iti sākāraṃ sa-uddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati. Ayam assa paṭhamā vijjā adhigatā hoti avijjā vigatā vijjā uppannā tamo vigato āloko uppanno yathā taṃ appamattassa ātāpino pahitattassa viharato.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatū-pakkilese mudubhūte kammaniye t̥hite ānejjappatte sattānaṃ catu-pap-ātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkanta-manussakena...pe...yathākammūpage satte pajānāti. Ayam assa dutiyā vijjā adhigatā hoti avijjā vigatā vijjā uppannā tamo vigato āloko uppanno yathā taṃ appamattassa ātāpino pahitattassa viharato.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatū-pakkilese mudubhūte kammaniye t̥hite ānejjappatte āsavānaṃ kha-yañāṇāya cittaṃ abhininnāmeti. So idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti...pe...ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati bhavāsavā pi cittaṃ vimuccati avijjāsavā pi cittaṃ vimuccati, vi-muttasmiṃ vimuttam iti nāṇaṃ hoti, khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā ti pajānāti. Ayam assa tatiyā vijjā adhigatā hoti avijjā vigatā vijjā uppannā tamo vigato āloko uppanno yathā taṃ appamattassa ātāpino pahitattassa viharato ti.

So sīlabbata-sampanno pahitatto samāhito

Cittaṃ yassa vasībhūtaṃ ekaggaṃ susamāhiṭaṃ

Pubbenivāsaṃ yo vedī saggāpāyaṇ ca passati

Atho jātikkhayaṃ patto abhiññāvoso muni

Etāhi tīhi vijjāhi tevijjo hoti brāhmaṇo

Taṃ ahaṃ vadāmi tevijjaṃ nāññaṃ lapitalāpanaṃ ti.

Evaṃ eva kho brāhmaṇa ariyassa vinaye tevijjo hoti ti.

Aññathā bho Gotama brāhmaṇānaṃ tevijjo aññathā ca pana ariyassa vinaye tevijjo hoti. Imassa ca bho Gotama ariyassa vinaye tevijjassa brahmaṇānaṃ tevijjo kalam nāgghati soḷasiṃ. Abhikkantaṃ bho Gotama...pe...Upāsakaṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ ti.

Atha kho Saṅgāravo Brāhmaṇo yena Bhagava ten' upasaṅkami...pe...Ekamantaṃ nisinno Saṅgāravo brāhmaṇo Bhagavantam etad avoca:—

Mayam assu bho Gotama brāhmaṇā nāma yaññaṃ yajāma pi yajāpema pi. Tatra bho Gotama yo c'eva yajati yo ca yajāpeti sabbe te anekasārīkaṃ puñṇapaṭipadam paṭipannā honti yadidaṃ yaññādhikaraṇaṃ. Yo paṇāyaṃ bho Gotama yassa vā tassa vā kulā agārasmā anagāriyaṃ pabbajito ekam attānaṃ dameti ekam attānaṃ sameti ekam attānaṃ parinibbāpeti. Evam assāyaṃ ekasārīkaṃ puñṇapaṭipadam paṭipanno hoti yadidaṃ pabbajjādhikaraṇaṃ ti.

Tena hi brāhmaṇa taṃ yev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ vyākareyyāsi. Taṃ kiṃ maññasi brāhmaṇa? Idha Tathāgato loka uppajjati araham samnāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ Buddho Bhagavā. So evam āha—ethāyaṃ maggo ayaṃ paṭipadā yathā paṭipanno aham anuttaraṃ brahmacariyogadham sayaṃ abhiññā sacchikatvā pavedemi. Etha tumhe pi tathā patipajjatha yathā paṭipannā tumhe pi anuttaraṃ brahmacariyogadham sayaṃ abhiññā sacchikatvā upasampajja viharissathā ti. Iti ayaṃ c'eva satthā dhammaṃ deseti pare ca tathattāya paṭipajjanti. Tāni kho pana honti anekāni pi satāni anekāni pi sahasāni anekāni pi sathasahasāni. Taṃ kiṃ maññasi brāhmaṇa? Iccāyaṃ evaṃ sante ekasārīkā vā puñṇapaṭipadā hoti anekasārīrikā vā yadidaṃ pabbajjādhikaraṇaṃ ti?

Iccāyaṃ pi bho Gotama evaṃ sante anekasārīrikā puñṇapaṭipadā hoti yadidaṃ pabbajjādhikaraṇaṃ ti.

Evaṃ vutte āyasmā Ānando Saṅgāravaṃ brāhmaṇaṃ etad avoca:—Imāsaṃ te brāhmaṇa dvinnāṃ paṭipadānaṃ katamā paṭipadā khamati appaṭṭhatarā ca appasamārambhatarā ca mahapphalatarā ca mahānisamsatarā cā ti?

Evaṃ vutte Saṅgāravo brāhmaṇo āyasmantaṃ Ānandaṃ etad avoca:—Seyyathāpi bhavaṃ Gotamo bhavaṃ c'Ānando ete me pujjā ete me pāsamsā ti.

Dutiyam pi kho āyasmā Ānando Saṅgāravaṃ brāhmaṇaṃ etad avoca :—Na kho tyāhaṃ brāhmaṇa evaṃ pucchāmi—ke vā te pujjā ke vā te pāsamsā ti. Evaṃ ca kho tyāhaṃ brāhmaṇa pucchāmi—imāsaṃ te brāhmaṇa dvinnāṃ paṭipadānaṃ katamā paṭipadā khamati appaṭṭhatarā ca appasamārambhatarā ca mahapphalatarā ca mahānisamsatarā cā ti.

Dutiyam pi kho Saṅgāravo brāhmaṇo āyasmantaṃ Ānandaṃ etad avoca:—Seyyathāpi bhavaṃ Gotamo bhavaṃ c'Ānando ete me pujjā ete me pāsamsā ti.

Tatiyaṃ pi kho āyasmā Ānando Saṅgāravaṃ brāhmaṇaṃ etad avoca :— Na kho tyāhaṃ brāhmaṇa evaṃ pucchāmi—ke vā te pujjā ke vā te pāsamsā ti. Evañ ca kho tyāhaṃ brāhmaṇa pucchāmi— imāsaṃ te brāhmaṇa dvinnāṃ paṭipadānaṃ katamā paṭipadā khamati appaṭṭhatarā ca appasamārambhatarā ca mahapphalatarā ca mahāni-samsatarā cā ti.

Tatiyaṃ pi kho Saṅgāravo brāhmaṇo āyasmantaṃ Ānandaṃ etad avoca:—Seyyathāpi bhavaṃ Gotamo bhavañ c'Ānando ete me pujjā ete me pasamsā ti.

Atha kho Bhagavato etad ahosi:—Yāva tatiyaṃ pi kho Saṅgāravo brāhmaṇo Ānandena sahadhammikaṃ pañhaṃ puṭṭho samsādeti no vissajjeti, yaṃ nūnāhaṃ parimoceyyaṃ ti.

Atha kho Bhagavā Saṅgāravaṃ brāhmaṇaṃ etad avoca. Kā nu 'jja brāhmaṇa rājantepure rājaparisayaṃ sannisinnaṇaṃ sannipatitānaṃ antarā kathā udapādā ti.

Ayaṃ khvajja bho Gotama rājantepure rājaparisāyaṃ sanni-sinnaṇaṃ sannipatitānaṃ antarā kathā udapādi—Pubbassudaṃ appatarā c'eva bhikkhū ahesuṃ bahutarā ca uttarimanussadhammā iddhipāṭihāriyaṃ dassesuṃ, etarahi kho bahutarā c'eva bhikkhu appatarā ca uttarimanussadhammā iddhipāṭihāriyaṃ dassenti ti. Ayaṃ khvajja bho Gotama rājantepure rājapurisāyaṃ sannisinnaṇaṃ sannipatitānaṃ antarā kathā udapādi ti.

Tiṇi kho imāni brāhmaṇa pāṭihāriyāṇi. Katamāni tiṇi?
iddhipāṭihāriyaṃ ādesanāpāṭihāriyaṃ anusāsanāpāṭihāriyaṃ.
Katamañ ca brāhmaṇa iddhipāṭihāriyaṃ?

Idha brāhmaṇa ekacco anekavihiṭaṃ iddhividhaṃ paccanubhoti— eko pi hutva bahuddha hoti, bahuddha pi hutva eko hoti, āvibhāvaṃ tirobhāvaṃ, tirokuddaṃ tiropākāraṃ tiropabbataṃ asajjamāno ca gacchati seyyathāpi ākāse, paṭhaviyā pi ummujja-nimmujjaṃ karoti seyyathāpi udake, udake pi abhijjamāno gacchati seyyathāpi paṭhaviyaṃ, ākāse pi pallaṅkena kamati seyyathāpi pakkhisakuṇo, ime pi candi-masuriye evaṃ mahiddhike evaṃ mahānubhāve paṇinā parimasati parimajjati, yāva brahmalokā pi kāyena va saṃvatteti. Idam vuccati brāhmaṇa iddhipāṭihāriyaṃ.

Katamañ ca brāhmaṇa ādesanāpāṭihāriyaṃ?

Idha brāhmaṇa ekacco nimittena ādisati, evaṃ pi te mano itthaṃ pi te mano iti pi te cittā ti. So bahuñ ce pi ādisati, tath' eva taṃ hoti no aññathā.

Idha pana brāhmaṇa ekacco na h'eva kho nimittena ādisati na pi manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati, api ca kho vitakkayato vicārayāto vitakkavipphārasaddaṃ sutvā ādisati, evaṃ pi kho te mano itthaṃ pi te mano iti pi te cittaṃ ti. So bahuṇ ce pi ādisati tath' eva taṃ hoti no aññathā.

Idha pana brāhmaṇa ekacco na h'eva kho nimittena ādisati na pi manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati, na pi vitakkayato na pi vicārayato na vitakkavipphārasaddaṃ sutvā ādisati, api ca kho avitakkaṃ avicāraṃ samādhim samāpannassa cetasā ceto paricca pajānāti, yathā imassa bhoṭo manosaṅkhārā paṇihitā imassa cittaṃ antarā amunnāma vitakkaṃ vitakkissatī ti. So bahuṇ ce pi ādisati tath' eva taṃ hoti no aññathā. Idaṃ vuccati brāhmaṇa ādesanāpāṭihāriyaṃ.

Katamaṇ ca brāhmaṇa anusāsanīpāṭihāriyaṃ?

Idha brāhmaṇa ekacco evaṃ anusāsati :—Evaṃ vitakketha mā evaṃ vitakkayittha, evaṃ manasikarotha mā evaṃ manasākattha, idaṃ pajahatha idaṃ upasampajja viharathā ti. Idaṃ vuccati brāhmaṇa anusāsanīpāṭihāriyaṃ. Imāni kho brāhmaṇa tiṇi pāṭihāriyāni.

Imesaṃ te brāhmaṇa tiṇṇaṃ pāṭihāriyānaṃ katamaṃ pāṭihāriyaṃ khamati abhikkantataraṇ ca paṇītataṇ ca ti?

Tatra bho Gotama yaṃ idaṃ pāṭihāriyaṃ—idh' ekacco aneka-vihitaṃ iddhividhaṃ paccanubhoti...pe...yāva brahmalokā kāyena vā saṃvatteti—idaṃ bho Gotama pāṭihāriyaṃ yo ca naṃ karoti so ca ca naṃ paṭisaṃvedeti, yo ca naṃ karoti tassa c'eva taṃ hoti. Idaṃ eva bho Gotama pāṭihāriyaṃ mayā sahadhammarūpaṃ viya khāyati. Yaṃ pi idaṃ bho Gotama pāṭihāriyaṃ—idh' ekacco nimittena ādisati...pe...devatānaṃ saddaṃ sutvā...pe...vitakkavipphārasaddaṃ sutvā...pe...cetasā ceto paricca pajānāti...pe...idaṃ pi bho Gotama pāṭihāriyaṃ yo ca naṃ karoti so ca naṃ paṭisaṃvedeti, yo ca naṃ karoti tassa c'eva taṃ hoti. Idaṃ pi bho Gotama pāṭihāriyaṃ mayā sahadhammarūpaṃ viya khāyati. Yaṇ ca kho idaṃ bho Gotama pāṭihāriyaṃ—idh' ekacco evaṃ anusāsati...pe...viharathā ti—idaṃ me bho Gotama pāṭihāriyaṃ khamati imesaṃ tiṇṇaṃ pāṭihāriyānaṃ abhikkantataraṇ ca paṇītataṇ ca. Acchariyaṃ bho Gotama abbhutaṃ bho Gotama yāva subhāsitaṃ c'idaṃ bhoṭā Gotamena. Imehi ca mayaṃ tihi pāṭihāriyehi samannāgataṃ bhavantaṃ Gotamaṃ dhārema. Bhavaṇ hi Gotamo anekavihitaṃ iddhividhaṃ paccanubhoti...pe...yāva brahmalakā pi kāyena vā saṃvatteti. Bhavaṇ hi Gotamo avitakkaṃ

avicāraṃ samādhiṃ samapannassa cetasā ceto paricca pajānāti, yathā imassa bhoto manosañkhārā pañihitā imassa cittassa antarā amun nāma vitakkaṃ vitakkissatī ti. Bhavañ hi Gotamo evaṃ anusāsati evaṃ vitakketha mā evaṃ vitakkayittha evaṃ manasikarotha mā evaṃ manasākattha idaṃ pajahatha idaṃ upasampajja viharathā ti.

Addhā kho tyāhaṃ brāhmaṇa āsajja upanīya-vācā bhāsītā, api ca tyāhaṃ vyākarissāmi. Ahaṃ hi brāhmaṇa anakavihitam iddhividham paccanubhomi...pe...yāva brahmalokā pi kāyena vā samvattemi. Ahaṃ hi brāhmaṇa avitakkaṃ avicāraṃ samādhiṃ samapannassa cetasā ceto paricca pajānāmi yathā imassa bhoto manosañkhārā pañihitā imassa cittassa antarā amun nāma vitakkaṃ vitakkissatī ti. Ahaṃ brāhmaṇa evaṃ anusāsāmi:—evaṃ vitakketha mā evaṃ vitakkayittha evaṃ manasikarotha mā evaṃ manasākattha idaṃ pajahatha idaṃ upasampajja viharathā ti.

Atthi pana bho Gotama añño ekabhikkhu pi yo imehi tīhi pāṭihāriyehi samannāgato aññatra bhotā Gotamenā ti?

Na kho brāhmaṇa ekaṃ yeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni atha kho bhiyyo va ye bhikkhu imehi tīhi pāṭihāriyehi samannāgatā ti.

Kahaṃ pana bho Gotama etarahi te bhikkhū viharanti ti?

Imasmim yeva kho brāhmaṇa bhikkhusaṅghe ti.

Abhikkantaṃ bho Gotama abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikkujjitaṃ vā ukkujjeyya paticchannaṃ vā vivareyya mulhassa vā maggaṃ ācikkheyya andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintīti, evaṃ eva bhotā Gotamena aneka-pariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammañ ca bhikkhusaṅghañ ca. Upāsakaṃ maṃ bhavaṃ Gotama dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan ti.

MAHĀ-VAGGA

(Aṅguttara Nikāya)

Tiṇ' imāni bhikkhave titthāyatanāni yāni paṇḍitehi samanujjiya-mānāni samanugāhiyamānāni samanubhāsiyamānāni param pi gantvā akiriyāya saṅghahanti. Katamāni tīni?

Santi bhikkhave eke samaṇabrāhmaṇā evaṃvādino evaṃditṭhino

yam kiñcāyam purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ pubbe katahetū ti. Santi bhikkhave eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino—yam kiñcāyam purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ issaranimmānaheṭū ti. Santi bhikkhave eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino—yam kiñcāyam purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ ahetu-appaccayā ti.

Tatra bhikkhave ye te samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino—yam kiñcāyam purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ pubbe katahetū ti—tyāhaṃ upasaṅkamitvā evaṃ vadāmi:—Saccam kira tumhe āyasmanto evaṃvādinō evaṃdiṭṭhino yam kiñcāyam purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ pubbe katahetū ti?

Te ce me evaṃ puṭṭhā āmā ti paṭijānanti.

Tyāhaṃ evaṃ vadāmi:—Tena h'āyasmanto pāṇātipātino bhavissanti pubbe katahetu, adinnādāyino bhavissanti pubbe katahetū, abrahmacārino bhavissanti pubbe katahetu, musāvādinō bhavissanti pubbe katahetu, piṣuṇāvācā bhavissanti pubbe katahetu, pharusāvācā bhavissanti pubbe katahetu, samphappalāpino bhavissanti pubbe katahetu, abhihālūno bhavissanti pubbe katahetu, vyāpannacittā bhavissanti pubbe katahetu, micchādiṭṭhikā bhavissanti pubbe katahetu. Pubbe kaṭaṃ kho pana bhikkhave sārato paccāgacchataṃ na hoti chando vā vāyāmo vā idaṃ vā karaṇīyaṃ idaṃ vā akaraṇīyaṃ ti. Iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne muṭṭhasatīnaṃ anārakkhānaṃ viharataṃ na hoti paccattaṃ sahadhammiko samaṇavādo.

Ayaṃ kho me bhikkhave tesu samaṇabrāhmaṇesu evaṃvādisu evaṃdiṭṭhisu paṭhamo sahadhammiko niggaho hoti.

Tatra bhikkhave eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino yam kiñcāyam purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ issaranimmānaheṭū ti tyāhaṃ upasaṅkamitvā evaṃ vadāmi:—Saccam kira tumhe āyasmanto evaṃvādinō evaṃdiṭṭhino—yam kiñcāyam purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ issaranimmānaheṭū ti?

Te ce me evaṃ puṭṭhā āmā ti paṭijānanti.

Tyāhaṃ evaṃ vadāmi:—Tena h'āyasmanto pāṇātipātino bhavissanti issaranimmānahetu...pe...micchādiṭṭhino bhavissanti issaranimmānahetu. Issaranimmānānaṃ kho pana bhikkhave sārato paccāgacchataṃ na hoti chando vā vāyāmo vā idaṃ vā karaṇīyaṃ idaṃ vā akaraṇīyaṃ ti. Iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne mutṭhasatīnaṃ anārakkhānaṃ viharataṃ na hoti paccattaṃ sahadhammiko samaṇavādo.

Ayaṃ kho me bhikkhave tesu samaṇabrāhmaṇesu evaṃvādisu evaṃdiṭṭhīsu dutiyo sahadhammiko niggaho hoti.

Tatra bhikkhave ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ ahetu-appaccayā ti—tyāhaṃ upasaṅkamitvā evaṃ vadāmi:—Saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino—yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ ahetuappaccayā ti?

Te ce me evaṃ puṭṭhā āmā ti paṭijānanti.

Tyāhaṃ evaṃ vadāmi:—tena h'āyasmanto pāṇātipātino bhavissanti ahetu-appaccayā...pe...micchādiṭṭhino bhavissanti ahetu-appaccayā. Ahetu-appaccayā kho pana bhikkhave sārato paccāgacchataṃ na hoti chando vā vāyāmo vā idaṃ vā karaṇīyaṃ idaṃ vā akaraṇīyaṃ ti. Iti karaṇīyākaraṇīye kho pana saccato thetato anupalabbhiyamāne mutṭhasatīnaṃ anārakkhānaṃ viharataṃ na hoti paccattaṃ sahadhammiko samaṇavādo.

Ayaṃ kho me bhikkhave tesu samaṇa-brāhmaṇesu evaṃvādisu evaṃdiṭṭhīsu tatiyo sahadhammiko niggaho hoti. Imāni kho bhikkhave tīni titthāyatanāni yāni tāni paṇḍitehi samanyuñjiyamāni samanugāhiyamānāni samanubhāsiyamānāni paraṃ pi gantvā akiriyāya saṇṭhahanti.

Ayaṃ kho pana bhikkhave mayā dhammo desito aniggahīto asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi. Katamo ca bhikkhave mayā dhammo desito aniggahīto asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi?

Imā cha dhātuyo ti bhikkhave mayā dhammo desito...pe...viññūhi. Imāni cha phassāyatanāni ti bhikkhave mayā dhammo desito...pe...viññūhi. Ime aṭṭhārasa manopavicārā ti bhikkhave mayā dhammo desito... pe...viññūhi. Imāni cattāri ariyasaccāni ti bhikkhave mayā dhammo desito... pe...viññūhi.

Imā cha dhātuyo ti bhikkhave mayā dhammo desito...pe...samaṇehi brāhmaṇehi viññūhi ti...iti kho pan' etaṃ vuttaṃ. Kiñ c' etaṃ paṭicca vuttaṃ? Cha-y-imā bhikkhave dhātuyo:—paṭhavidhātu āpodhātu tejodhātu vāyo-dhātu ākāsadhātu viññādhātu. Imā cha dhātuyo ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi ti—iti yaṃ taṃ vuttaṃ idaṃ etaṃ paṭicca vuttaṃ.

Imāni cha phassāvatanāni ti bhikkhave mayā dhammo desito...pe...viññūhi ti...iti kho pan' etaṃ vuttaṃ. Kiñ c' etaṃ paṭicca vuttaṃ? Cha-y-imāni bhikkhave phassāvatanāni:—Cakkhuphassāyatanaṃ sota-phassāyatanaṃ ghāṇaphassāyatanaṃ jivhāphassāyatanaṃ kāyaphassāyatanaṃ manophassāyatanaṃ. Imāni cha phassāyatanaṃ ti bhikkhave mayā dhammo desito... pe...viññūhi ti...iti yaṃ taṃ vuttaṃ idaṃ etaṃ paṭicca vuttaṃ.

Ime aṭṭhārassa manopavicārā ti bhikkhave mayā dhammo desito...pe...viññūhi ti...iti kho pan' etaṃ vuttaṃ. Kiñ c' etaṃ paṭicca vuttaṃ? Cakkhunā rūpaṃ disvā somanassatṭhānīyaṃ rūpaṃ upavicarati domanassatṭhānīyaṃ rūpaṃ upavicarati upekhāṭṭhānīyaṃ rūpaṃ upavicarati, soteṇa saddaṃ sutvā...pe...ghāṇena gandhaṃ ghāyitvā...pe...jivhāya rasaṃ sāyitvā...pe...kāyena phoṭṭhabbaṃ phussitvā...pe...manasā dhammaṃ viññāya...pe...somanassatṭhānīyaṃ dhammaṃ upavicarati domanassatṭhānīyaṃ dhammaṃ upavicarati upekhāṭṭhānīyaṃ dhammaṃ upavicarati. Ime aṭṭhārassa manopavicārā ti bhikkhave mayā dhammo desito...pe...viññūhi ti—iti yaṃ taṃ vuttaṃ idaṃ etaṃ paṭicca vuttaṃ.

Imāni cattāri ariyasaccāni ti bhikkhave mayā dhammo desito...pe...viññūhi ti—iti kho pan' etaṃ vuttaṃ. Kiñ c' etaṃ paṭicca vuttaṃ? Channaṃ bhikkhave dhātūnaṃ upādāya gabbhassāvakkanti hoti okkantiyā sati nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā. Veditamānassa kho paṇāhaṃ bhikkhave idaṃ dukkhaṃ ti paññāpemi ayaṃ dukkhasamudayo ti paññāpemi ayaṃ dukkhanirodho ti paññāpemi ayaṃ dukkhanirodhagāminī paṭipadā ti paññāpemi.

Katamañ ca bhikkhave dukkhaṃ ariyasaccaṃ?

Jāti pi dukkhā jarā pi dukkhā vyādhi pi dukkhā maraṇaṃ pi dukkhaṃ sokaparidevadukkhadomanassūpāyāsā pi dukkhā yaṃ p' icchaṃ na labhati taṃ pi dukkhaṃ saṅkhittena pañc' upādānakkhandā dukkhā. Idaṃ vuccati bhikkhave dukkhaṃ ariyasaccaṃ.

Katamañ ca bhikkhave dukkhasamudayaṃ ariyasaccaṃ?

Avijjā-paccayā saṅkhārā, saṅkhara-paccayā viññāṇaṃ, viññāṇa-paccayā nāmarūpaṃ, nāmarūpa-paccayā saḷāyatanāṃ, saḷāyatana-paccayā phasso, phassa-paccayā vedanā, vedanā-paccayā tanhā, tanhā-paccayā upadanaṃ, upadāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarāmaraṇaṃ sokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti. Idaṃ vuccati bhikkhave dukkhasamudayaṃ ariyasaccaṃ.

Katamañ ca bhikkhave dukkhanirodhaṃ ariyasaccaṃ?

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā tanhānirodho tanhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassūpāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti. Idaṃ vuccati bhikkhave dukkhanirodhaṃ ariyasaccaṃ.

Katamañ ca bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccaṃ ?

Ayam eva ariyo aṭṭhaṅgiko maggo seyyathidaṃ sammādiṭṭhī sammākappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhī. Idaṃ vuccati bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

Imāni cattāri ariyasaccāni ti bhikkhave mayā dhammo desito aniggahito asaṅkiliṭṭho anupavajjo appaṭikuttṭho samaṇehi brāhmaṇehi viññuhī ti—iti yaṃ taṃ vuttaṃ idaṃ etaṃ paṭicca vuttan ti.

Tin' imāni bhikkhave amātāputtikāni bhayāni ti assutavā puthujjano bhāsati. Katamāni tīni?

Hoti so bhikkhave samayo yaṃ mahā-aggidāho vuṭṭhāti. Mahā aggidāhe kho pana bhikkhave vuṭṭhite tena gāmā pi dayhanti nigamā pi dayhanti nagarā pi dayhanti. Gāmesu pi dayhamānesu nigamesu pi dayhamānesu nagaresu pi dayhamānesu tattha mātā pi puttaṃ na paṭilabhati putto pi mātaraṃ na paṭilabhati. Idaṃ bhikkhave paṭhamam amātāputtikaṃ bhayan ti assutavā puthujjano bhāsati.

Puna ca param bhikkhave hoti so samayo yaṃ mahāmegho vuṭṭhāti. Mahāmeghe kho pana bhikkhave vuṭṭhite mahā-udakavāhako sañjāyati. Mahā-udakavāhake sañjāte tena gāmā pi vuyhanti nigamā pi vuyhanti nagarā pi vuyhanti. Gāmesu pi vuyhamānesu nigamesu pi vuyhamānesu nagaresu pi vuyhamānesu tattha mātā pi puttaṃ na

paṭilabhati putto pi mātaraṃ na paṭilabhati. Idaṃ bhikkhave dutiyaṃ amātāputtikaṃ bhayan ti assutavā puthujjano bhāsati.

Puna ca paraṃ bhikkhave hoti so samayo yaṃ bhayaṃ hoti aṭavisankhepo cakkasamārūḥhā janapadā pariyāyanti. Bhaye kho pana bhikkhave sati aṭavisankhepe cakkasamārūḥhesu janapadesu pariyāyantesu tattha mātā pi puttāṃ na paṭilabhati putto pi mātaraṃ na paṭilabhati. Idaṃ bhikkhave tatiyaṃ amātāputtikaṃ bhayan ti assutavā puthujjano bhāsati.

Imāni kho bhikkhave tīni amātāputtikāni bhayāni ti assutavā puthujjano bhāsati.

Tāni kho pan' imāni bhikkhave tīni samātāputtikāni yeva bhayāni amātāputtikāni yeva bhayāni ti assutavā puthujjano bhāsati. Katamāni tīni?

Hoti so bhikkhave samayo yaṃ mahā-aggidāho vuṭṭhāti. Mahāaggidahe kho pana bhikkhave vuṭṭhite tena gāmā pi dayhanti nigamā pi dayhanti nagarā pi dayhanti. Gāmesu pi dayhamānesu nigamesu pi dayhamānesu nagaresu pi dayhamānesu hoti so samayo yaṃ kadāci karahaci mātā pi puttāṃ paṭilabhati putto pi mātaraṃ paṭilabhati. Idaṃ bhikkhave paṭhamaṃ samātāputtikaṃ yeva bhayaṃ amātāputtikaṃ yeva bhayan ti assutavā puthujjano bhāsati.

Puna ca paraṃ bhikkhave hoti so samayo yaṃ mahāmegho vuṭṭhāti...pe...nagaresu pi vuyhamānesu hoti so samayo yaṃ kadāci karahaci mātā pi puttāṃ paṭilabhati putto pi mātaraṃ paṭilabhati.

Idaṃ kho pana bhikkhave dutiyaṃ samātāputtikaṃ yeva bhayaṃ amātāputtikaṃ bhayan ti assutavā puthujjano bhāsati.

Puna ca paraṃ bhikkhave hoti so samayo yaṃ bhayaṃ hoti aṭavisankhepo cakkasamārūḥhā janapadā pariyāyanti. Bhaye kho pana bhikkhave sati aṭavisankhepe cakkasamārūḥhesu janapadesu pariyāyantesu hoti so samayo yaṃ kadāci karahaci mātā pi puttāṃ paṭilabhati putto pi mātaraṃ paṭilabhati. Idaṃ bhikkhave tatiyaṃ samātāputtikaṃ yeva bhayaṃ amātāputtikaṃ bhayan ti assutavā puthujjano bhāsati.

Imāni kho bhikkhave tīni samātāputtikāni yeva bhayāni amātāputtikāni bhayāni ti assutavā puthujjano bhāsati.

Tiṇ' imāni bhikkhave amātāputtikāni bhayāni. Katamāni tīni?

Jarābhayaṃ vyādhibhayaṃ maraṇabhayaṃ.

Na bhikkhave mātā puttāṃ jīramānaṃ evaṃ labhati :—Ahaṃ jīrāmi mā me putto jīrī ti. Putto vā pana mātaraṃ jīramānaṃ na evaṃ labhati —Ahaṃ jīrāmi mā me mātā jīrī ti.

Na bhikkhave mātā puttam vyādhiyamānaṃ evaṃ labhati —Ahaṃ vyādhiyāmi mā me putto vyādhiyyī ti. Putto vā pana mātaraṃ vyādhiyamānaṃ na evaṃ labhati —ahaṃ vyādhiyyāmi mā me mātā vyādhiyyī ti.

Na bhikkhave mātā puttam miyyamānaṃ evaṃ labhati :—Ahaṃ miyyāmi mā me putto miyyī ti. Putto vā pana mātaraṃ miyyamānaṃ na evaṃ labhati :—ahaṃ miyyāmi mā me mātā miyyī ti. Imāni kho bhikkhave tīni amātā puttikāni bhayānī ti.

Atthi bhikkhave maggo atthi paṭipadā imesaṃ ca tiṇṇaṃ samātāputtikānaṃ bhayānaṃ imesaṃ ca tiṇṇaṃ amātāputtikānaṃ bhayānaṃ pahānāya samatikkamāya saṃvattanti. Katamo ca bhikkhave maggo katamā paṭipadā imesaṃ ca tiṇṇaṃ samātāputtikānaṃ bhayānaṃ imesaṃ ca tiṇṇaṃ amātāputtikānaṃ bhayānaṃ pahānāya samatikkamāya saṃvattanti?

Ayam eva maggo aṭṭhaṅgiko maggo seyyathīdaṃ sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīva sammāvāyāmo sammāsati sammāsamādhi. Ayam kho bhikkhave maggo ayam paṭipadā imesaṃ ca tiṇṇaṃ samātāputtikānaṃ bhayānaṃ imesaṃ ca tiṇṇaṃ amātāputtikānaṃ bhayānaṃ pahānāya samatikkamāya saṃvattanti ti.

Ekam samayaṃ Bhagavā Kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena Venāgapuram nāma Kosalānaṃ brāhmaṇagāmo tad aavasari. Assosum kho Venāgapurikā brāhmaṇa-gahapatikā samaṇo khalu bho Gotamo Sakyaputto Sakyakula pabbajito Venāgapuram anuppatto. Taṃ kho pana Bhagavantam Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato—iti pi so Bhagavā araham sammā-sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro puri-sadammasārathī satthā devamanussānaṃ Buddho Bhagavā. So imaṃ lokaṃ sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādi kalyāṇam majjhe kalyāṇam pariyosānakalyāṇam sāttham savyañjanaṃ kevalaparipuṇṇam parisuddham brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti ti.

Atha kho Venāgapurikā brāhmaṇa-gahapatikā yena Bhagavā ten' upasaṅkamimsu. Upasaṅkamitvā appekacce Bhagavantam abhivādetvā ekamantaṃ nisidimsu, appekacce Bhagavatā saddhiṃ sammodimsu sammodaniyaṃ katham sārāṇiyaṃ vitisāretvā ekamantaṃ nisidimsu, appekacce yena Bhagavā ten' añjalim paṇāmetvā ekamantaṃ nisidimsu, appekacce nāmagottaṃ sāvetvā ekamantaṃ nisidimsu.

appekacce tuṇhibhūtā ekamantaṃ nisidim̐su. Ekamantaṃ nisinno kho Venāgapuriko Vacchagotto brāhmaṇo Bhagavantaṃ etad avoca :—

Acchariyaṃ bho Gotama abbhutaṃ bho Gotama yāvañ c'idaṃ bhoto Gotamassa vip̐pasannāni indriyāni parisuddho chavivaṇṇo pariyo-dāto. Seyyathāpi bho Gotama sāradaṃ bhadrapaṇḍum̐ parisuddhaṃ hoti pariyo-dātaṃ evaṃ eva bhoto Gotamassa vip̐pasannāni indriyāni parisuddho chavivaṇṇo pariyo-dāto. Seyyathāpi bho Gotama tālapakkam̐ sampati-bandhanāmuttaṃ parisuddhaṃ hoti pariyo-dātaṃ evaṃ eva bhoto Gotamassa vip̐pasannāni indriyāni parisuddho chavivaṇṇo pariyo-dāto. Seyyathāpi bho Gotama nekkhaṃ jambonadaṃ dakkha-māraputtasuparikammakataṃ kusalasampahaṭṭhaṃ paṇḍukambale nikkhitaṃ bhāsate ca tapate ca virocati ca, evaṃ eva bhoto Gotamassa vip̐pasannāni indriyāni parisuddho chavivaṇṇo pariyo-dāto. Yāni nūna tāni bho Gotama uccāsayanamahāsayanāni—seyyathīdaṃ āsandi pallaṅko goṇako citta-kā paṭikā paṭalikā tūlikā vikatikā uddalomi ekantalomi kaṭṭhissaṃ koseyyaṃ kuttakaṃ hatthatharaṃ assattharaṃ rathattharaṃ ajinappaveṇi kadali-miga-pavarapaccattharaṇaṃ sauttaracchadaṃ ubhatolohita-kūpadhānaṃ—evarūpānaṃ nūna bhavaṃ Gotamo uccāsayanamahāsayaṇaṃ nikāmalābhī akicchalābhī akasiralābhī ti.

Yāni kho pana tāni brāhmaṇa uccāsayanamahāsayanāni, seyyathī daṃ āsandi...pe...ubhatolohita-kūpadhānaṃ, dullabhāni tānpabbajitānaṃ laddhā ca na kappan ti.

Tiṇi kho imāni brāhmaṇa uccāsayanamahāsayanāni yesāhaṃ etarahi nikāmalābhī akicchalābhī akasiralābhī. Katamāni tiṇi?

Dibbaṃ uccāsayanamahāsayaṇaṃ brahmaṃ uccāsayanamahā sayanaṃ ariyaṃ uccāsayanamahāsayaṇaṃ. Imāni kho brāhmaṇa tiṇi uccāsayanamahāsayanāni yesāhaṃ etarahi nikāmalābhī akicchalābhī akasiralābhī ti.

Katamaṃ pana taṃ bho Gotama dibbaṃ uccāsayanamahāsayaṇaṃ yassa bhavaṃ Gotamo etarahi nīlāmalābhī akiccalābhī akasiralābhī ti.

Idhāhaṃ brāhmaṇa yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharāmi so pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya taṃ eva gāmaṃ vā nigamaṃ vā paṇḍāya pavisāmi. So pacchābhattaṃ piṇḍapā tapaṭikkanto vanaṃ taṃ yeva pacārayāmi. So yad eva tattha honti taṇāni vā paṇṇāni vā tāni ekajjhaṃ saṃharitvā nisīdāmi pallaṅkaṃ ābhūñjitvā ujum̐ kāyaṃ paṇidhāya parimukhaṃ satim̐ upaṭṭhapetvā. So vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ

savicāraṃ vivekaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharāmi. Vitakkavicārānaṃ vupasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharāmi. Pītiyā ca virāgā upekhako ca viharāmi sato sampajāno sukhaṃ ca kāyena paṭisaṃvedemi yaṃ taṃ ariyā ācikkhanti upekhako satimā sukhavihārī ti tatiyajjhānaṃ upasampajja viharāmi. Sukhassa ca pahānā dukkhassa ca pahānā pubb'eva somanassadomanassānaṃ atthagamā adukhamasukhaṃ upekhā-sati-parisuddhaṃ catutthajjhānaṃ upasampajja viharāmi.

So ce ahaṃ brāhmaṇa evaṃbhūto caṅkamaṃmi dibbo me eso tasmim samaye caṅkamo hoti. So ce ahaṃ brāhmaṇa evaṃbhūto tiṭṭhāmi dibbaṃ me etaṃ tasmim samaye ṭhānaṃ hoti. So ce ahaṃ brāhmaṇa evaṃbhūto nisīdāmi dibbaṃ me etaṃ tasmim samaye āsanaṃ hoti. So ce ahaṃ brāhmaṇa evaṃbhūto seyyaṃ kappemi dibbaṃ me etaṃ tasmim samaye uccāsayanamahāsayanānaṃ hoti. Idaṃ kho taṃ brāhmaṇa dibbaṃ uccāsayanamahāsayanānaṃ yassāhaṃ etarahi nikāmalābhī akicchālābhī akasiralābhī ti.

Acchariyaṃ bho Gotama abbhutaṃ bho Gotama Ko c'añño evarūpassa dibbassa uccāsayanamahāsayanassa nikāmalābhī bhavissati akicchālābhī akasiralābhī aññatra bhotā Gotamena?

Katamaṃ pana taṃ bho Gotama brahmaṇ uccāsayanamahāsayanānaṃ yassa bhavaṃ Gotamo etarahi nikāmalābhī akicchālābhī akasiralābhī ti?

Idhāhaṃ brāhmaṇa yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharāmi so pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya taṃ eva gāmaṃ vā nigamaṃ vā piṇḍāya pavisāmi. So pacchābhattaṃ piṇḍapā tapaṭikkanto vanaṃ taṃ yeva pacārayāmi. So yad eva tattha honti tiṇāni vā paṇṇāni vā tāni ekajjhaṃ saṃharitvā nisīdāmi pallaṅkaṃ ābhuñjitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā, so mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharāmi tathā dutiyaṃ tathā tatiyaṃ tathā catutthim. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantānaṃ lokānaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharāmi. Karuṇāsahagatena cetasā ekaṃ disaṃ...pe...muditāsahagatena cetasā ekaṃ disaṃ...pe...upekhāsahagatena cetasā ekaṃ disaṃ pharitvā tathā dutiyaṃ tathā tatiyaṃ tathā catutthim. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantānaṃ lokānaṃ upekhā-sahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharāmi.

So ce ahaṃ brāhmaṇa evaṃbhūto caṅkamāmi brahmo me eso tasmim samaye caṅkamo hoti.

So ce ahaṃ brāhmaṇa evaṃbhūto tiṭṭhāmi...pe...nisīdāmi...pe...seyyaṃ kappemi brahmaṃ me etaṃ tasmim samaye uccāsayanamahā sayanaṃ hoti. Idaṃ kho taṃ brāhmaṇa brahmaṃ uccāsayanamahā sayanaṃ yassāhaṃ etarahi nikāmalābhī akicchālābhī akasiralābhī ti.

Acchariyaṃ bho Gotamo abbhutaṃ bho Gotama ! Ko c'añño evarūpassa brahmassa uccāsayanamahāsayanassa nikāmalābhī bhavissati akicchālābhī akasiralābhī aññatra bhotā Gotamena?

Katamaṃ pana taṃ bho Gotama ariyaṃ uccāsayanamahāsayanam yassa bhavaṃ Gotamo etarahi nikāmalābhī akicchālābhī akasiralābhī ti?

Idha brāhmaṇa yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharāmi so pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya tam eva gāmaṃ vā nigamaṃ vā piṇḍāya pavisāmi. So pacchābhattaṃ piṇḍapāta-paṭikkano vanaṃ taṃ yeva pacārayāmi. So yad eva tattha honti tināni vā paṇṇāni vā tāni ekajjhaṃ saṃharitvā nisīdāni pallaṅkaṃ ābhuñjitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So evaṃ pajānāmi—rāgo me pahīno ucchinnamūlo tālāvatthukato anabhāvakato āyatim anuppādadhammo, doso me pahīno ucchinnamūlo tālāvatthukato anabhāvakato āyatim anuppādadhammo, moho me pahīno ucchinnamūlo tālāvatthukato anabhāvakato āyatim anuppādadhammo.

So ce ahaṃ brāhmaṇa evaṃbhūto caṅkamāmi ariyo me eso tasmim samaye caṅkamo hoti. So ce ahaṃ brāhmaṇa evaṃbhūto tiṭṭhāmi...pe...nisīdāmi...pe...seyyaṃ kappemi ariyaṃ me etaṃ tasmim samaye uccāsayanamahāsayanam hoti. Idaṃ kho taṃ brāhmaṇa ariyaṃ uccāsayanamahāsayanam yassāhaṃ etarahi nikāmalābhī akicchālābhī akasiralābhī ti.

Acchariyaṃ bho Gotama abbhutaṃ bho Gotama ! Ko c'añño evarūpassa ariyassa uccāsayanamahāsayanassa nikāmalābhī bhavissati akicchālābhī akasiralābhī aññatra bhotā Gotamena? Abhikkantaṃ bho Gotama abhikkantaṃ bho Gotama. Seyyathāpi bho Gotama nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ vā vivareyya mūlhassa vā maggaṃ ācikkheyya andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintīti, evam eva bhotā Gotamena anekapariyāyena dhammo pakāsīto. Ete mayaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāma dhammaṃ ca bhikkhusaṅghaṃ ca. Upāsake no bhavaṃ Gotamo dhāretu ajjatagge pāṇupete saraṇaṃ gate ti.

Evam me sutam. Ekam samayaṃ Bhagavā Rājagahe viharati Gijjhakūṭe pabbate.

Tena kho pana samayena Sarabho nāma paribbājako acirapakkanto hoti imasmā dhammavinayā. So Rājagahe parisatiṃ evaṃ vācaṃ bhāsati—aññāto mayā samaṇānaṃ Sakyaputtiyānaṃ dhammo : aññāya ca panāhaṃ samaṇānaṃ Sakyaputtiyānaṃ dhammaṃ evāhaṃ tasmā dhammavinayā apakkanto ti.

Atha kho sambahulā bhikkhū pubbaṇhasamayam nivāsetvā pattacivaram ādāya Rājagahaṃ piṇḍāya pavisiṃsu.

Assosum kho te bhikkhu Sarabhassa paribbājakassa Rājagahe parisatiṃ evaṃ vācaṃ bhāsamānassa—aññāto mayā samaṇānaṃ Sakyaputtiyānaṃ dhammo : aññāya ca panāhaṃ samaṇānaṃ Sakyaputtiyānaṃ dhammaṃ evāhaṃ tasmā dhammavinayā apakkanto ti.

Atha kho te bhikkhu Rājagahe piṇḍāye caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena Bhagavā ten' upasaṅkamisṃsu. Upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisidisṃsu. Ekamantaṃ nisinnā kho te bhikkhu Bhagavantaṃ etad avocum :—

Sarabho nāma bhante paribbājako acirapakkanto imasmā dhammavinayā. So Rājagahe pavisati evaṃ vācaṃ bhāsati—aññāto mayā samaṇānaṃ Sakyaputtiyānaṃ dhammo : aññāya ca panāhaṃ samaṇānaṃ Sakyaputtiyānaṃ dhammaṃ evāhaṃ tasmā dhammavinayā apakkanto ti. Sādhū bhante Bhagavā yena Sappinikātīraṃ yena paribbājārāmo yena Sarabho paribbājako ten' upasaṅkamatu anukampaṃ upādāyāti. Adhivāseti Bhagavā tuṇhībhāvena.

Atha kho Bhagavā sāyaṇahasamayam paṭisallāṇā vuṭṭhito yena Sappinikātīraṃ yena paribbājārāmo yena Sarabho paribbājako ten' upasaṅkami. Upasaṅkamitvā paññatte āsana nisīdi, nisajja kho Bhagavā Sarabhaṃ paribbājakaṃ etad avoca :—

Saccaṃ kira tvaṃ Sarabha evaṃ vadesi—aññāto mayā samaṇānaṃ Sakyaputtiyānaṃ dhammo : aññāya ca panāhaṃ samaṇānaṃ Sakyaputtiyānaṃ dhammaṃ evāhaṃ tasmā dhammavinayā apakkanto ti. Evaṃ vutte Sarabho paribbājako tuṇhī ahosi.

Dutiyam pi kho Bhagavā Sarabhaṃ paribbājakaṃ etad avoca :—Vadehi Sarabha kinti te aññāto samaṇānaṃ Sakyaputtiyānaṃ dhammo. Sace te aparipūraṃ bhavissati ahaṃ paripuresāmi. Sace pana te paripūraṃ bhavissati ahaṃ anumodissāmi ti. Dutiyam pi kho Sarabho paribbājako tuṇhī ahosi.

Tatiyam pi kho Bhagavā Sarabhaṃ paribbājakaṃ etad avoca :—

Mayā kho Sarabha paññāyati samaṇānaṃ Sakyaputtiyānaṃ dhammo. Vadehi Sarabha kinti te aññāto samaṇānaṃ Sakyaputtiyānaṃ dhammo. Sace te aparipūraṃ bhavissati ahaṃ paripūressāmi. Sace pana te paripūraṃ bhavissati ahaṃ paripūressāmi. Tatiyaṃ pi kho Sarabho paribbājako tuṇhī ahosi.

Atha kho te paribbājakā Rājagahakā Sarabhaṃ paribbājakam etad avocuṃ :—Yad eva kho tvaṃ āvuso samaṇaṃ Gotamaṃ yāceyyāsi tad eva te samaṇo Gotamo pavāreti. Vadeh' āvuso Sarabha kinti te aññāto samaṇānaṃ Sakyaputtiyānaṃ dhammo. Sace te aparipūraṃ bhavissati samaṇo Gotamo paripūressati. Sace pana te paripūraṃ bhavissati samaṇo Gotamo anumodissatī ti.

Evam vutte Sarabho paribbājako tuṇhībhūto maṅkubhūto pattakkhando adhomukho pajjhāyanto appaṭibhāno nisīdi.

Atha kho Bhagavā Sarabhaṃ paribbājakam tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ veditvā te paribbājake etada avoca :—

Yo kho maṃ psribbājako evaṃ vadeyya—sammāsambuddhassa te paṭijānato ime dhammā anabhisambuddhā ti—taṃ ahaṃ tattha sādhuṃ samanuyuñjeyyaṃ samanugāheyyaṃ samanubhāseyyaṃ. So vata mayā sādhuṃ samanuyuñjeyyamāno samanugāhiyamāno samanubhāsiyamāno atthānaṃ etaṃ anavakāso yaṃ so tiṇṇaṃ ṭhānaṃ nāññataraṃ ṭhānaṃ nigaccheyya—aññena vā aññaṃ paṭicarissati bahiddhā kathaṃ apanāmessati kopaṇ ca dosaṇ ca appaccayaṇ ca pātukarissati, tuṇhībūto vā maṅkubhūto vā pattakkhando adhomukho pajjhāyanto appaṭibhāno nisīdissati seyyathāpi Sarabho paribbājako. Yo kho maṃ paribbājako evaṃ vadeyya—khīṇāsavassa te paṭijānato ime āsavā aparikkhīṇā ti—taṃ ahaṃ tattha sādhuṃ samanuyuñjeyyaṃ samanugāheyyaṃ samanubhāseyyaṃ. So vata mayā sādhuṃ samanuyuñjeyyamāno samanugāhiyamāno samanubhāsiyamāno atthānaṃ etaṃ anavakāso yaṃ so ṭinnaṃ ṭhānaṃ nāññataraṃ ṭhānaṃ nigaccheyya—aññena vā aññaṃ paṭicarissati bahiddhā kathaṃ apanāmessati kopaṇ ca dosaṇ ca appaccayaṇ ca pātukarissati tuṇhībūto vā maṅkubhūto vā pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdissati seyyathāpi Sarabho paribbājako.

Yo kho maṃ paribbājako evaṃ vadeyya—yassa kho pana te atthāya dhammo desito so na niyyāti takkarassa sammā dukkhakkhayāyāti—taṃ ahaṃ tattha sādhuṃ samanuyuñjeyyaṃ samanugāheyyaṃ samanubhāseyyaṃ. So vata mayā sādhuṃ samanuyuñjeyyamāno samanugāhiyamāno samanubhāsiyamāno atthānaṃ etaṃ anavakāso

yam so tinnam thānānam nāñnataram thānam nigaccheyya—aññena vā aññam paṭicarissati bahiddhā katham apanāmessati kopañ ca dosañ ca appaccayañ ca pātukarissati, tuñhībūto vā mañkubhūto vā pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdissati seyyathāpi Sarabho paribbājako ti.

Atha kho Bhagavā Sappinikā-tīre paribbājakārāme tikkhattum sīhanādam naditvā vehāsam pakkāmi.

Atha kho te paribbājaka acirapakkantassa Bhagavato Sarabham paribbājakam samantato vacāya sannitodakena sañjambharim akamsu. Seyyathāpi āvuso Sarabha brahāraññe jarasigālo sīhanādam nadissāmī ti segalakam yeva nadati bheraṇḍakam yeva nadati, evam eva kho tvam āvuso Sarabha, aññatr' eva samañena Gotamena sīhanādam nadissāmī ti, segālakam yeva nadasi bheraṇḍakam yeva nadasi. Seyyathāpi āvuso Sarabha ambakamaddarī pussakaravitam ravissāmī ti ambakamaddariravitam yeva ravati, evam eva kho tam āvuso Sarabho aññatr' eva samañena Gotamena pussakaravitam ravissāmī ti ambakamaddariravitam yeva ravasi. Seyyathāpi āvuso Sarabha usabho suññāya gosālāya gambhīram naditabbam maññati, evam eva kho tvam āvuso Sarabha aññatr' eva samañena Gotamena gambhīram naditabbam maññāsī ti.

Atha kho te paribbājaka Sarabham paribbājakam samantato vacāya sannitodakena sañjhambharim akamsū ti.

Evam me sutam. Ekam samayam Bhagavā Kosalesu cārikam caramāno mahatā bhikkhusaṅghena saddhim yena Kesaputtam nāma Kālāmānam nigamo tad avasari. Assosum kho Kesaputtiyā Kālāmā samaṇo khalu ubho Gotamo Sakyaputto Sakyakulā pabbajito Kesaputtam anupatto. Tam kho Bhagavantam Gotamam evam kalyāṇo kittisaddo abbhuggato—iti pi so Bhagavā araham sammāsambuddho vijjācaraṇasampanno...pe...pakāseti. Sādhū kho pana tathārūpānam arahatam dassanam hotī ti.

Atha kho Kesaputtiyā Kālāmā yena Bhagavā ten' upasaṅkamimsu. Upasaṅkamitvā appekacce Bhagavantam abhivādetvā ekamantam nisidimsu, appekacce Bhagavatā saddhim sammodimsu sammodaniyam katham sārāṇīyam vitisāretvā ekamantam nisidimsu, appekacce yena Bhagavā ten' añjalim paṇāmetvā ekamantam nisidimsu, appekacce nāmagottam sāvetvā ekamantam nisidimsu, appekacce tuñhībūtā ekamantam nisidimsu. Ekamantam nisinnā kho Kesaputtiyā Kālāmā Bhagavantam etad avocum :—

Santi bhante eke samaṇabrāhmaṇā Kesaputtam āgacchanti. Te sakam yeva vādam dīpenti jotenti, paravādam pana khumsenti vambhenti paribhavanti opapakkhim karonti. Apare pi bhante eke samaṇabrahmaṇā Kesaputtam āgacchanti. Te pi sakam yeva vādam dīpenti jotenti paravādam pana khumsenti vambhenti paribhavanti opapakkhim karonti. Tesam no bhante amhākam hot' eva kaṅkhā hoti vicikicchā—ko su nāma imesam bhavantānam samanānam saccam āha ko musā ti?

Alam hi vo kālāmā Kaṅkhittum alam vicikicchittum. Kaṅkhaniye va pana vo tṭhāne vicikicchā uppannā.

Etha tumhe Kālāmā mā anussavena mā paramparāya mā itikirāya mā piṭakasampadānena mā takkahetu mā nayahetu mā ākāraparivitakkena mā diṭṭhinijjhānakkhantiyā mā bhavyarūpatāya mā samaṇo no garū ti, yadā tumhe kālāmā attanā va jāneyyātha—ime dhammā akusalā ime dhammā sāvajjā ime dhammā viññugarahitā ime dhammā samattā samādinna ahitāya dukkhāya samvattanti ti—atha tumhe Kālāmā pajaheyyātha.

Tam kim maññatha Kālāmā—lobho purisassa ajjhattam uppajjamāno uppajjati hitāya vā ahitāya vā ti? Ahitāya bhante.

Luddho panāyam Kālāmā purisapuggalo lobhena abhibhūto pariyā dinnacitto pānam pi hanti adinnam pi ādiyati paradāram pi gacchati musā pi bhaṇati param pi tathattāya samādapeti yam sa hoti dīgharattam ahitāya dukkhāya ti. Evam bhante.

Tam kim maññatha Kālāmā—doso purisassa ajjhattam uppajjamāno uppajjati hitāya vā ahitāya vā ti? Ahitāya bhante.

Duṭṭho panāyam Kālāmā purisapuggalo dosena abhibhūto pariyā dinnacitto pānam pi hanti adinnam pi ādiyati paradāram pi gacchati musā pi bhaṇati param pi tathattāya samādapeti yam sa hoti dīgharattam ahitāya dukkhāya ti. Evam bhante.

Tam kim maññatha Kālāmā—doso purisassa ajjhattam uppajjamāno uppajjati hitāya vā ahitāya vā ti. Ahitāya bhante.

Mūlho panāyam Kālāmā purisapuggalo mohena abhibhūto pariyā dinnacitto pānam pi hanti adinnam pi ādiyati paradāram pi gacchati musā pi bhaṇati param pi tathattāya samādapeti yam sa hoti dīgharattam ahitāya dukkhāya ti. Evam bhante.

Tam kim maññatha Kālāmā—ime dhammā kusalā vā akusalā vā ti? Akusalā bhante. Sāvajjā vā anavajjā vā ti? Sāvajjā bhante. Viññugarahitā vā viññuppasatthā vā ti? Viññugarahitā bhante. Samattā samādinna ahitāya dukkhāya samvattanti no vā katham vā ettha hoti

ti? Samattā bhante samādinna ahitāya dkkhāya samvattanti evaṃ no ettha hoti ti.

Iti kho Kālāmā yaṃ tam avocumha—Etha tumhe Kālāmā mā anssavena mā paramaparāya mā itikirāya mā piṭakasampadānena mā takkahetu mā nayahetu mā ākāraparivitakkena mā diṭṭhinijjhānakkhantiyā mā bhavyarūpatāya mā samaṇo no garū ti, yadā tumhe Kālāmā attanā va jāneyyātha—ime dhammā akusalā ime dhammā sāvajjā ime dhammā viññugarahitā ime dhammā samattā samādinna ahitāya dukkhāya samvattanti ti—atha tumhe Kālāmā pajaheyyathā ti—iti yaṃ taṃ vuttaṃ idaṃ etaṃ paṭicca vuttaṃ.

9. Etha tumhe Kālāmā mā anussavena mā paramparāya...pe... garū ti, yadā tumhe Kālāmā attanā va jāneyyātha—ime dhammā kusalā ime dhammā anavajjā ime dhammā viññapasatthā ime dhammā samattā samādinna hitāya sukhāya samvattanti ti—atha tumhe Kālāmā upasampajja vihareyyātha.

10. Taṃ kiṃ maññatha Kālāmā—alobho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā ti?

Hitāya bhante.

Aluddho panāyaṃ Kālāmā purisapuggalo lobhena anabhibhūto apariyādinna-citto n'eva pāṇaṃ hanti na adinnaṃ ādiyati na paradāraṃ gacchati na musā bhaṇati paraṃ pi tathattāva samādapeti yaṃ sa hoti dīgharattaṃ hitāya sukhāyā ti? Evaṃ bhante ti.

11. Taṃ kiṃ maññatha Kālāmā—adoso purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ti ahitāya vā ti? Hitāya bhante.

Aduṭṭho panāyaṃ Kālāmā purisapuggalo dosena anabhibhūto apariyādinna-citto n'eva pāṇaṃ hanti.....na musā bhaṇati paraṃ pi tathattāya samādapeti yaṃ sa hoti dīgharattaṃ hitāya sukhāyā ti.

Evaṃ bhante ti.

12. Taṃ kiṃ maññatha Kālāmā—amoho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā ti?

Hitāya bhante.

Amūlho panāyaṃ Kālāmā purisapuggalo mohena anabhibhūto apariyādinna-citto n'eva pāṇaṃ hanti na adinnaṃ ādiyati na paradāraṃ gacchati na musā bhaṇati paraṃ pi tathattāya samādapeti yaṃ sa hoti yaṃ dīgharattaṃ hitāya sukhāyā ti?

Evaṃ bhante.

13. Taṃ kiṃ maññatha Kālāmā—ime dhammā kusalā vā akusalā vā ti. Kusala bhante. Sāvajjā vā anavajjā vā ti? Anavajjā bhante. Viññugarahitā vā viññuppasatthā vā ti. Viññuppasatthā bhante. Samattā samādinnaṃ sukhāya saṃvattanti, no vā kathaṃ vā ettha hoti ti. Samattā bhante samādinnaṃ hitāya sukhāya saṃvattanti evaṃ no ettha hoti ti.

14. Iti kho Kālāmā yaṃ taṃ avocumha—etha tumhe Kālāmā mā anussavena mā paramparāya mā itikirāya vā mā piṭakasampadānena mā takkaḥetu mā nayahetu akāraparivitakkena mā diṭṭhinijjhānakkhantiyā mā bhavyarūpatāya mā samaṇo no garū ti, yadā tumhe Kālāmā attanā va jāneyyātha—ime dhammā kusalā ime dhammā anavajjā ime dhammā viññāpasatthā ime dhammā samattā samādinnaṃ hitāya sukhāya saṃvattanti ti—atha tumhe Kālāmā upasampajja vihareyyāthā ti—iti yaṃ taṃ vuttaṃ idaṃ etaṃ paṭicca vuttaṃ.

15. Sa kho so Kālāmā ariyasāvako evaṃ vigatābhijjho vigatavyā pādo asammūlho sampajāno patissato mettāsahagatena cetasā... karuṇāsahagatena cetasā...muditā sahagatena cetasā... upekhāsahagatena cetasā...ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya subbāvantam lokaṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇeṇa averena avyāpajjhena pharitvā viharati. Sa kho so Kālāmā ariyasāvako evaṃ ariyasavako evaṃ averacitto evaṃ avyāpajjhacitto evaṃ asaṅkiliṭṭhacitto evaṃ visuddhacitto, tassa diṭṭh' eva dhamme cattāro assāsā adhigatā honti.

16. Sace kho pana atthi paraloko atthi sukaṭadukkaṭānaṃ kammā naṃ phalaṃ vipāko tṭhānaṃ ahaṃ kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ uppajjissāmi ti. Ayam assa paṭhamo assāso adhigato hoti. Sace kho pana n'atthi paraloko n'atthi sukaṭadukkaṭānaṃ dhammā naṃ phalaṃ vipāko idhāhaṃ diṭṭh' eva dhamme averaṃ avyāpajjhaṃ anīghaṃ sukhiṃ attānaṃ pariharāmi ti. Ayam assa dutiyo assāso adhigato hoti. Sace kho pana karoto kārīyati pāpaṃ na kho panāhaṃ kassaci pāpaṃ cetemi akarontaṃ kho pana maṃ pāpaṃ kammaṃ kuto dukkhaṃ phusissati ti. Ayam assa tatiyo assāso adhigato hoti. Sace kho pana karoto na kārīyati pāpaṃ idhāhaṃ ubhayen' eva visuddhaṃ attānaṃ samanupassāmi ti. Ayam assa catuttho assāso adhigato hoti.

Sa kho so ariyasāvako Kālāmā evaṃ averacitto evaṃ avyāpajjhacitto evaṃ asaṅkiliṭṭhacitto evaṃ visuddhacitto tassa diṭṭh' eva dhamme ime cattāro assāsā adhigatā honti ti.

17. Evam etaṃ Bhagavā evam etaṃ Sugatā. Sa kho so bhante ariyasāvako evam averacitto evam avyāpajjhacitto evam asaṅkiliṭṭhacitto evaṃ visuddhacitto tassa diṭṭh' eva dhamme cattāro assāsā adhigatā honti. Sace kho pana atthi paraloko atthi sukaṭadukkaṭāṇaṃ kammaṇaṃ phalaṃ vipāko tṭhānaṃ ahaṃ kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam uppajjissāmi ti. Ayam assa paṭhamo assāso adhigato hoti. Sace kho pana n'atthi paraloko n'atthi sukaṭadukkaṭāṇaṃ kammaṇaṃ phalaṃ vipāko idhāhaṃ diṭṭh' eva dhamme averaṃ avyāpajjham anīghaṃ sukhim attānaṃ pariharāmi ti. Ayam assa duttiyo assāso adhigato hoti. Sace kho pana karoto kārīyati pāpaṃ na kho paṇāhaṃ kassaci pāpaṃ cetemi akarontaṃ kho pana maṃ pāpaṃ kammaṃ kuto dukkhaṃ phussissatī ti. Ayam assa tatiyo assāso adhigato hoti. Sace kho pana karoto na kārīyati pāpaṃ idhāhaṃ ubhayen' eva visuddhaṃ attānaṃ samanupassāmi ti. Ayam assa catuttho assāso adhigato hoti. Sa kho so bhante ariyasāvako evaṃ averacitto evaṃ avyāpajjhacitto evaṃ asaṅkiliṭṭhacitto evaṃ visuddhacitto tassa diṭṭh' eva dhamme ime cattāro assāsā adhigatā hontī ti.

Abhikkantaṃ bhante...pe...Ete mayaṃ bhante Bhagavantaṃ saraṇaṃ gacchāma dhammaṃ ca bhikkhusaṅghaṃ ca. Upāsake no bhante Bhagavā dhāretu ajjatagge pāṇupete saraṇaṃ gate ti.

1. Evaṃ me sutam. Ekaṃ samayaṃ āyasmā Nandako Sāvattiyaṃ viharati Pabbāraṃ Migāramātu pāsāde.

Atha kho Sālho ca Migāranattā Rohaṇo ca Pekhuṇiyaṇattā yen' āyasmā Nandako ten' upasaṅkamimsu. Upasaṅkamitvā āyasmantaṃ Nandakaṃ abhivādetvā akamantaṃ nisidimsu. Ekamantaṃ nisinnaṃ kho Sālhaṃ Migāranattāraṃ āyasmā Nandako etad avoca :—

2. Etha tumhe Sālha mā anussavena mā paramparāya mā itikirāya mā piṭakasampadānena mā takkahetu mā nayahetu mā ākāraparivitakkena mā diṭṭhinijjhānakkhantiyā mā bhavyarūpatāya mā samaṇo no garū ti, yadā tumhe Sālha attanā vā jāneyyātha—ime dhammā akusālā ime dhammā sāvajjā ime dhammā viññugarahitā ime dhammā samattā samādinnaṃ ahitāya dukkhāya sampvattantī ti—atha tumhe Sālha pajaheyyātha.

3. Taṃ kiṃ maññatha Sālha—atthi lobho ti?

Evaṃ bhante.

Abhijjhā ti kho ahaṃ Sālha etaṃ atthaṃ vadāmi. Luddho kho ayaṃ Sālha abhijjhālu paṇaṃ pi hanti adinnaṃ pi ādiyati paradāraṃ

pi gacchati musā pi bhaṇati param pi tathattāya samādapeti yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā ti.

Evam bhante.

4. Taṃ kiṃ maññatha Sālhā—atthi doso ti?

Evam bhante.

Vyāpādo ti kho ahaṃ Sālhā etam atthaṃ vadāmi. Duttho kho ayaṃ Sālhā vyāpannacitto paṇam pi hanti...pe...musā pi bhaṇati param pi tathattāya samādapeti yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā ti?

Evam bhante.

5. Taṃ kiṃ maññatha Sālhā—atthi moho ti?

Evam bhante.

Avijjā ti kho ahaṃ Sālhā etam atthaṃ vadāmi. Mūlho kho ayaṃ Sālhā avijjāgato paṇam pi hanti adinnaṃ pi ādiyati paradāram pi gacchati musā pi bhaṇati param pi tathattāya samādapeti yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā ti?

Evam bhante.

6. Taṃ kiṃ maññatha Sālhā—ime dhammā kusalā vā akusalā vā ti?

Akusalā bhante

Sāvajjā vā anavajjā vā ti?

Sāvajjā bhante.

Viññūgarahitā vā Viññūppasatthā vā ti?

Viññūgarahitā bhante.

Samattā samādinnaṃ ahitāya dukkhāya saṃvattanti no vā kathaṃ vā ettha hoti ti?

Samattā bhante samādinnaṃ ahitāya dukkhāya saṃvattanti ti evaṃ no ettha hoti ti?

7. Iti kho Sālhā yaṃ taṃ avocumha:—

Etha tumhe Sālhā mā anussavena mā paramparāya mā itikirāya mā piṭakasampadānena mā vitakkahetu mā nayahetu mā ākārapari-vitakkena mā diṭṭhinijjhānakkantiyā mā bhavyarūpattāya mā samaṇo no garū ti, yadā tumhe Sālhā attanā va jāneyyātha—ime dhamme akusalā ime dhamme sāvajjā ime dhammā viññūgarahitā ime dhammā samattā samādinnaṃ ahitāya dukkhāya saṃvattanti ti—atha tumhe Sālhā pajaheyyāthā ti—iti yaṃ taṃ vuttaṃ, idaṃ etam paṭicca vuttaṃ.

Evam tumhe Sāḷhā mā anussavena mā paramparāya mā itikirayāya mā piṭakasampadānena mā takkahetu mā nayahetu mā ākāraparivitakkena mā diṭṭhinijjhānakkhantiyā mā bhavyarūpatāya mā samaṇo no garū ti—yadā tumhe Sāḷhā attanā va jāneyyātha—ime dhammā kusalā ime dhammā anavajjā ime dhammā viññuppasatthā ime dhammā samattā samādinna hitāya sukhāya samvattanti ti—atha tumhe Sāḷhā upasampajja vihareyyātha.

8. Taṃ kiṃ maññatha Sāḷhā—atthi alobho ti?

Evam bhante.

Anabhijjhā ti kho ahaṃ Sāḷhā etam atthaṃ vadāmi. Aluddho kho ayaṃ Sāḷhā anabhijjhālu n'eva pāṇaṃ hanti na adinnaṃ ādiyati na paradāraṃ gacchati na musā bhaṇti param pi tathattāya samādepeti yaṃ sa hoti dīgharattaṃ hitāya sukhāyā ti?

Evam bhante.

9. Taṃ kiṃ maññatha Sāḷhā—atthi adoso ti?

Evam bhante.

Avyāpādo ti kho ahaṃ Sāḷhā etam atthaṃ vadāmi. Aduṭṭho kho ayaṃ Sāḷhā avyāpannacitto n'eva pāṇaṃ hanti.....pe..... na musā bhaṇati na param pi tathattāya samādepeti yaṃ sa hoti dīgharattaṃ hitāya sukhāyā ti?

Evam bhante.

10. Taṃ kiṃ maññatha Sāḷhā—atthi amoho ti?

Evam bhante.

Vijjā ti kho ahaṃ Sāḷhā etam atthaṃ vadāmi. Amūḷho kho ahaṃ Sāḷhā vijjāgato n'eva pāṇaṃ hanti.....pe..... na musā bhaṇati na param pi tathattāya samādepeti yaṃ sa hoti dīgharattaṃ hitāya sukhāyā ti?

Evam bhante.

11. Taṃ kiṃ maññatha Sāḷhā—ime dhammā kusalā vā akusalā vā ti?

Kusalā bhante.

Sāvajjā vā anavajjā vā ti?

Anavajjā bhante.

Viññūgarahitā vā viññuppasatthā vā ti?

Viññuppasatthā bhante.

Samattā samādinna hitāya sukhāya samvattanti no vā katham vā ettha hoti ti?

Samattā bhante samādinna hitāya sukhāya samvattanti evaṃ no ettha hoti ti.

12. Iti kho Sāḷhā yaṃ taṃ avocumha—etha tumhe Sāḷhā mā anuvassena mā paramparāya mā itikirāya mā piṭakasampadānena mā takkahetu mā nayahetu mā ākāraparivitakkena mā diṭṭhinijjhānakkhantiyā mā bhavyarūpatāya mā samāno no garū ti, yadā tumhe Sāḷhā attanā vā jāneyyātha—ime dhammā kusalā ime dhammā anavajjā ime dhammā Viññuppasatthā ime dhammā samattā samādinna hitāya sukhāya samvattanti ti—atha tumhe Sāḷhā upasampajja vihareyyāthāti—iti yaṃ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

13. Sa kho so Sāḷhā ariyasāvako evaṃ vigatābhijjho vigatavyāpādo asammūḷho sampajāno patisato mettāsahagatena cetasā pe.....karuṇā.....muditā.....upekhā sahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ. Iti uddham adho tiriyaṃ sabbadhi sabhattatāya sabbāvantam lokam upekhā-sahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati. So evaṃ pajānāti atthi idaṃ atthi hīnaṃ atthi paṇītaṃ atthi imassa saññāgatassa uttariṃ nissaraṇaṃ ti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati bhavāsavā pi cittaṃ vimuccati avijjāsavā pi cittaṃ vimuccati vimuttasmim vimuttam iti nāṇaṃ hoti khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā ti pajānāti.

So evaṃ pajānāti ahu pubbe lobho tad ahu akusalam so etarahi n'atthi icc' etaṃ kusalam, ahu pubbe doso.....pe.....ahu pubbe moho tad ahu akusalam, so etarahi n'atthi icc' etaṃ kusalan ti. Iti so diṭṭh' eva dhamme nicchāto nibbuto sītibhuto sukhapaṭisaṃvedī brahmabhūtena attanā viharatī ti.

1. Tīṇ' imāni bhikkhave kathāvatthūni. Katamāni tiṇi?

Atītaṃ vā bhikkhave addhānaṃ ārabba katham katheyya— evaṃ ahosi atītaṃ addhānaṃ ti— anāgataṃ vā bhikkhave addhānaṃ ārabba katham katheyya—evaṃ bhavissati anāgataṃ addhānaṃ ti— etarahi vā bhikkhave paccuppannaṃ addhānaṃ ārabba katham katheyya— evaṃ etarahi paccuppannaṃ ti.

2. Kathā sampayogena bhikkhave puggalo veditabbo yadi vā kaccho yadi vā akaccho ti.

Sacāyaṃ bhikkhave puggalo pañhaṃ puṭṭho samāno ekamsa-vyākaraṇīyaṃ pañhaṃ na ekamsena vyākaroṭi, vibhajja-vyākaraṇīyaṃ pañhaṃ na vibhajja vyākaroṭi, paṭi-pucchā-vyākaraṇīyaṃ pañhaṃ na paṭipucchā vyākaroṭi, ṭhapanīyaṃ pañhaṃ na ṭhabeti, evaṃ santāyaṃ bhikkhave puggalo akaccho hoti.

Sace paṇāyaṃ bhikkhave puggalo pañhaṃ puṭṭho samāno ekamsa-vyākaraṇīyaṃ pañhaṃ ekamsena vyākaroṭi, vibhajjavyākaraṇīyaṃ pañhaṃ vibhajja vyākaroṭi, paṭipucchā-vyākaraṇīyaṃ pañhaṃ paṭipucchā vyākaroṭi, ṭhapanīyaṃ pañhaṃ ṭhabeti, evaṃ santāyaṃ bhikkhave kaccho hoti.

3. Kathā-sampayogena bhikkhave puggalo veditabbo yadi vā kaccho yadi vā akaccho ti.

Sacāyaṃ bhikkhave puggalo pañhaṃ puṭṭho samāno ṭhānaṭṭhāne na saṇṭhāti parikappe na saṇṭhāti aññavāde na saṇṭhāti paṭipadāya na saṇṭhāti, evaṃ santāyaṃ bhikkhave puggalo akaccho hoti.

Sace paṇāyaṃ bhikkhave puggalo pañhaṃ puṭṭho samāno ṭhānaṭṭhāne saṇṭhāti parikappe saṇṭhāti aññavāde saṇṭhāti paṭipadāya saṇṭhāti, evaṃ santāyaṃ bhikkhave puggalo kaccho hoti.

4. Kathāsampayogena bhikkhave puggalo veditabbo yadi vā kaccho yadi vā akaccho ti.

Sacāyaṃ bhikkhave puggalo pañhaṃ puṭṭho samāno aññenāññaṃ paṭicarati bahiddhā kathaṃ apanāmeti kopaṇ ca dosaṇ ca appaccayaṇ ca pātukaroṭi, evaṃ santāyaṃ bhikkhave puggalo akaccho hoti.

Sace paṇāyaṃ bhikkhave puggalo pañhaṃ puṭṭho samānonā ññenāññaṃ paṭicarati na bahiddhā kathaṃ apanāmeti na kopaṇ ca dosaṇ ca appaccayaṇ ca pātukaroṭi, evaṃ santāyaṃ bhikkhave puggalo kaccho hoti.

5. Kathāsampayogena bhikkhave puggalo veditabbo yadi vā kaccho yadi vā akaccho ti.

Sacāyaṃ bhikkhave puggalo pañhaṃ puṭṭho samāno abhiharati abhimaddati anupajagghati khalitaṃ gaṇhāti, evaṃ santāyaṃ bhikkhave puggalo akaccho hoti.

Sace paṇāyaṃ bhikkhave pañhaṃ puṭṭho samāno na abhiharati na abhimaddati na anupajagghati na khalitaṃ gaṇhāti evaṃ santāyaṃ bhikkhave puggalo kaccho hoti.

6. Kathāsampayogena bhikkhave puggalo veditabbo yadi vā sa-upaniso yadi vā anupaniso ti.

Anohitasoto bhikkhave anupaniso hoti ohitasoto sa-upaniso hoti. So sa-upaniso samāno abhijānāti ekaṃ dhammaṃ parijānāti ekaṃ dhammaṃ pajahati ekaṃ dhammaṃ sacchikaroti ekaṃ dhammaṃ. So abhijānanto ekaṃ dhammaṃ parijānanto ekaṃ dhammaṃ pajahanto ekaṃ dhammaṃ sacchikaronto ekaṃ dhammaṃ sammāvimuttiṃ phusati. Etadatthā bhikkhave kathā etadatthā mantanā etadatthā upanisā etadattham sotāvadhānaṃ yadidaṃ anupādacittassa vimokkho ti.

7. Ye viruddhā sallapanti vinivittā samussitā
Anariyaguṇaṃ āsajja aññamaññaṃ vivaresino
Dubbhāsitaṃ vikkhalitaṃ sampamohaṃ parājayam
Aññamaññassābhinandanti tadariyo katha nācare
Sace c'assa kathākāmo kalam aññāya paṇḍito
Dhammatthapaṭisamyuttā yā ariyacaritā kathā
Taṃ kathaṃ kathaye dhīro aviruddho anussito
Anupādinnena manasā apalāso asāhaso
Anusuyyamāno sammadaññāya bhāsati subhāsitaṃ
Anumodeyya (subhaṭṭhe) duubbhaṭṭhe nāvasādaye
Uparambham na sikkheyya khalitaṃ ca na gāhaye
Nābhihare nābhimaddena vācam payutaṃ bhaṇe
Aññāṇattham pasādattham satam ve hoti mantanā
Evaṃ kho ariyā mantenti esā ariyāna mantanā
Etad aññāya medhāvī na samusseyya mantaye ti.

1. Sace bhikkhave aññatitthiyā paribbājakā evaṃ puccheyyum :— Tayo 'me āvuso dhammā. Katame tayo? Rāgo doso moho. Ime kho āvuso tayo dhammā. Imesaṃ āvuso tiṇṇaṃ dhammānaṃ ko viseso ko adhippāyāso kiṃ nānākaraṇaṃ ti? Evaṃ puṭṭhā tumhe bhikkhave tesam aññatitthiyānaṃ paribbājakānaṃ kinti vyākareyyāthā ti?

Bhagavaṃ-mūlakā no bhante dhammā Bhagavaṃ-nettikā Bhagavaṃ-paṭisaraṇā. Sādhū vata bhante Bhagavantaṃ yeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressanti ti.

Tena hi bhikkhave suṇātha, sādhukaṃ manasikarotha bhāsissāmi ti. Evaṃ bhante ti kho bhikkhū Bhagavato paccassosum. Bhagavā etad avoca :—

Sace bhikkhave aññatitthiyā paribbājakā evaṃ puccheyyum :— tayō 'me āvuso dhammā. Katame tayo? Rāgo doso moho. Ime kho āvuso tayo dhammā. Imesaṃ āvuso tiṇṇaṃ dhammānaṃ ko viseso ko adhippāyo kiṃ nānākaraṇaṃ ti? Evaṃ puṭṭhā tumhe bhikkhave

tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ vyākareyyāthā :—
Rāgo kho āvuso appasāvajjo dandhvirāgī, doso mahāsāvajjo khippa-
virāgī, moho mahāsāvajjo dandhvirāgī ti.

2. Ko panāvuso hetu ko paccayo yena anuppanno vā rāgo uppajjati
uppanno vā rāgo bhiyyobhāvāya vepullāya saṃvattatī ti?

Subhanimittan ti 'ssa vacanīyaṃ. Tassa subhanimittaṃ ayoniso
manasikaroto anuppanno c'eva rāgo uppajjati uppanno ca rāgo bhiyyo-
bhāvāya vepullāya saṃvattatī ti. Ayaṃ kho āvuso hetu ayaṃ paccayo
yena anuppanno vā rāgo uppajjati uppanno vā rāgo bhiyyobhāvāya
vepullāya saṃvattatī ti.

3. Ko panāvuso hetu ko paccayo yena anuppanno vā doso uppajjati
uppanno vā doso bhiyyobhāvāya vepullāya saṃvattatī ti?

Paṭighanimittan ti 'ssa vacanīyaṃ. Tassa Paṭighanimittaṃ ayoniso
manasikaroto anuppanno c'eva doso uppajjati uppanno ca doso bhiyyo-
bhāvāya vepullāya saṃvattatī ti. Ayaṃ kho āvuso hetu paccayo yena
anuppanno vā doso uppajjati uppanno vā doso bhiyyobhāvāya
vepullāya saṃvattatī ti.

4. Ko panāvuso hetu ko paccayo yena anuppanno vā moho
uppajjati uppanno vā moho bhiyyobhāvāya vepullāya saṃvattatī ti?

Ayoniso manasikāro ti 'ssa vacanīyaṃ. Tassa ayoniso manasikaroto
anuppanno c'eva moho uppajjati uppanno ca moho bhiyyobhāvāya
vepullāya saṃvattatī ti. Ayaṃ kho āvuso hetu ayaṃ paccayo yena
anuppanno vā moho uppajjati uppanno vā moho bhiyyobhāvāya
vepullāya saṃvattatī ti.

5. Ko panāvuso hetu ko paccayo yena anuppanno vā rāgo
n'uppajjati uppanno vā rāgo pahīyatī ti?

Asubhanimittan ti 'ssa vacanīyaṃ. Tassa asubhanimittaṃ yoniso
manasikaroto anuppanno c'eva rāgo n'uppajjati uppanno ca rāgo
pahīyatī ti. Ayaṃ kho āvuso hetu ayaṃ paccayo yena anuppanno
vā rāgo n'uppajjati uppanno vā rāgo pahīyatī ti.

6. Ko panāvuso hetu ko paccayo yena anuppanno vā doso
n'uppajjati uppanno vā doso pahīyatī ti?

Mettā cetovimuttī ti 'ssa vacanīyaṃ. Tassa mettaṃ cetovimuttim
yoniso manasikaroto anuppanno c'eva doso n'uppajjati uppanno ca
doso pahīyatī ti. Ayaṃ kho āvuso hetu ayaṃ paccayo yena anuppanno
vā doso n'uppajjati uppanno vā doso pahīyatī ti.

avajānāti no paṭijānāti abhūtena vuccamāno na ātappam karoti tassa nibbēthanāya iti p'etaṃ atacchaṃ iti p'etaṃ abhūtan ti. Tasmā evarūpo puggalo vuccati akālavādī ti pi abhūtavādī ti pi anattavādī ti pi adhammavādī ti pi avinayavādī ti pī ti. Evarūpo bhikkhave puggalo lobhajehi pāpakehi akusalehi dhammehi abhibhūto pariyādinna-citto diṭṭh eva dhamme dukkham viharati savighātam saupāyāsam sa-parilāham kāyassa bheda param maraṇā duggati pātikaṅkhā, dosajehi...pe...mohajehi pāpakehi akusalehi dhammehi abhibhūto pariyādinna-citto diṭṭh eva dhamme dukkham viharati savighātam sapāyāsam sa-parilāham kāyassa bheda param maraṇā duggati pātikaṅkhā.

5. Seyyathāpi bhikkhave sālo vā dhavo vā phandano vā tīhi māluvālatāhi uddhasetā pariyonaddho anayam āpajjati vyasanam āpajjati anayavyasanam āpajjati, evam eva kho bhikkhave evarūpo puggalo lobhajehi pāpakehi akusalehi dhammehi abhibhūto pariyādinna-citto diṭṭh eva dhamme dukkham viharati savighātam saupāyāsam sa-parilāham kāyassa bheda param maraṇā duggati pātikaṅkhā, dosajehi...pe...mohajehi, pāpakehi akusalehi dhammehi abhibhūto pariyādinna-citto diṭṭh' eva dhamme dukkham viharati savighātam sa-upāyāsam sa-parilāham kāyassa bheda param maraṇā duggati pātikaṅkhā.

Imāni kho bhikkhave tīni akusalamūlāni ti.

6. Tīṇ imāni bhikkhave kusalamūlāni. Katamāni tīṇi? Alobho kusalamūlam adoso kusalamūlam, amoho kusalamūlam.

Yad api bhikkhave alobho tad api kusalam yad api aluddho abhisankharati kāyena vācāya manasā tad api kusalam. yad api aluddho lobhena anabhibhūto apariyādinna-citto na parassa asatā dukkham upadahati vadhena vā bandhena vā jāniyā vā garahāya vā pabbājanāya vā balav mhi balattho iti pi tad api kusalam. Iti 'ssa me alobhajā alobhanidānā alobhasamudayā alobhappaccayā aneke kusalā dhammā sambhavanti.

7. Yad api bhikkhave adoso tad api kusalam, yad api aduṭṭho abhisankharoti kāyena vācāya manasā tad api kusalam, yad api aduṭṭho dosena anabhibhūto apariyādinna-citto na parassa asatā dukkham upadahati vadhena vā bandhena vā jāniyā vā pabbājanāya vā balav' amhi balattho iti pi tad api kusalam. Iti 'ssa me adosajā adosanidānā adossamudayā adosappaccayā aneke kusalā dhammā sambhavanti.

8. Yad api bhikkhave amoho tad api kusalam, yad api amūlho

abhisaṅkharoti kāyena vācāya manasā tad api kusalam, yad api amūlho mohena anabhibhūto apariyādinna-citto na parassa asatā dukkham upadahati vadhena vā bandhena vā jāniyā vā garahāya vā pabbājanāya vā balav' amhi balattho iti pi tad api kusalam. Iti 'ssa me amohajā amohanidānā amohasamudayā amohapaccayā aneke kusalā dhammā sambhavanti.

9. Evarūpo cāyaṃ bhikkhave puggalo vuccati kālavādī ti pi bhūtavādī ti pi atthavādī ti pi dhammavādī ti pi vinayavādī ti pi ti. Kasmā cāyaṃ bhikkhave evarūpo puggalo vuccati kālavādī ti pi bhūtavādī ti pi atthavādī ti pi dhammavādī ti pi vinayavādī ti pi ti. Yathā h'ayaṃ bhikkhave puggalo na parassa asatā dukkham upadahati vadhena vā bandhena vā janiya vā garahāya vā pabbājaniya vā balav' amhi balattho iti pi bhūtena kho pana vuccamāno paṭijānāti no avajānāti abhūtena vuccamāno ātappaṃ karoti tassa nibbeṭhanāya iti p'etaṃ tacchaṃ iti p'etaṃ bhutaṃ, tasmā evarūpo puggalo vuccati kālavādī ti pi bhūtavādī ti pi atthavādī ti pi vinayavādī ti pi ti.

10. Evarūpassa bhikkhave puggalassa lobhajā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā diṭṭh' eva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ aparilāhaṃ diṭṭh eva dhamme prinibbāyati : dosajā. . . pe . . . mohajā pāpakā akusalā dhammā pahīnā . . . anuppādadhammā diṭṭh eva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ aparilāhaṃ diṭṭh' eva dhamme parinibbāyati.

11. Seyyāthāpi bhikkhave sālo vā dhavo vā phandano vā tīhi māluvālatāhi uddhasetā pariyaonaddho. Aho puriso āgaccheyya kuddālapitaṃ vā ādāya. So taṃ māluvālatam mūle chindeyya mūle chetvā palikhaṇeyya palikhaṇitvā mūlāni uddhareyya antamaso usīranālamat-tāni pi. So taṃ māluvālatam khaṇḍākhaṇḍikāṃ chindeyya, khaṇḍākhaṇḍikam chetvā phaleyya, phāletvā sakalikaṃ sakalikaṃ kereyya, sakalikaṃ sakalikaṃ karitvā vātātāpe visoseyyā, vātātāpe visosetvā agginā daheyya, agginā dahetvā mastim kareyyā, masim karitvā mahāvāte vā opuneyya nadiyā vā sīghasotāya pavāheyya, evam assa tā bhikkhave māluvālatā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā. Evam eva kho bhikkhave evarūpassa puggalassa lobhajā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā diṭṭh eva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ aparilāhaṃ diṭṭh eva dhamme parinibbāyati, dosajā...pe... mohajā pāpakā akusalā dhammā

pahinā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppā
dadhammā diṭṭh eva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ
aparilāhaṃ diṭṭh eva dhamme parinibbāyati.

Imani kho bhikkhave tīni kusalamūlāni ti.

1. Evaṃ me sutam. Ekaṃ samayaṃ Bhagavā Savatthiyaṃ viharati
Pubbārāme Migāramātu pāsāde. Atha kho Visākhā Migāramātā tad
ah 'uposathe yena Bhagavā tena upasaṅkami, upasaṅkamitvā
Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho
Vasākhaṃ Migāramātaraṃ Bhagavā etad avoca: Handa kuto nu tvam
Visākhe āgacchasi divādivassā ti.

Uposathāhaṃ bhantge ajja upavasāmi ti.

Tayo kho 'me visākhe uposathā. Katame tayo ?

Gopālakūposatho, nigaṇṭhūposatho, ariyūposatho.

2. Kathaṃ ca Visākhe gopālakūposatho hoti ?

Seyyathāpi Visākhe gopālako sāyaṇhasamayaṃ sāmukānaṃ
gāvo niyyādetvā iti paṭisaṅcikkhati : - ajja kho gāvo amusmiṃ ca
amusmiṃ ca padese carimṣu amusmiṃ ca amusmiṃ ca padese paṇi-
yāni apamṣu, sve dāni gāvo amusmiṃ ca amusmiṃ ca padese carissanti
amusmiṃ ca amusmiṃ ca padese paṇiyāni pivissantī ti. Evaṃ eva kho
Visākhe idh' ekacco uposathiko iti paṭisaṅcikkhati: - ahaṃ khvajja
idaṃ c'idaṃ ca khādaniyaṃ khādimṃ idaṃ c'idaṃ ca bhojaniyaṃ bhujim,
sve dānāhaṃ idaṃ c'idaṃ ca khādaniyaṃ khādissāmi idaṃ ca bhojaniyaṃ
bhuñjissāmi ti. So tena lobhena abhiṇṇāsahagatena cetasā divasaṃ
atināmeti. Evaṃ kho Visākhe gopālakūposatho hoti. Evaṃ upavuttho
kho Visākhe gopālakūposatho na mahapphalo hoti na mahānisaṃso
na mahajutiko na mahāvipphāro.

Kathaṃ ca Visākhe Nigaṇṭhūposatho hoti ?

Atthi Visākhe Nigaṇṭhā nāma samaṇajātikā, te sāvakaṃ evaṃ
samādapenti-ehi tvam ambho purisa ye puratthimāya disāya pāṇā paraṃ
yojanasātaṃ tesu daṇḍam nikkhipāhi, ye pacchimāya disāya pāṇā paraṃ
yojanasataṃ tesu daṇḍam nikkhipāhi, ye uttarāya disāya pāṇā paraṃ
yojanasataṃ tesu daṇḍam nikkhipāhi ye dakkhināya disāya pāṇā paraṃ
yojanasataṃ tesu daṇḍam nikkhipāhi ti. Iti ekaccānaṃ pāṇānaṃ anud-
dayāya anukampāya samādapenti. Ekaccānaṃ pāṇānaṃ nānudday-
āya na anukampāya samādapenti. Te tadah uposathe sāvakaṃ evaṃ
samādapenti :- ehi tvam ambho purisa sabbacelāni nikkhipitvā evaṃ
vadehināhaṃ kvaci kassaci kiñcanaṃ tasmim, na ca mama kvaci

kassaci kiñcanam natthīti. Jānanti kho pan assa mātāpitaro ayam amhākam putto ti, so pi jānāti ime mayham mātāpitaro ti. Jānāti kho pan' assa puttadāro ayam mayham bhattā ti, so pi jānāti ayam mayham puttadaro ti. Jānanti kho pan assa dāsakammakaraporisā ayam amhākam ayyo ti, so pi jānāti ime mayham dāsakammakaraporisā ti. Iti yasmim samaye sabbe samādapetabbā musāvāde tasmim samaye samādapenti. Idam assa musāvādasim vadāmi. So tassā rattiyā accayena te bhoge adinnam yeva paribhuñjati. Idam assa adinnādānasim vadāmi. Evam kho Visākhe Nigaṇṭhūposatho hoti, evam upavuttho kho Visākhe nigaṇṭhūposatho na mahapphalo hoti na mahānisamsa na mahājutiko na mahāvippaharo.

Kathaṇ ca Visākhe ariyūposatho hoti ?

Upakkiliṭṭhassa Visākhe cittassa upakkamena pariyodapanā hoti.

Kathaṇ ca Visākhe upakkiliṭṭhassa cittassa upakkhamena pariyodapanā hoti ?

Idha Visākhe ariyasāvako Tathāgatam anussarati—iti pi so Bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam Buddho Bhagavā ti. Tassa Tathāgatam anussarato cittam pasīdati pāmujjam uppajjati, ye cittassa upakkilesā te pahīyanti, seyyathapi Visākhe upakkiliṭṭhassa sīsassa upakkamena pariyodapanā hoti.

Kathaṇ ca Visākhe upakkiliṭṭhassa sīsassa upakkamena pariyo dapanā hoti ? Kakkaṇ ca paṭicca matikaṇ ca paṭicca udakaṇ ca paṭicca purisassa ca tajjam vāyāmaṇ paṭivca, evam kho Visākhe upakkiliṭṭhassa sīsassa upakkamena pariyodapanā hoti. Evam eva kho Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

Kathaṇ ca visākhe upakkiliṭṭhassa cittassa upakkamena pariyo dapanā hoti?

Idha Visākhe ariyasāvako Tathāgatam anussarati:—iti pi so Bhagavā ...pe...satthā devamanussānam Buddho Bhagavā ti. Tassa Tathāgatam anussarato cittam pasīdati pāmojjam uppajjati, ye cittassa upakkilesā te pahīyanti. Ayam vuccati Visākhe ariyasāvako brahmūposatham upavasati Brahmunā saddhim samvasati Brahman c assa ārabbha cittam pasīdati pāmojjam uppajjati, ye cittassa upakkilesā te pahīyanti. Evam kho Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

Upakkiliṭṭhassa Visākhe cittassa upakkamena pariyodapanā hoti. Kathaṇ ca Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti ?

Idha Visākhe ariyasāvako dhammaṃ anussarati—svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ vecchitabbo viññūhī ti. Tassa dhammaṃ anussarato cittaṃ pasīdati pāmujjam uppajjati, ye cittassa upakkilesā te pahīyanti, seyyathāpi Visākhe upakkiliṭṭhassa kāyassa upakkamena pariyodapanā hoti.

Kathaṇ ca Visākhe upakkiliṭṭhassa kāyassa upakkamena pariyodapanā hoti ? Sottiṇ ca paṭicca cuṇṇaṇ ca paṭicca udakaṇ ca paṭicca purisassa ca tajjaṃ vāyāmaṃ paṭicca. Evaṃ kho Visākhe upakkiliṭṭhassa kāyassa upakkamena pariyodapanā hoti. Evaṃ eva kho Visākhe upakkiliṭṭhassa cittassa upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

Kathaṇ ca Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti ?

Idha Visākhe ariyasāvako dhammaṃ anussarati — svākkhāto Bhagavatā dhammo . . . pe . . . paccattaṃ veditabbo viññūhī ti. Tassa dhammaṃ anussarato cittaṃ pasīdati pāmujjam uppajjati, ye cittassa upakkilesā te pahīyanti. Ayaṃ vuccati Visākhe ariyasāvako dhamm-ūposathaṃ upavasati dhammena saddhiṃ samvasati dhammaṇ c'assa ārabha cittaṃ pasīdati pāmujjam uppajjati, ye cittassa upakkilesā te pahīyanti. Evaṃ kho Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

Upakkiliṭṭhassa Visākhe cittassa upakkamena pariyodapanā hoti. Kathaṇ ca Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti ?

Idha Visākhe ariyasāvako saṅghaṃ anussarati—supaṭipanno Bhagavato sāvakasaṅgho ujupaṭipanno...pe...ñāyapaṭipanno...pe...sāmī paṭipanno Bhagavato sāvakasaṅgho yadidaṃ cattāri purisayuyāni aṭṭha purisapuggalā esa Bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhineyyo añjalikaraṇiyyo anuttaraṃ puññakkhettaṃ lokassā ti. Tassa saṅghaṃ anussarato cittaṃ pasīdati pāmujjam uppajjati, ye cittassa upakkilesā te pahīyanti seyyathāpi Visākhe upakkiliṭṭhassa vatthassa upakkamena pariyodapanā hoti.

Kathaṇ ca Visākhe upakkiliṭṭhassa vatthassa upakkamena pariyodapanā hoti ?

Usaṇ khāraṇ ca paṭicca gomayaṇ ca paṭicca udakaṇ ca paṭicca purissa ca tajjaṃ vāyāmaṃ paṭicca. Evaṃ kho Visākhe upakkiliṭṭhassa vatthassa upakkamena pariyodapanā hoti. Evaṃ eva kho Visākhe upakkiliṭṭhassacittassa upakkamena pariyodapanā hoti.

Kathaṇ ca Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti ?

Idha Visākhe ariyasāvako saṅghaṃ anussarati — supaṭipanno Bhagavato saṅgho...pe...anuttaraṃ puñṇakkhettaṃ lokassā ti. Tassa saṅghaṃ anussarato cittaṃ passīdati pāmujjaṃ uppajjati, ye cittassa upakkilesā te pahīyanti. Ayaṃ vuccati Visākhe ariyasāvako saṅgh-ūposathaṃ upavasati saṅghena saddhiṃ saṃvasati saṅghan c' assa ārabha cittaṃ pasīdati pāmujjaṃ uppajjati ye cittassa upakkilesā te pahīyanti. Evaṃ kho Visākhe upakkiliṭṭhassa citassa upakkamena pariyodapanā hoti.

Upakkiliṭṭhassa Visākhe cittassa upakkamena pariyodapanā hoti. Kathaṇ ca Visākhe upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti ?

Idha Visākhe ariyasāvako attano sīlāni anussarati-akkhaṇḍāni acchiddāni asabalāni akammāsāni bhujjissāni viññuppassatthāni apar-āmaṭṭhāni samādhī saṃ vattanikāni. Yassa sīlaṃ amssarato cittaṃ pasīdati pāmujjaṃ uppajjati ye cittassa upakkilesā te pahīyanti, seyyath-āpi Visāke upakkiliṭṭhassa ādāsassa upakkamena pariyodapanā hoti.

Kathaṇ ca Visāke upakkiliṭṭhassa ādāsassa upakkamena pariyodapanā hoti.

Telaṇ ca paṭicca chārikaṇ ca paticca vālaṇḍukaṇ ca paṭicca puris-assa ca tajaṃ vāyāmaṃ paṭicca. Evaṃ kho Visāke upakkiliṭṭhassa ādāsassa upakkamena pariyodapanā hoti. Evaṃ eva kho Visāke upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

Kathaṇ ca Visāke upakkiliṭṭhassa upakkamena pariyodapanā hoti ?

Idha Visakhe ariyasāvako attano sīlāni anussarati-akhaṇḍāni ...pe...samādhisaṃvattanikāni. Tassa sīlaṃ anussarato cittaṃ pasīdati...pe...pahīyanti. Ayaṃ vuccati Visākhe ariyasāvako sīluposathaṃ upavasati sīlena sadhhiṃ saṃvasati sīlaṇ c'assa ārabha cittaṃ pasīdati pāmujjaṃ uppajjati ye cittassa upakkilesā te pahīyanti. Evaṃ kho Visāke upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

Upakkiliṭṭhassa Visakhe cittassa upakkamena pariyodapanā hoti. Kathaṇ ca Visāke upakkiliṭṭhassa upakkamena pariyodapanā hoti ?

Idha Visākhe ariyasāvako devatānussarati-santi devā Cātummah-ārājikā, santi devā Tāvatisā, santi devā Yāmā, santi devā Tusitā, santi devā nimmānaratino, santi devā P:aranimmitavasavattino, santi-devā Brahmakāyikā, santi devā tatuttariṃ. Yathārūpāya saddhāya

samannāgatā tā devatā ito cutā tatth' uppannā mayham pi tathā-rūpā saddhā samvujjati, yathārūpena sīlena samannāgatā tā devatā ito cutā tatth, uppannā mayham pi tathārūpaṃ sīlaṃ samvijjati, yathārūpena sutena samannāgatā tā devatā ito cutā tatth uppanna mayham pi tathārūpaṃ sutam samvijjati, yathārūpena cāgena samann-āgatātā devatā cutā tatth' upannā mayham pi tathārupo cāgosamvijjati, yathārūpāya paññāya samannāgatā tā devatā ito cutā tatth' uppannā mayham pi tathārūpā paññā samvijjati ti. Tassa attano ca tāsāṃ ca devatānaṃ saddhaṃ ca sīlaṃ ca sutaṃ ca ca cāgaṃ ca paññaṃ ca anuss-arato cittaṃ pasīdati pāmujjam uppajjati, ye cittassa upakkilesā te pahīyanti, seyyathī pi Visāke upakkiliṭṭhassa jātārūpassa upakkamena pariyodapanā hoti

Kathaṃ ca Visāke upakkiliṭṭhassa jātārūpassa upakkamena pariyodapanā hoti ?

Ukkaṃ ca paṭicca lonaṃ ca paṭicca gerukaṃ ca paṭicca nālikaṃ ca paṭicca saṇḍasaṃ ca paṭicca purisassa ca tajjaṃ vāyāmaṃ paṭicca. Evaṃ kho Visāke upakkiliṭṭhassa jātārūpassa upakkamena pariyodapanā hoti. Evaṃ eva kho Visāke upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

Kathaṃ ca Visāke upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti ?

Idha Visāke ariyasāvako devatānussarati-santi devā Cātummahārājikā, santi devā Tāvatisā...pe...santi devā tatuttarim. Yathārūpāya saddhā-ya samannāgatā tā devatā ito cutā tatth' uppannā mayham pi tathā-rūpā saddhā samvijjati, yathārūpena sīlena...sutena ...cāgene...paññāya samannāgatā tā devatā ito cutā tatth' uppannā mayham pi tathārūpā paññā samvijjati ti. Tassa attano tāsāṃ ca devatānaṃ saddhaṃ ca sīlaṃ ca sutaṃ ca cāgaṃ ca paññaṃ ca anussarato cittaṃ pasīdati pāmujjam uppajjati ye cittassa upakkilesā te pahīyanti. Ayaṃ vuccati ariyasāvako devatūposatham upavasati devatāhi saddhim samvasati, devatā c'assa ārabha cittaṃ pasīdati pamujjam uppajjati, ye cittassa upakkilesā te pahīyanti. Evaṃ kho Visāke upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti.

Sa kho so Visāke ariyasāvako iti paṭisañcikkhati-yāvajjivam arahanto pāṇātipātam pahāya pāṇātipāta paṭivirtā nihitadaṇḍā nihtasatthā lajji dayāpannā sabbapāṇabhūtāhitānukampino viharanti, aham p'ajja imaṃ ca rattim imaṃ ca divasaṃ pāṇātipātam pahāya pāṇātipātā paṭivirato nihitadaṇḍo nihtasattho lajji dayāpanno sabbapāṇabhūtānukampī viharāmi. Iminā pi aṅgena arahatam anukaromi uposatho ca me upavuttho bhavissati.

Yāvajīvaṃ arahanto adinnadānaṃ pahāya adinnadānā paṭiviratā dinnādāyī dinnapaṭikaṅkhī athenena sucibhūtena attanā viharanti, aham p'ajja imaṇ ca rattiṃ imaṇ ca divasaṃ adinnadānaṃ pahāya adinnadānā paṭivirato dinnādāyī dinnapaṭikaṅkhī athenena sucibhūtena attanā viharāmi. Iminā pi aṅgena arahataṃ anukaromi uposatho ca me upavuttho bhavissati.

Yāvajīvaṃ arahanto abrahmacariyaṃ pahāya brahmacārī anācārī viratā methunā gamadhammā, aham p'ajja imaṇ ca rattiṃ imaṇ ca divasaṃ abrahmacariyaṃ pahāya brahmacārī anācārī virato methunā gamadhammā. Iminā pi aṅgena arahataṃ anukaromi uposatho ca me vupavuttho bhavissati.

Yāvajīvaṃ arahanto musāvādaṃ pahāya musāvāda paṭiviratā saccavādī saccasandhā thetā paccayikā avisamvādakā lokassa, aham p'ajja imaṇ ca rattiṃ imaṇ ca divasaṃ musāvādaṃ pahāya musāvādā paṭivirato saccavādī saccasandho theto paccayiko avisamvādako lokassa. Iminā pi aṅgena arahataṃ anukaromi uposatho ca me upavuttho bhavissati.

Yāvajīvaṃ arahanto surāmerayamajjapamādatṭhānaṃ pahāya surāmerayamajjapamādatṭhānā paṭiviratā, aham pi ajja imaṇ ca rattiṃ imaṃ ca divasaṃ surāmerayamajjapamādatṭhānaṃ pahāya surāmerayamajjapamādatṭhānā paṭivirato viharāmi. Iminā pi aṅgena arahataṃ anukaromi uposatho ca me upavuttho bhavissati.

Yāvajīvaṃ arahanto ekabhaddikā rattūparatā viratā vikālabhojanā aham p'ajja imaṇ ca rattiṃ imaṇ ca divasaṃ ekabhaddiko rattūparato virato vikālabhojanā. Iminā pi aṅgena arahataṃ anukaromi uposatho ca me upavuttho bhavissati.

Yāvajīvaṃ arahanto naccagītavāditavisūkadassanāmālāgandhāvilepanadhāraṇamaṇḍanavibhusanaṭṭhānā paṭiviratā, aham p'ajja imaṇ ca rattiṃ imaṇ ca divasaṃ naccagītavāditavisūkadassanāmālāgandhāvilepanadhāraṇamaṇḍanavibhusanaṭṭhānā paṭivirato. Iminā pi aṅgena arahataṃ anukaromi uposatho ca me upavuttho bhavissati.

Yāvajīvaṃ arahanto uccāsayanamahāsayanam pahāya uccāsayanamahāsayanā paṭiviratā nīcaseyyaṃ kappenti mañcake vā tiṇsaṇṭhārake vā, aham p'ajja imaṇ ca rattiṃ imaṇ ca divasaṃ uccāsayanamahāsayanam pahāya uccāsayanamahāsayanā paṭiviratā nīcaseyyaṃ kappemi mañcake vā tiṇsaṇṭhārake vā. Iminā pi aṅgena arahataṃ anukaromi uposatho ca me upavuttho bhavissatī ti. Evaṃ kho Visākhe ariyūposatho hoti, evaṃ upavuttho kho Visakhe ariyūpasatho mahapphalo hoti mahānisaṃso mahājutiko mahavipphāro.

Kīva mahapphalo hoti, kīva mahānisamso, kīva mahājutiko, kīva mahāvippahāro?

Seyyathāpi Visākhe yo imesaṃ soḷasannaṃ mahājanapadānaṃ pah-
ūtamahāsattaratanānaṃ issarādhipaccaṃ rajjaṃ kareyya, seyyathidaṃ
Aṅgaṇaṃ Magadhānaṃ Kāsīnaṃ Kosalānaṃ Vajjīnaṃ Mallānaṃ
Cetīnaṃ Vaṅgaṇaṃ Kurūnaṃ Pañcālānaṃ Macchānaṃ Surasenānaṃ
Assakānaṃ Avantīnaṃ Gandhārānaṃ Kambojānaṃ, aṭṭhaṅgasamannā
gatassa uposathassa ekaṃ kālaṃ nāgghanti soḷasiṃ. Taṃ kissa hetu?
Kapaṇaṃ Visākhe mānasakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya.

Yāni Visākhe mānusakāni paññāsa vassāni Cātummahārājikā-
naṃ devānaṃ eso eko rattindivo, tāya rattiyā timsarattiyo māso, tena
māsena dvādasa māsiyo saṃvaccharo, tena saṃvaccharena pañca
vassasatāni Cātummahārājikānaṃ devānaṃ āyuppamānaṃ. Thānaṃ
kho pan' etaṃ Visākhe vijjati yaṃ idh' ekacco itthi vā puriso vā
aṭṭhaṅga-samannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paraṃ
maraṇā Cātummahārājikānaṃ devānaṃ saṃvāyataṃ uppajjeyya. Idaṃ
kho pan' etaṃ Visākhe sandhāya bhāsitaṃ kapaṇaṃ mānasakaṃ
rajjaṃ dibbaṃ sukhaṃ upanidhāya.

Yaṃ Visākhe mānusakaṃ vassasataṃ Tāvatisānaṃ devānaṃ eso
eko rattinidivo tāya rattiyā timsa rattiyō māso tena māsena dvādasa
māsiyo saṃvaccharo, tena saṃvaccharena dibbaṃ vassasahassaṃ
Tāvatisānaṃ devānaṃ āyuppamānaṃ. Thānaṃ kho pan' etaṃ
Visākhe vijjati yaṃ idh' ekacco itthi vā puriso vā aṭṭhaṅgasamann-
āgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paraṃ maraṇā Tāvatis-
ānaṃ devānaṃ saṃvāyataṃ uppajjeyya. Idaṃ kho pan' etaṃ Visākhe
sandhāya bhāsitaṃ kapaṇaṃ mānasakaṃ rajjaṃ dibbaṃ sukhaṃ
upanidhāya.

Yāni Visākhe mānusakāni dve vassasatāni Yāmānaṃ devānaṃ eso
eko rattindivo tāya rattiyā timsa rattiyō māso, tena māsena dvādasa
māsiyo saṃvaccharo, tena saṃvaccharena dibbāni dve vassasahass-
āni Yāmānaṃ devānaṃ āyuppamānaṃ. Thānaṃ kho pan' etaṃ
Visākhe vijjati yaṃ idh' ekacco itthi vā puriso vā aṭṭhaṅgasamann-
āgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paraṃ maraṇā
Yāmānaṃ devānaṃ saṃvāyataṃ uppajjeyya. Idaṃ kho pan' etaṃ
Visākhe sandhāya bhāsitaṃ kapaṇaṃ mānasakaṃ rajjaṃ dibbaṃ
sukhaṃ upanidhāya.

Yāni Visākhe mānusakāni vassasatāni Tusitānaṃ devānaṃ
eso eko rattinidivo tāya rattiyā timsa rattiyō māso tena māsena
dvādasa māsiyo saṃvaccharo, tena saṃvaccharena dibbāni cattāri

vassasahassāni Tusitānaṃ devānaṃ ayuppamānaṃ. Thānaṃ kho pan' etaṃ Visākhe vijjati yaṃ idh' ekacco itthi vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paraṃ maraṇā. Tusitānaṃ devānaṃ saṃvāyataṃ uppajjeyya. Idaṃ kho pan' etaṃ Visākhe sandhāya bhāsitaṃ kapaṇaṃ mānusakāṃ rajjaṃ dīpaṃ sukhaṃ upanidhāya.

Yāni Visākhe mānusakāni aṭṭha vassasatāni Nimmānaratīnaṃ devānaṃ eso eko rattindivo tāya rattiyā timsa rattiyō māso, tena māsenā dvādasa māsiyo saṃvāccharo, tena saṃvāccharena dīpāni aṭṭha vassasahassāni Nimmānaratīnaṃ devānaṃ āyuppamānaṃ. Thānaṃ kho pan' etaṃ Visākhe vijjati yaṃ idh' ekacco itthi vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paraṃ maraṇā nimmānaratīnaṃ devānaṃ saṃvāyataṃ uppajjeyya. Idaṃ kho pan' etaṃ Visākhe sandhāya bhāsitaṃ kapaṇaṃ mānusakāṃ rajjaṃ dīpaṃ sukhaṃ upanidhāya.

Yāni Visākhe mānusakāni soḷasa vassasatāni Paranimmitavasavattīnaṃ devānaṃ eso eko rattindivo tāya rattiyā timsa rattiyō māso, tena māsenā dvādasa māsiyo saṃvāccharo, tena saṃvāccharena dīpāni soḷasa vassasahassāni Paranimmitavasavattīnaṃ devānaṃ āyuppamānaṃ. Thānaṃ kho pan' etaṃ Visākhe vijjati yaṃ idh' ekacco itthi vā puriso vā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasitvā kāyassa bhedaṃ paraṃ maraṇā Paranimmitavasavattīnaṃ devānaṃ saṃvāyataṃ uppajjeyya. Idaṃ kho pan' etaṃ Visākhe sandhāya bhāsitaṃ kapaṇaṃ mānusakāṃ rajjaṃ dīpaṃ sukhaṃ upanidhāya.

Pāṇaṃ na hāne na cādinnaṃ ādiye

Musā na bhāse na ca majjapo siyā

Abrahmacariyā virameyya methunā

Rattiṃ na bhuñjeyya vikālabhojanaṃ

Mālaṃ na dhāraye na ca gandhaṃ ācare

Mañce chamāyaṃ vasayetha saṇṭhate

Etaṃ, hi aṭṭhaṅgasamannāgataṃ

Buddhena dukkhaṇaṃ pakasitaṃ

Cando ca suriyo ca ubho sudassanā

Obhāsayāṃ anupariyanti yāvata

Tamonudā te pana antalikkhaga

Nabhe pabhāsanti disā virocana

Etasmim yaṃ vijjati antare dhaṇaṃ

Muttam maṇim veluriyaṇ ca bhaddakam
 Singisuvanṇam athavā pi kañcanam
 Yam jātarūpam hāṭakan ti vuccati
 Aṭṭhaṅgūpetassa uposathassa
 Kalam pi te nānubhavanti soḷasim
 Candappabhā tāragaṇā ca sabbe
 Tasmā hi nārī ca naro ca sīlavā
 Aṭṭhaṅgūpetam upavassūposatham
 Puññāni katvāna sukhindriyāni
 Aninditā saggam upenti ṭhānan ti.

ANĀGATABHAYĀNI

(*Anguttara Nikāya*)

1. Pañ'c imāni bhikkhave anāgatabhayāni sampassamānena alam eva ārañṇakena bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Katamāni pañca ?

2. Idha bhikkave ārañṇako bhikkhu iti paṭisañcikkhati' aham kho etarahi ekako araṇṇe viharāmi, ekakam kho pana mam araṇṇe viharantam ahi vā mam daseyya, vicchiko vā mam daseyya, satapadi vā mam daseyya, tena me assa kālakiriyā, so mam' assa antarāyo. Handāham viriyam ārabhāmi appattassa pattiya anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya ti.

Idam bhikkhave paṭhamam anāgatabhayam sampassamānena alam eva ārañṇakena bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

3. Puna ca param bhikkave ārañṇako bhikkhu iti paṭisañcikkhati aham kho etarahi ekaho araṇṇe viharāmi, ekako kho panāham araṇṇe viharanto upakkhalitvā vā papateyyam, bhattam vā me bhuttam vyāpajjeyya, pittam vā me kuppeyya, semham vā me kuppeyya, satthakā vā me vātā kuppeyyum, tena me assa kālakiriyā, so mam' assa antarāyo. Handāham viriyam ārabhāmi appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya ti.

Idam bhikkhave dutiyam anāgatabhayam sampassamānena

alam eva ārañṇakena bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriya.

4. Puna ca param bhikkave ārañṇako bhikkhu iti paṭisañcikkhati aham kho etarahi ekako araṇṇe viharāmi, ekako kho panāham araṇṇe viharanto vālehi samāgaccheyyam sihena vā vyagghena vā dipinā vā acchena vā taracchena vā, te maṃ jīvitā voropeyyum, tena me assa kālakiriya, so maṃ' assa antarāyo. Handāham viriyam ārabhāmi appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriya' ti.

Idam bhikkave tatiyam anāgatabhayam sampassamānena alam eva ārañṇakena bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriya.

5. Puna ca param bhikkave ārañṇako ibhikkhu iti paṭisañcikkhati aham kho etarahi ekako araṇṇe viharāmi, ekako kho panāham araṇṇe viharanto māṇavehi samāgaccheyyam katakammehi vā akatakammehi vā, te maṃ jīvitā voropeyyum, tena me assa kālakiriya, so maṃ' assa antarāyo. Handāham viriyam ārabhāmi appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriya' ti.

Idam bhikkave catuttham anāgatabhayam sampassamānena alam eva ārañṇakena bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriya.

6. Puna ca param bhikkave ārañṇako bhikkhu iti paṭisañcikkhati aham kho etarahi ekako araṇṇe viharāmi, santi kho panāraṇṇe vālā amanussā, te maṃ jīvitā voropeyyum, tena me assa kālakiriya, so maṃ' assa antarāyo. Handāham viriyam ārabhāmi appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriya' ti.

Idam bhikkave pañcamam anāgatabhayam sampassamānena alam eva ārañṇakena bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriya.

Imāni kho bhikkhave pañca anāgatabhayāni sampassamānena alam eva ārañṇakena bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriya ti.

7. Pañc imāni bhikkhave anāgatabhayāni sampassamānena alam eva ārañṇakena bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyā ti. Katamāni pañca?

8. Idha bhikkhave bhikkhu iti paṭisañcikkhati' ahaṃ kho etarahi daharo yuvā susu kaḷakeso bhadrena yobhanena samannāgato paṭhamena vayasā, hoti kho pana so samayo, yaṃ imaṃ kāyaṃ jarā phusati, jiṇṇena kho pana jarāya abhibhūtena na sukaraṃ buddhānaṃ sāsanaṃ manasikātaṃ, na sukarāni arañṇavanapatthāni pantāni senāsanāni paṭisevitum, purā maṃ so dhammo āgacchati anīṭṭho akanto amanāpo. Handāhaṃ paṭikacc'eva viriyaṃ ārabhāmi appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya, yenāhaṃ dhammena samannāgato jiṇṇako pi phāsu viharissāmi ti.

Idaṃ bhikkhave paṭhamam anāgatabhayaṃ sampassamānena alam eva bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

9. Puna ca paraṃ bhikkhave bhikkhu iti paṭisañcikkhati' ahaṃ kho etarahi appābādho appātaṅko samavepākiniyā gahaṇiyā samannāgato nātīsītāya nāccuṇhāya majjhimāya padhānakkhamāya, hoti kho pana so samayo, yaṃ imaṃ kāyaṃ vyādhi phusati, vyādhitena kho pana vyādhābhibhūtena na sukaraṃ buddhānaṃ sāsanaṃ manasikātaṃ, na sukarāni arañṇavanapatthāni pantāni senāsanāni paṭisevitum, purā maṃ so dhammo āgacchati anīṭṭho akanto amanāpo. Handāhaṃ paṭikacc'eva viriyaṃ ārabhāmi appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya, yenāhaṃ dhammena samannāgato vyādhito pi phāsu viharissāmi ti.

Idaṃ bhikkhave dutiyam anāgatabhayaṃ sampassamānena alam eva bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

10. Puna ca paraṃ bhikkhave bhikkhu iti paṭisañcikkhati' etarahi kho subhikkhaṃ susassaṃ sulabhapiṇḍam, sukaraṃ uñchena paggaḥena yāpetum, hoti kho pana so samayo, yaṃ dubbhikkhaṃ hoti dussassaṃ dullabhapiṇḍam na sukaraṃ uñchena paggaḥena yāpetum, dubbhikkhe kho pana manussā yena subhikkhaṃ tena saṅkamanti, tattha saṅganikavihāro hoti ākiṇṇavihāro, saṅganikavihāre kho pana sati ākiṇṇavihāre na sukaraṃ buddhānaṃ sāsanaṃ manasikātaṃ, na

sukarāni araṇṇavanapatthāni pantāni senāsanāni paṭisevitum, purā maṃ so dhammo āgacchati aniṭṭho akanto amanā-po. Handāhaṃ paṭikacc'eva viriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya, yenāhaṃ dhammena samannāgato dubbhikkhe pi phāsu viharissāmī' ti.

Idaṃ bhikkave tatiyaṃ anāgatabhayaṃ sampassamānena alam eva āraṇṇakena bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

11. Puna ca paraṃ bhikkhave bhikkhu iti paṭisañcikkhati' etarahi kho manussā samaggā sammodamānā avivadamānā khīrodakībhūtā aṇṇamaṇṇaṃ piyacakkhūhi sampassantā viharanti, hoti kho pana so samayo, yaṃ bhayaṃ hoti aṭavisamkhepo, cakkasamārūḷha jānapadā pariyāyanti, bhaye kho pana sati manussā yena khemaṃ, tena saṅkamanti, tattha saṅgaṇikavīhāro hoti ākiṇṇavīhāro, saṅgaṇikavīhāre kho pana sati ākiṇṇavīhāre na sukaraṃ buddhānaṃ sāsanaṃ manasikātum, na sukarāni araṇṇavanapatthāni pantāni senāsanāni paṭisevitum, purā maṃ so dhammo āgacchati aniṭṭho akanto amanāpo. Handāhaṃ paṭikacc'eva viriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya, yenāhaṃ dhammena samannāgato dhaye pi phāsu viharissāmī' ti.

Idaṃ bhikkave catutthaṃ anāgatabhayaṃ sampassamānena alam eva bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

12. Puna ca paraṃ bhikkhave bhikkhu iti paṭisañcikkhati' etarahi kho saṅgho samaggo sammodamāno avivadamāno ekuddeso phāsu viharati, hoti kho pana so samayo, yaṃ saṅgho bhijjati, saṅghe kho pana bhinne na sukaraṃ buddhānaṃ sāsanaṃ manasikātum, na sukarāni araṇṇavanapatthāni pantāni senāsanāni paṭisevitum, purā maṃ so dhammo āgacchati aniṭṭho akanto amanāpo. Handāhaṃ paṭikacc'eva viriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya, yenā haṃ dhammena samannāgato bhinne pi saṅghe phāsu viharissāmī' ti.

Idaṃ bhikkhave pañcamaṃ anāgatabhayaṃ sampassamānena alam eva āraṇṇakena bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.

Imāni kho bhikkhave pañca anāgatabhayāni sampassamānena alam eva bhikkhunā appamattena ātāpinā pahitattena viharitum appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya ti.

13. Panc imani bhikkhave anāgatabhayāni etarahi asamuppannāni āyatim samuppajjassanti, tāni vo paṭibujjhitaḥ, paṭibujjhitaḥ ca tesam pahānāya vāyamitaḥ. Katamāni pañca ?

14. Bhavissanti bhikkhave bhikkhū anāgatamaddhānam abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā, te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā aññe upasampādessanti, te pi na sakkhissanti vinetum adhisīle adhicitte adhipaññāye, te pi bhavissanti abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā, te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā aññe upasampādessanti, te pi na sakkhissanti vinetum adhisīle adhicitte adhipaññāye, te pi bhavissanti abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā. Iti kho bhikkhave dhammasandosā vinayasandoso, vinayasandosā dhammasandoso.

Idam bhikkhave paṭhamam anāgatabhayam etarahi asamuppannam ayatim samuppajjissati, tam vo paṭibujjhitaḥ, paṭibujjhitaḥ ca tassa pahānāya vāyamitaḥ.

15. Puna ca param bhikkhave bhavissanti bhikkhū anāgatamaddhānam abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā, te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā aññesam nissayam dassanti, te pi na sakkhissanti vinetum adhisīle adhicitte adhipaññāye, te pi bhavissanti abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā, te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā aññesam nissayam dassanti, te pi na sakkhissanti vinetum adhisīle adhicitte adhipaññāye, te pi bhavissanti abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā. Iti kho bhikkhave dhammasandosā vinayasandoso, vinayasandosā dhammasandoso.

Idam bhikkhave dutiyam anāgatabhayam etarahi asamuppannam ayatim samuppajjissati, tam vo paṭibujjhitaḥ, paṭibujjhitaḥ ca tassa pahānāya vāyamitaḥ.

16. Puna ca param bhikkhave bhavissanti bhikkhū anāgatamaddhānam abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā, te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā abhidhammakatham vedallakatham kathentā kaṇham dhammam okkamamānā na bujjhissanti. Iti kho bhikkhave dhammasandosā vinayasandoso, vinayasandosā dhammasandoso.

Idam bhikkhave tatiyaṃ anāgatabhayaṃ etarahi asamuppannaṃ āyatiṃ samuppajjissati, taṃ vo paṭibujjhitabbaṃ, paṭibujjhitvā ca tassa pahānāya vāyomitabbaṃ.

17. Puna ca paraṃ bhikkhave bhavissanti bhikkhū anāgatamaddhānaṃ abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā, te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā, ye te suttantā Tathāgatabhāsītā gambhīrā gambhīratthā lokuttarā suññatapaṭisaṃyuttā tesu bhaññāmanesu na sussusissanti, na sotaṃ odahissanti, na aññācittaṃ upaṭṭhapessanti, na ca te dhamme uggahetabbaṃ pariyāpunitabbaṃ maññissanti, ye pana te suttantā kavikatā kāveyyā cittaṃkharā cittavyañjanā bāhirakā sāvakaḥāsītā, tesu bhaññāmanesu sussusissanti, sotaṃ odahissanti, aññācittaṃ upaṭṭhāpessanti, te ca dhamme uggahetabbaṃ pariyāpunitabbaṃ maññissanti. Iti kho bhikkhave dhammasandosā vinayasandoso, vinayasandosā dhamma sandoso.

Idam bhikkhave catutthaṃ anāgatabhayaṃ etarahi asamuppannaṃ āyatiṃ samuppajjissati, taṃ vo paṭibujjhitabbaṃ, paṭibujjhitvā ca tassa pahānāya vāyomitabbaṃ.

18. Puna ca paraṃ bhikkhave bhavissanti bhikkhū anāgatamaddhānaṃ abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā, te abhāvitakāyā samānā abhāvitasīlā abhāvitacittā abhāvitapaññā, therā bhikkhū bāhulikā bhavissanti sāthalikā okkamane pubbaṅgamā paviveke nikkhittadhurā, na viriyaṃ ārabhissanti appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ, tesam pacchimā janatā diṭṭhānugatiṃ āpajjissati, sā pi bhavissati bāhulikāsāthalika okkamane pubbaṅgamā paviveke nikkhittadhurā, na viriyaṃ arabhissati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ. Iti kho bhikkhave dhammasandosā vinayasandoso, vinayasandosā dhammasandoso.

Idam bhikkhave pañcamam anāgatabhayaṃ etarahi asamuppannaṃ āyatiṃ samuppajjissati, taṃ vo paṭibujjhitabbaṃ, paṭibujjhitvā ca tassa pahānāya vāyomitabbaṃ.

Imāni kho bhikkhave pañca anāgatabhayaṇi etarahi asamuppannāni ayatiṃ samuppajjissanti, tāni vo paṭibujjhitabbāni, paṭibujjhitvā ca tesam pahānāya vāyomitabban ti.

19. Pañc' imāni bhikkhave anāgatabhayaṃ etarahi asamuppannaṃ āyatiṃ samuppajjissanti, tāni vo paṭibujjhitabbāni, paṭibujjhitvā ca tesam pahānāya vāyomitabbaṃ. Katamāni pañca ?

20. Bhavissanti bhikkhave bhikkhū anāgatamaddhānaṃ cīvare kalyāṇakāmā, te cīvare kalyāṇakāmā samānā riñcissanti paṃsukulik attam riñcissanti araṇṇavanapatthāni pantāni senāsanāni gāmani gam-arājadhāniṃ osarivā vāsaṃ kappessanti, cīvarahetu ca anekavihitam anesanaṃ appaṭirūpaṃ āpajjissanti.

Idam bhikkhave paṭhamam anāgatabhayaṃ etarahi asamuppannam āyatim samuppajjissati, tam vo paṭibujjhitabbaṃ, paṭibujjhitvā ca tassa pahānāya vāyamitabbaṃ.

21. Puna ca param bhikkhave bhavissanti bhikkhū anāgatamaddhānaṃ piṇḍapāte kalyāṇakāmā, te piṇḍapāte kalyāṇakāmā samānā riñcissanti piṇḍapātikattam riñcissanti araṇṇavanapatthāni pantāni senāsanāni gāmanigamarājadhāniṃ osarivā vāsaṃ kappessanti jivhaggena rasaggāni pariyesamānā, piṇḍapātahetu ca aneka vihitam anesanaṃ appaṭirūpaṃ āpajjissanti.

Idam bhikkhave dutiyam anāgatabhayaṃ etarahi asamuppannam āyatim samuppajjissati, tam vo paṭibujjhitabbaṃ, paṭibujjhitvā ca tassa pahānāya vāyamitabbaṃ.

22. Puna ca param bhikkhave bhavissanti bhikkhū anāgatamaddhānaṃ senāsane kalyāṇakāmā, te senāsane kalyāṇakāmā samānā riñcissanti rukkhamulikattam riñcissanti araṇṇavanapatthāni pantāni senāsanāni gāmanigamarājadhāniṃ osarivāni vāsaṃ kappessanti, senāsanahetu ca anesanaṃ appaṭirūpaṃ āpajjissanti.

Idam bhikkhave tatiyam anāgatabhayaṃ etarahi asamuppannam āyatim samuppajjissati, tam vo paṭibujjhitabbaṃ, paṭibujjhitvā ca tassa pahānāya vāyamitabbaṃ.

23. Puna ca param bhikkhave bhavissanti bhikkhu anāgata maddhānaṃ, bhikkhuṇīsikkhamānāsamaṇuddesehi saṃsaṭṭhā viharissanti, bhikkhuṇīsikkhamānāsamaṇuddesehi saṃsagge kho pana bhikkhave sati etaṃ pāṭikaṅkham: anabhiratā vā brahmacariyaṃ carissanti, aññataraṃ vā saṃkiliṭṭham āpattim āpajjissanti, sikkham vā paccakkhāya hīnāyāvattissanti.

Idam bhikkhave catuttham anāgatabhayaṃ etarahi asamuppannam āyatim samuppajjissati, tam vo paṭibujjhitabbaṃ, paṭibujjhitvā ca tassa pahānāya vāyamitabbaṃ.

24. Puna ca param bhikkhave bhavissanti bhikkhū anāgatamaddhānaṃ ārāmikasamaṇuddesehi saṃsaṭṭhā viharissanti, āramika-samaṇuddesehi saṃsagge kho pana bhikkhave sati etaṃ pāṭikaṅkham:

anekavihitam sannidhikāarakaparibhogam anuyuttā viharissanti, olārikam pi nimittam karissanti paṭhaviyā pi haritagge pi.

Idam bhikkhave pañcamam anāgatabhayam etarahi asamuppannam āyatim samuppajjissati, tam vo paṭibujjhitaḥ, paṭibujjhivā ca tassa pahānāya vāyamitaḥ.

Imāni kho bhikkhave pañca anāgatabhayāni etarahi asamuppannāni āyatim samuppajjissanti, tāni vo paṭibujjhitaḥ, paṭibujjhivā ca tesam pahānāya vāyamitaḥ ti.

BODHIVAGGO

(Udānam)

Evam me sutam. Ekaṁ samayaṁ bhagavā Uruvelāyaṁ viharati najjā Nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. Tena kho pana samayena bhagavā sattāhaṁ ekapallaṅkena nisinno hoti vimuttisukhaṁ paṭisaṁvedi. Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahivā rattiyā paṭhamam yāmaṁ paṭiccasamuppādam anulomaṁ sādhukaṁ manas' ākāsi iti: imasmim sati idam hoti, imass' uppādā idam uppajjati, yadidam : avijjāpaccayā saṅkhārā, pa saṅkhārāpaccayā viññānam, viññānapaccayā nāmarūpaṁ, nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā vedanā vedanāpaccayā taṇhā, taṇhāpaccayā upādānam upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā sambhavanti. Evam etassa dukkhakkhandhassa samudayo hoti. Atha kho bhagavā etam attaham veditvā tāyaṁ imaṁ udānam udānesi:

Yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa, ath' assa kaṅkhā vapayanti sabbā yato pajānāti sahetu dhamman ti. || 1 ||

Evam me sutam. Ekaṁ samayaṁ bhagavā Uruvelāyaṁ viharati najjā Nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. Tena kho pana samayena bhagavā sattāhaṁ ekapallaṅkena nisinno hoti vimuttisukhaṁ paṭisaṁvedi. Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahivā rattiyā majjhimam yāmaṁ paṭiccasamuppādam paṭilomaṁ sādhukaṁ manas' ākhāsi iti: imasmim asati idam na hoti, imassa nirodhā idam nirujjhati yadidam : avijjāpaccayā saṅkhārānirodho, saṅkhārānirodhā viññānanirodho, viññānanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatānanirodho,

saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmarañam sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evam etassa dukkhakkhandhassa nirodho hotīti. Atha kho bhagavā etam attham veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa ath ' assa kaṅkhā vapayanti sabbā yato khayam paccayānaṃ avedīti. || 2 ||

Evam me sutam. Ekam samayaṃ bhagavā Uruvelāyaṃ viharati najjā Nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhaṃ paṭisaṃvedī. Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiyā pacchimaṃ yāmaṃ paṭiccasamuppādaṃ anulomaṃ paṭilomaṃ sādhuṃ manas' ākāsi iti. Imasmiṃ sati idam hoti, imass ' uppādā idam uppajjati; imasmiṃ asati idam na hoti, imassa nirodhā idam nirujjhati, yadidaṃ : avijjā paccayā ... dukkhakkhandhassa samudayo hoti. Avijjāya tv eva asesavīrāganirodhā sankhāranirodho...dukkhakkhandhassa nirodho hotīti. Atha kho bhagavā etam attham veditvā tayaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa, vidhūpayam tiṭṭhati Mārasenaṃ sūriyo' va obhāsayam antalikkhan ti. || 3 ||

Evam me sutam. Ekam samayaṃ bhagavā Uruvelāyaṃ viharati najjā Nerañjarāya tīre Ajapālanigrodhe paṭhamabhisambuddho. Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhaṃ paṭisaṃvedī. Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhāsi. Atha kho aññataro huhuṅkajātiko, brāhmaṇo yena bhagavā ten ' upasaṅkami, upasaṅkamitvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ atthāsi, ekamantaṃ tīto kho so brāhmaṇo bhagavantam etad avoca : kittāvatā nu kho bho Gotama brāhmaṇo hoti katame ca pana brāhmaṇakārakā dhammā ti. Atha kho bhagavā etam attham veditvā tayaṃ velāyaṃ imaṃ udānaṃ udānesi :

Yo brāhmaṇo bāhitapāpadhammo nīhuhuṅko nikkasāv yatatto vedantagū vusitabrahmacariyo dhammena so brāhmaṇo brahmavādaṃ vadeyya, yass ' ussadā n' atthi kuhiñci loke 'ti. || 4 ||



Evam me sutam. Ekam samayam bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikass' ārāme. Tena kho pana samayena āyasmā ca Sāriputto āyasmā ca Mahāmoggallāno āyāsma ca Mahākassapo āyasmā ca Mahakaccāyano āyasmā ca Mahakoṭṭhito āyasmā ca Mahākappino āyasmā ca Mahācundo āyasmā ca Anuruddho āyasmā ca Revato āyasmā ca Devadatto āyasmā ca Ānando yena bhagavā, ten upasankamimsu. Addasā kho bhagavā te āyasmante dūrato' va āgacchante, disvāna bhikkhu amantesi : ete bhikkhave brahmana āgacchant disvāna bhikkhu amantesi : ete bhikkhave brahmaṇā āgacchanti, ete bhikkhave brahmaṇā āgacchantīti. Evam vutte aññataro brāhmaṇajatikobhikkhu bhagavantam etad avoca : kittāvatā nu kho bhante brāhmaṇo hoti katame ca pana brāhmaṇakārakā dhammā ti. Atha kho bhagavā etam attham veditvā tāyam velāyam imam udānam udānesi :

bāhitvā pāpake dhamme ye caranti sadā satā
khīṇasaṃyojanā buddhā, te va lokasmiṃ brāhmaṇā ti. || 5 ||

Evam me sutam. Ekam samayam bhagavā Rājagahe viharati Veluvane Kaṇḍakanivāpe. Tena kho pana samayena āyasmā Mahākassapo Pippaliguhāyam viharati, ābādhiko hoti dukkhito bālhaḡilāno. Atha kho āyasmā Mahākassapo aparena samayena tamhā ābādhā vuṭṭhāsi. Atha kho āyasamato Mahākassapassa tamhā ābādhā vuṭṭhitassa etad ahosi : yannūnāham Rājagaham piṇḍāya paviseyyan ti. Tena kho pana samayena pañcamattāni devatāsatāni ussukkam āpannāni honti āyasamato mahākassapassa piṇḍapātaṇḍilābhāya. Atha kho āyasmā Mahākassapo tāni pañcamattāni devatāsatāni paṭikkhipitvā pubbanhasamayam nivāsetvā pattacīvaram ādāya Rājagaham piṇḍāya pāvīsi yena daliddavisikhā kapaṇavisikhā pesakāraṇḍisikhā. Addasā kho bhagavā āyasmantaṃ Mahākassapaṃ Rājagaham piṇḍāya carantaṃ yena daliddavisikhā kapaṇavisikhā pesakāraṇḍisikhā. Atha kho bhagavā etam attham veditvā tāyam velāyam imam udānam udānesi :

anaññaposiṃ aññātaṃ dantaṃ sāre paṭiṭṭhitaṃ
khīṇāsavaṃ vantadosaṃ tam aham brūmi brāhmaṇan ti. || 6 ||

Evam me sutam. Ekam samayam bhagavā Pāṭaliyam viharati Ajakalāpake cetiye Ajakalāpakassa yakkhassa bhavane. Tena kho pana samayena bhagavā rattandhakāratimisāyam abbhokāse nisinnō hoti, devo ca ekamekaṃ phusāyati. Atha kho Ajakalāpako yakkho bhagavato bhayaṃ chambhitattaṃ lomahamsaṃ uppādetukāmo yena bhagavā ten upasankami, upasankamitvā bhagavato avidūre tikkhattum

akkulopakkulo ti akkulapakkulikaṃ akāsi : eso te samaṇa pisāco' ti. Atha kho bhagavā etaṃ atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

Yadā sakesu dhammesu pāragū hoti brāhmaṇo,
atha etaṃ pisācaṇ ca bakkulaṇ c ātivattati ti. || 7 ||

Evam me sutam. Ekaṃ samayaṃ bhagavā Savatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Saṅgāmaji Sāvattthiṃ anuppatto hoti bhagavantam dassanāya. Assosi kho āyasmato Saṅgāmajissa purāṇadutiyaikā : ayyo Saṅgāmaji Sāvattthiṃ anuppatto' ti. Sā dārakam ādāya Jetavanam agamāsi. Tena kho pana samayena āyasmā Saṅgāmaji aññatarasmiṃ rukkhamūle divāvihāraṃ nisinno hoti. Atha kho āyasmato Saṅgāmajissa purāṇadutiyaikā yena āyasmā Saṅgāmaji ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Saṅgāmajim etad avoca : Khuddaputtaṃ hi samaṇa posa man ti. Evam vutte āyasmā Saṅgāmaji tuṇhī ahosi dutiyaṃ pi kho āyasmato Saṅgāmajissa purāṇadutiyaikā āyasmantaṃ Saṅgāmajim etad avoca : Khuddaputtaṃ hi samaṇa posa man ti. Dutiyaṃ pi kho āyasmā Saṅgāmaji tuṇhī ahosi. Tatiyaṃ pi kho āyasmato Saṅgāmajissa purāṇadutiyaikā āyasmantaṃ Saṅgāmajim etad avoca : Khuddaputtaṃ hi samaṇa posa man ti. Tatiyaṃ pi kho āyasmā Saṅgāmaji tuṇhī ahosi. Atha kho āyasmato Saṅgāmajissa purāṇadutiyaikā taṃ dārakam āyasmato Saṅgāmajissa purato nikkhipitvā pakkāmi : eso te samaṇa putto, posa nan ti. Atha kho āyasmā Saṅgāmaji taṃ dārakam neva olokesi nāpi ālapi. Atha kho āyasmato Saṅgāmajissa purāṇadutiyaikā avidūre gantvā apalokentī addas āyasmantaṃ Saṅgāmajim taṃ dārakam neva olokentaṃ nāpi ālapantaṃ, disvān' assa etad ahosi : an c āyaṃ samaṇo puttena pi atthiko' ti tato patinivattitvā dārakam ādāya pakkāmi. Addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena āyasmato Saṅgāmajissa purāṇadutiyaikāya evarūpaṃ vippakaraṃ. Atha kho bhagavā etaṃ atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

Āyantiṃ nābhinandati, pakkāmantim na socati,
saṅgā Saṅgāmajim muttam tam ahaṃ brūmi brāhmaṇan ti. || 8 ||

Evam me sutam. Ekaṃ samayaṃ bhagavā Gayāyaṃ viharati Gayāsīse. Tena kho pana samayena sambahulā jaṭilā sītāsu hemantikāsu rattīsu antaraṭṭhake himapātasamaye Gayāyaṃ ummujjanti pi nimujjanti pi ummujjanimujjaṃ pi karonti osiṇcanti pi aggim pi juhanti, iminā suddhiti. Addasā kho bhagavā te sambahule jaṭile sītāsu hemantikāsu rattīsu antaraṭṭhake himapātasamaye Gayāyaṃ ummujjante

pi nimujjante pi ummajjanimujjam karonte pi osiñcante pi aggim pi juhante iminā suddhīti. Atha kho bhagavā etam attham veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

na udakena suci hoti, bahv' ettha' nhāyati jano,
yamhi saccañ ca dhummo ca so suci so ca brāhmaṇo ti. || 9 ||

Evam me sutam. Ekam samayaṃ bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikass' ārāme. Tena kho pana samayena Bāhiyo Dārucīriyo Suppārake paṭivasati samuddatīre, sakkato hoti garukato hoti mānito pūjito apacito lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ. Atha kho Bāhiyassa Dārucīriyassa evaṃ cetaso parivittakko udapādi : ye nu kho keci loke arahanto vā arahattamaggaṃ vā samāpannā ahaṃ tesam aññataro' ti. Atha kho Bāhiyassa Dārucīriyassa purāṇasālohitā devatā anukampikā atthakāma Bāhiyassa Dārucīriyassa cetasā cetoparivittakkaṃ aññāya yena Bāhiyo dārucīriyo ten' upasaṅkami, upasaṅkamitvā Bāhiyaṃ Dārucīriyaṃ etad avoca : neva kho tvaṃ Bāhiya arahā nāpi arahattamaggaṃ vā samāpanno, sā pi te paṭipadā n' atthi, yāya tvaṃ arahā vā assa arahattamaggaṃ vā samāpanno' ti. Atha kho ke carahi sadevake loke arahanto vā arahattamaggaṃ vā samāpannā ti. Atthi Bāhiya uttaresu janapadesu Sāvattthi nāma nagaraṃ. Tattha so bhagavā etarahi viharati araham sammāsambuddho. So hi Bāhiyabhagavā arahā ceva arahattāya ca dhammam desetīti. Atha kho Bāhiyo Dārucīriyo tāyo devatāya samvejito tāvad eva Suppārakasmā pakkāmi, sabbattha ekarattiparivāsena yena bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikass' ārāme ten' upasaṅkami. Tena kho pana samayena sambalulā bhikkhū abbhokāse cankamanti. Atha kho Bāhiyo Dārucīriyo yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad avoca : kahan nu kho bhante etarahi bhagavā viharati araham sammāsambuddho, dessanakāma amhā mayaṃ taṃ bhagavataṃ arahantaṃ sammāsambuddhan' ti. Antaragharaṃ pavitttho kho Bāhiya bhagavā piṇḍāyā ti. Atha kho Bāhiyo Dārucīriyo taramānarūpo Jetavana nikkhamitvā Sāvattthiṃ pavisitvā addasa bhagavantaṃ Savattthiyaṃ piṇḍāya carantaṃ pāsādikaṃ dassanīyaṃ satindriyaṃ santamānasaṃ uttamadama-thasamatham anuppattaṃ dantaṃ guttaṃ santindriyaṃ nāgaṃ disvā yena bhagavā ten' upasaṅkami. Upasaṅkamitvā bhagavato pāde sirasā nipātītvā bhagavantaṃ etad avoca : desetū me bhante bhagavā dhammaṃ, desetū sugato dhammaṃ, yaṃ mama assa dīgharattaṃ hitāya sukhāya ti. Evam vutte bhagavā Bāhiyaṃ Dārucīriyaṃ etad avoca: akālo kho tāva Bāhiya, pavittth' amhā piṇḍāyā

ti. Dutiyam pi kho Bāhiyo Dārucīriyo bhagavantam etad avoca : dujjānam kho pan' etam bhante bhagavato vā jīvitantarāyānam mayham vā jīvitantarāyānam, desetu me bhante ... sukhāyā' ti dutiyam pi kho bhagavā Bāhiyam Dārucīriyam etad avoca : akālo...piṇḍāyā ti. Tatiyam pi kho Bāhiyo Dārucīriyo bhagavantam etad avoca : dujjānam ...desetu ...sukhāya ti. Tasmāt iha te Bāhiya evam sikkhitabbam : diṭṭhe diṭṭhamattam bhavissati, sante sutamattam bhavissati, mute mutamattam bhavissati, viññate viññatamattam bhavissatīti. Evam hi te Bāhiya sikkhitabbam : yato kho te Bāhiyo diṭṭhe diṭṭhamattam bhavissati... viññate viññatamattam bhavissatīti, tato tvam Bāhiya na tattha, yato tvam Bāhiya nev' attha, tato tvam Bāhiya nev' idha na huram na ubhayamantarena, es' ev' anto dukkhassā' ti. Atha kho Bāhiyassa Dārucīriyassa bhagavato imāya saṃkhittāya dhammadesanāya tāvad eva anupādāya āsavehi cittam vimucci. Atha kho bhagavā Bāhiyam Dārucīriyam iminā saṃkhittena ovādena ovāditvā pakkāmi. Atha kho acirapakkantassa bhagavato Bāhiyam Dārucīriyam gāvī taruṇavacchā adhipātetvā jīvitā voropesi. Atha kho bhagavā Sāvatthiyam piṇḍāya caritvā pacchābhattam piṇḍapātapatikkanto sambahulehi bhikkhūhi saddhim nagaramhā nikkhamitvā addasa Bāhiyam Dārucīriyam kālaṅkataṃ disvāna bhikkhū āmantesi: gaṇhatha bhikkhave Bāhiyassa Dārucīriyassa sarīrakam, mañcakam āropetvā nīharitvā jhāpetha thūpaṇ c'assa karoṭha, sabrahmacārī vo bhikkhave kālaṅkato' ti. Evam bhante ti kho te bhikkhū bhagavato paṭisunitvā Bāhiyassa Dārucīriyassa sarīrakam mañcakam āropetvā nīharitvā jhāpetha thūpaṇ c'assa karitvā yena bhagavā ten' upasaṅka-mimsu, upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisidimsu, ekamantam nisinnā kho te bhikkhu bhagavantam etad avocum; daḍḍham bhante Bāhiyassa Dārucīriyassa sarīram thūpo c'assa kato. Tassa kā gati ko abhisamparāyo 'ti. Paṇḍito bhikkhave Bāhiyo Dārucīriyo paccapādi dhammass' ānudhammam n ca maṃ dhammādhikaraṇam viheseti, parinibbuto bhikkhave Bāhiyo Dārucīriyo' ti. Atha kho bhagavā etam attham veditvā tāyam velāyam imam udānam udānesi :

Yattha āpo ca paṭhavi tejo vājo na gādhati,
na tattha sukkā jātanti ādicco na ppakāsati,
na tattha candimā bhāti tamo tattha na vijjjati.
yadā ca attan' āvedi muni monena brāhmaṇo,
atha rūpā arūpā ca sukhadukkhā pamuccatīti.
ayam pi udāno vutto bhagavatā iti me sutan ti.

Bodhivaggo niṭṭhito.

RŪPĀRŪPAVIBHĀGA

Namo Tassa Bhagavato Arahato Sammāsambuddhassa
Rūpārūpavidam Buddhāṃ, rūpārūpātigam munim,
namassitvā pavakkhāmi, Rūpārūpavibhāgaṃ.

Rūpavibhāga

Rūpārūpavibhāgatan ti ettha tāva rūpan ti paṭhavidhātu āpodh-
ātu tejodhātu vāyodhātu, cakkhudhātu sotadhātu ghāṇadhātu jivhādh-
ātu kāyadhātu rūpadhātu saddadhātu gandhadhātu rasadhātu
phoṭṭhabbadhātu, itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, hadayavatthu,
ākāsadhātu kāyaviññatti vacivīññatti, rūpassa lahutā, rūpassa mudutā
rūpassa kammaññatā; rūpassa upacayo, rūpassa santati, rūpassa jaratā
rūpassa aniccatā; kabaliṅkāro āharo ceti evaṃ aṭṭhaviśatividhesu
rūpesu ādito (paṭṭhāya?) catubbidham rūpaṃ bhūtarūpaṃ nāma; sesaṃ
upādārūpaṃ nāma. Cakkhudhātādipañcavidham ajjhattikarūpaṃ nāma;
sesaṃ bāhirarūpaṃ nāma. Vaṇṇo gandho raso ojā cattāro mahābh-
ūtā ti aṭṭhavidham pi avinibbhogarūpaṃ; sesaṃ vinibbho-garūpaṃ
nāma. Cakkhudhātādi-pañcavidham hadayavatthu ca vatthurūpaṃ
nāma; itaraṃ avatthukaṃ nāma. Tīṇ' indriyāni cakkhādīni pañceti
aṭṭhavidham pi indriyarūpaṃ nāma; itaraṃ anindriyarūpaṃ nāma.
Thapetvā āpodhātum ādito paṭṭhāya dvādasavidham olārikarūpaṃ
nāma; itaraṃ sukhumarūpaṃ nāma. Olārikarūpaṃ, eva santike rūpaṃ
nāma. Sukhuma rūpaṃ dūre rūpaṃ nāma. Sakammajarūpaṃ Upādinnaṃ;
sesaṃ anupā-dinnaṃ nāma. Rūpāyatanam ev' ekaṃ sanidassanaṃ;
itaraṃ anidassanaṃ. Olārikaṃ sappatighaṃ; itaraṃ appatighaṃ.

Aṭṭhindriyāni hadayavatthu ca kammajān' eva. Kāyaviññatti vac-
ivīññatti ca cittaajān' eva. Saddo utu-cittehi jāyati. Lahutā mudutā
kammaññatā ca utu-cittāharehi jāyanti. Jāti-jarā maraṇānikira na kehici
samuṭṭhahanti. Upacaya-santatiyo (catūhi?) jāyantīti vuccanti. Sesāni
nava rūpāni utu-cittāhāra-kammehi jāyanti.

Ādito paṭṭhāya sattarasa, āhāro cāti aṭṭhārasavidham pi rūparūpaṃ
nāma. Kāyaviññattiādikaṃ pañcavidham pi rūpavikāro nāma. Ākā-
sadhātu kira rūpaparicchedo nāma. Jāti-jarā-maraṇāni tīṇi lakkaṇa-
rūpāni nāma.

Sabbāni pan' etāni rūpāni Kāmaloke anūnāni labbhanti saṃsed-
ajānañ ceva opapātikānañ ca. Aṇḍaja-jalābujānaṃ pana itthi-puri-
sānaṃ paṭisandhikāle kāyadasaka-bhāvada saka-vatthudasakavasena
tīni dasakā-ni pātubhavanti. Napuṃsakassa pana bhāvadasakaṃ natthi,

tathā paṭhamakappikānaṃ. Tesāṃ pana pavattikāle kamena cakkhuda-saka-sotadasaka-ghāṇadasaka-jivhādasakāni pātubhavanti.

Tesu avinibbhoga-rūpānaṃ ceva kāyindriya-jivitindriyānaṃ ca vesena kāyadasakaṃ veditabbaṃ. Evaṃ sesa dasakāni pi yojetvā veditabbāni.

Rūpaloke pana ghāṇa-jivhā-kāya-gandha-rasa-phoṭṭhabbāni ceva itthindriya purisindriyāni ca na labbhanti. Asaññīnaṃ pana cakkhusota vatthu-saddāni pi na labbhanti. Arūpaloke pana rūpaṃ eve natthi. (Na arūpakasattānaṃ paṭisandhikāle na saddo viyāti (?)).

Rūpavibhāga niṭṭhito.

ARŪPAVIBHĀGA

1. Cittavibhāga

Arūpan pana citta-cetasika-nibbānavasena tividhaṃ. Tattha cittaṃ tāva saṅkhepena paṭisandhi-bhavaṅgāvajjanādassanādi-sam-paṭicchana-santīraṇavotthapana-javana-tadālambaṇa-cutivasena dasadhā ṭhitā. Vitthārena pana ekūnanavuti-vidhaṃ hoti. Kathaṃ ?

1. Somanassa-sahagataṃ nāṇasampayuttaṃ asaṅkhārikam ekam.
2. Somanassa-sahagataṃ nāṇasampayuttaṃ sasaṅkhārikam ekam.
3. Somanassa-sahagataṃ nāṇavippayuttaṃ asaṅkhārikam ekam.
4. Somanassa-sahagataṃ nāṇavippayuttaṃ sasaṅkhārikam ekam.
5. Upekkhā-sahagataṃ nāṇasampayuttaṃ asaṅkhārikam ekam.
6. Upekkhā-sahagataṃ nāṇasampayuttaṃ sasaṅkhārikam ekam.
7. Upekkhā-sahagataṃ nāṇavippayuttaṃ asaṅkhārikam ekam.
8. Upekkhā-sahagataṃ nāṇasampayuttaṃ sasaṅkhārikam ekaṃ ti imāni aṭṭha kāmāvacarakusalacittāni nāma.

Te hadayaṃ nissāya vā anissāya vā manoviññāṇadhātāvajjanāntaraṃ rūpaṃ vā saddaṃ vā gandhaṃ vā rasaṃ vā phoṭṭhabbaṃ vā dhammaṃ vā ālambitvā dāna-sīla-bhāvanādisu aññataramayāni hutvā uppajjanti.

1. vitakka-vicāra-pīti-sukha-cittekaggaṭā-sahitaṃ paṭhamajjhāna-kusalacittaṃ.
2. Vicāra-pīti-sukha-cittekaggaṭā-sahitaṃ dutiyajjhāna-kusalacittaṃ.
3. Pīti-sukha-cittekaggaṭā-sahitaṃ tatiyajjhāna-kusalacittaṃ.
4. Sukhekaggaṭā-sahitaṃ catutthajjhānakusalacittaṃ.
5. Upekkhekaggaṭā-sahitaṃ pañcamajjhāna-kusalacittaṃ ceti imāni pañca rūpāvacara-kusalacittāni nāma. Ekantena hadayaṃ nissāy eva yathārahaṃ nāṇasampayutta-kusalānantaraṃ bhāvanā mayān eva

hutvā paṭhavīkaṣiṇādikaṃ ālambitvā uppajjanti. Pañcamamaṃ pana chaḷārammaṇaṃ hoti.

1. Ākāśānañcāyatana-samāpatti-kusalacittaṃ. 2. Viññāṇañcāyatana-samāpatti-kusalacittaṃ. 3. Ākiñcaññāyatana-samāpatti-kusalacittaṃ. 4. Nevasaññānāsaññāyatana-samāpatti-kusalacittaṃ ceti imāni cattāri arūpāvacara-kusalacittāni nāma. Hadayaṃ nissāya vā anissāya vā upekkhā-sahagatā-ñāṇasampayutta-kusalānantaraṃ bhāvanāmayān eva hutvā yathānurūpaṃ kaṣiṇugghāṭimākasaṃ ca paṭhamārūppaviññāṇaṃ ca natthibhāvaṃ ca ākiñcaññāyatanaṃ ca ālambitvā uppajjanti.

1. Diṭṭhi-vicikicchā-samugghātikaṃ sotāpattimaggacittaṃ. 2. Kāmarāga-vyāpādanam tanukaraṃ sakadāgāmimaggacittaṃ. 3. Kāmarāga-vyāpādanam samugghātikaṃ anāgāmimaggacittaṃ. 4. Rūparāga-arūparāga-māna-uddhaccāvijjādi-pañcuddhambhāgiyasamyojana-samugghātikaṃ arahattamaggacittaṃ cāti imāni cattāri lokuttara-kusalacittāni nāma.

Imesu catusu lokuttarakusalacittesu paṭhamam hadayaṃ nissāya eva; itarāni tīni nissāya vā anissāya vā yathārahaṃ ñāṇasampayuttakusalānantaraṃ bhāvanāmayān' eva hutvā avisesena cattāri pi nibbāṇam ālambitvā suññato vimokkho, animitto vimokkho, appaṇihito vimokkho' ti nāmena uppajjantīti. Imāni cattāri lokuttara kusalacittāni nāma.

Ettāvatā ekaviṣati kusalacittāni nāma.

1. Somanassa-sahagataṃ diṭṭhigata-sampayuttaṃ asaṅkhārikaṃ. 2. sasaṅkhārikaṃ. 3. Somanassa-sahagataṃ diṭṭhigatavīppayuttaṃ asaṅkhārikaṃ. 4. sasaṅkhārikaṃ. 5. Upekkhāsahagataṃ diṭṭhigata-sampayuttaṃ asaṅkhārikaṃ. 6. sasaṅkhārikaṃ. 7. Upekkhāsahagataṃ diṭṭhigata-vīppayuttaṃ asaṅkhārikaṃ. 8. sasaṅkhārikan ti imāni aṭṭha lobhasahagatacittāni nāma.

1. Somanassa-sahagataṃ paṭigha-sampayuttaṃ asaṅkhārikaṃ. 2. sasaṅkhārikaṃ ti imāni dve paṭigha-sampayuttacittāni nāma.

1. Upekkhā-sahagataṃ vicikicchā-sampayuttaṃ. 2. Upekkhā-sahagataṃ uddhacca-sampayuttaṃ ceti imāni dve momūhacittāni nāma. Imesu pana dvādasa-akusalacittesu dve paṭighacittāni ekantena hadayaṃ nissāya, itarāni nissāya vā anissāya vā, avisesena chasu ārammaṇesu yaṃ vā taṃ vā ālambitvā manoviññāṇadhātāva-jjanāmantaraṃ uppajjanti.

Niṭṭhitāni dvādasa akusalacittāni.

1. Cakkhāyatanam nissāya iṭṭhasammatam rūpāyatanam ālambitvā ālokūpanissayam labhitvā manodhātāvajjanānantaram eva uppajjati kusalavipākam upekkhāsahagatam cakkhuviññānam. 2. Sotāyatanam nissāya iṭṭhasammatam saddāyatanam ālambitvā akāsūpanissayam labhitvā manodhātāvajjanānantaram eva uppajjati kusalavipākam upekkhāsahagatam sotaviññānam. 3. Ghāṇāyatanam nissāya iṭṭhasammatam gandhāyatanam ālambitvā vāyodhātūpanissayam labhitvā manodhātāvajjanānantaram eva uppajjati kusalavipākam upekkhāsahagatam ghāṇaviññānam. 4. Jivhāyatanam nissāya iṭṭhasammatam rasāyatanam ālambitvā udakūpanissayan labhitvā manodhātāvajjanānantaram eva uppajjati kusalavipākam upekkhā sahagatam jivhāviññānam. 5. Kāyāyatanam nissāya iṭṭhasammatam phoṭṭabbāyatanam ālambitvā paṭhavūpanissayam labhitvā manodhātāvajjanānantaram eva uppajjati kusalavipākam sukkasahagatam kāyaviññānam. 6. Hadayam nissāya pañcannam kusalavipākaviññānānam aññatarānantaram tass' ev' arammanam gahetvā uppajjati kusalavipākahetuka-manodhātu-upekkhā-sahagatam sampaticchannacittam. 7. Hadayam nissāya iṭṭhasammatesu chasu ārammaṇesu yam vā tam vā ālambitvā kusalavipāka-monodhātu-upekkhāsahagata-sampaticchannānantaram vā 'santīraṇaṇ' ti nāmena, javanānantaram vā 'tadārammaṇaṇ' ti nāmena uppajjati kusalavipākahetuka-manoviññānadhātu-somanassasahagatam santīraṇa cittaṃ. 8. Hadayam nissāya iṭṭhasammatesu chasu ārammaṇesu yam vā tam vā ālambitvā kusalavipākāhetuka-manodhātu-sampaticchannānantaram 'santīraṇaṇ' ti nāmena, javanānantaram vā 'tadā rammaṇaṇ' ti nāmena, tadārammaṇānantaram vā 'bhavaṅgaṇ' ti nāmena, bhavaṅgakkhaye vā cutī ti nāmena, cuticittānantaram vā 'paṭisandhī' ti nāmena, paṭisandhānantaram vā 'bhavaṅgaṇ' ti nāmena ca uppajjati kusalavipākahetuka-manoviññānadhātu-upekkhāsahagatam santīraṇacittāṇ ceti imāni aṭṭha pi ahetukavipākacittāni nāma.

1. Somanassa-sahagatam ñānasampayuttam asaṅkhārikam
2. asaṅkhārikam. 3. Somanassa-sahagatam ñānavippayuttam asaṅkhārikam, 4. sasaṅkhārikam, 5. Upekkhāsahagatam ñāṇa sampayuttam asaṅkhārikam, 6. sasaṅkhārikam, 7. Upekkhāsahagatam ñānavippayuttam asaṅkhārikam, 8. sasaṅkhārikam ti imāni aṭṭha pi kāmāvacara-sahetukavipākacittāni nāma. Ekantena hadayam nissāya iṭṭhasammatesu chasu ārammaṇesu yam vā tam vā ālambitvā yathārahaṃ javanānantaram vā 'tadārammaṇaṇ' it nāmena, tadā rammaṇānantaram vā 'bhavaṅgaṇ' ti nāmena, bhavaṅgakkhaye vā 'cutī' ti nāmena, cuticittānantaram vā 'paṭisandhi' ti nāmena, paṭisandhānantaram vā 'bhavaṅgaṇ' ti nāmena uppajjantīti.

Evam ahetukāni atṭha, sahetukāni atṭhā ti soḷasa kāmā vacarakusalavipākacittāni samattāni.

1. Vitakka-vicāra-pīti-sukha-cittekaggatā-sahitam paṭhamajjhāna-vipākacittam...pe...5. Pañcamajjhānavipākacittam ceti imāni pañca pi rūpāvacara-vipākacittāni nāma. Ekantena hadayaṃ nissāya paṭhavika-siṇādikam ālambitvā javanāntaram 'bhavaṅgan' ti nāmena, bhavaṅgakkhaye vā 'cuti' ti nāmena, cuticittānantaram vā 'paṭisandhī' ti nāmena, paṭisandhānantaram vā 'bhavaṅgan' ti nāmena uppajjanti.

Ākāśānañcāyatana-vipākacittam...pe...imāni cattāri arūpāvacara vipākacittāni nāma. Hadayaṃ anissāya (M) yathānupubbikam kasinuggah-āṭimākāsaṃ ca paṭhamārūppaviññāṇaṃ ca natthibhāvaṃ ca ākiñcaññ-āyatanaṃ ca ālambitvā javanāntaram vā bhavaṅgan' ti nāmena, bhavaṅgakkhaye vā cuti ti nāmena, cuticittā nantaram vā paṭisandhī ti nāmena, paṭisandhānantaram vā bhavaṅgan' ti nāmena uppajjanti.

Sotāpatti-phalacittam...pe...Arahatta-phalacittāṇ ceti imesu catusu lokuttara-phalacittesu sotāpatti-phalacittam tāva maggānantaram jāyamānam ekantena hadayaṃ nissāya, itarāni tīṇi pi nissāya vā aniss-āya vā, avisesena cattāri pi nibbānam ālambitvā, paṭhamuppattiyaṃ maggānantaram eva 'suññato vimokkho, animitto vimokkho, appaṇihito vimokkho' ti nāmena uppajjantīti. Samattāni cattāri pi lokuttara-phalacittāni nāma.

1. Cakkhāyatanam nissāya añiṭṭhasammataṃ rūpāyatanam ālambitvā ālokūpanissayaṃ labhitvā manodhātāvajjanānantaram eva uppajjati akusalavipākam upekkhāsahagataṃ cakkhuviññānam, 2. Sotāyatanam nissāya añiṭṭhasammataṃ saddāyatanam ālambitvā ākāsupanissayaṃ labhitvā manodhātāvajjanānantaram eva uppajjati akusalavipākam upekkhāsahagataṃ sotaviññānam. 3. Ghāṇāyatanam nissāya añiṭṭhasammataṃ gandhāyatanam ālambitvā vātūpanissayaṃ labhitvā manodhātāvajjanānantaram eva uppajjati akusalavipākam upekkhāsahagataṃ ghāṇaviññānam. 4. Jivhāyātanam nissāya añiṭṭhasammataṃ rasāyatanam ālambitvā udakūpanissayaṃ labhitvā manodhātā vajjanānantaram eva uppajjati akusalavipākam upekkhā sahagataṃ jivhāviññānam. 5. Kāyāyatanam nissāya añiṭṭhasammataṃ phoṭṭhabbāyatanam ālambitvā paṭhavūpanissayaṃ labhitvā manodhātā vajjanānantaram eva uppajjati akusalavipākam dukkhasahagataṃ kāyaviññānam. 6. Hadayaṃ nissāya pañcannaṃ akusalavipākaviññānam aññatarānantaram tass' ev' ārammaṇam gahetvā uppajjati akusalavipākāhetuka-manodhātu-upekkhāsahagataṃ

sampaṭicchannacittam. 7. Hadayaṃ nissāya anitṭhasammatesu chasu ārammaṇesu yaṃ vā taṃ vā ālambitvā akusalavipākāhetuka monodh-
ātusampaṭicchannānantaram vā 'santīraṇaṃ' ti nāmena, javanānantaram
vā 'tadārammaṇaṃ' ti nāmena tadārammaṇantaram vā 'bhavaṅgaṃ'
ti nāmena, bhavaṅgakkhaye vā cuti ti nāmena, cuticittānantaram vā
paṭisandhī ti nāmena, paṭisandhānantaram vā 'bhavaṅgaṃ' ti nāmena
uppajjati akusalavipākāhetukamanoviññāṇadhātu-upekkhā-sahagata-
santīraṇaṃ ceti imāni satta pi akusalavipākacittāni nāma.

Evam sabbathā pi chattimsa vipākacittāni nāma.

1. Upekkhāsahagatāhetuka-kriyāmanodhātu-pañcadvārava-
jjanacittam hadayaṃ nissāya bhavaṅgānantaram pañcasu ārammaṇesu
yaṃ vā taṃ vā ālambitvā pañcannaṃ viññāṇaṃ purecārikam hutvā
uppajjati. 2. Kriyahetuka-monoviññāṇadhātu-somanassasa-hagatacittam
ekantena hadayaṃ nissāy' eva manodvāre chasu ārammaṇesu yaṃ vā
taṃ vā ālambitvā arahato sitaṃ kurumānaṃ manoviññāṇadhātu-
āvajjanānantaram uppajjati. 3. Kriyāhetukamanoviññāṇadhātu-
upekkhāsahagataṃ āvajjanacittam hadayaṃ nissāya vā yathārahaṃ
bhavaṅgānantaram vā 'āvajjanaṃ' ti nāmena, santīraṇānantaram vā
'votthapanāṃ' ti nāmena chasu ārammaṇesu yaṃ vā taṃ vā ālambitvā
kāmaṇvacara-kusalā kusalakriyājavanānaṃ purecārikam hutvā uppajjati.
Imāni tīni pi ahetukakriyācittāni nāma.

Somanassasahagataṃ nāṇasampayuttaṃ asaṅkhārikam sasaṅkh-
ārikam kriyācittam. Somanassasahagataṃ nāṇavippayuttaṃ asaṅkh-
ārikam sasaṅkhārikam kriyācittam. Upekkhāsahagataṃ nāṇasampayu-
ttaṃ asaṅkhārikam sasaṅkhārikam kriyācittam. Upekkhāsahagataṃ
nāṇavippayuttaṃ asaṅkhārikam sasaṅkhārikam kriyācittaṃ ceti imāni
attha pi sahetuka- kriyācittāni nāma. Hadayaṃ nissāya vā anissāya
vā chasu ārammaṇesu yaṃ vā taṃ vā ālambitvā manoviññāṇadhāt-
āvajjanā-nantaram uppajjanti. Evam ahetukāni tīni sahetukāni attha
ti ekādasā kāmaṇvacara-kriyācittāni samattāni.

1. Vitakka-vicāra-pīti-sukhekaggatā-sahitaṃ paṭhamajjhānakriy-
ācittam. 2. Vicāra-pīti-sukhekaggatā-sahitaṃ dutiyajjhānakriyācittam.
3. Pīti sukhekaggatā-sahitaṃ tatiyajjhānakriyācittam. 4. Sukhekaggat-
āsahitaṃ catutthajjhānakriyācittam. 5. Upekkhekaggatā-sahitaṃ
pañcamajjhānakriyācittam ceti imāni pañca rūpāvacarakriyācittāni
nāma. Ekantena hadayaṃ nissāya yathārahaṃ nāṇasampayutta-kriyā
cittānantaram paṭhavīkaṣiṇādikam ālambitvā uppajjanti. Pañcamam
pana chaḷārammaṇam pi hoti.

1. Ākāsañāñcāyatana-samāpatti-kusalacittam. 2. Viññāṇañcāyatana-samāpatti-kriyācittam. 3. Ākiñcaññāyatana-samāpattikriyācittam. 4. Nevasaññānāsaññāyatana-samāpatti-kriyācittāñ ceti imāni cattāri arūpāvacara-kriyācittāni nāma. Hadayaṃ nissāya vā anissāya vā upekkhā-sahagata-ñāṇasampayutta-kriyācittānantaram yathānurūpaṃ kasinugghā-ṭimākasañ ca paṭhamārūppaviññāṇañ ca natthibhāvañ ca ākiñcaññāyatanañ ca ālambitvā uppajjanti. Samattāni cattāri arūpāvacarakriyā-cittāni.

Ettāvatā ekavīsati kusalacittāni, dvādasa akusala-cittāni, chaṭṭimsa vipākacittāni, vīsati kriyācittāni ceti ekūnanavuti cittāni.

2. Cetasikavibhāga

Cetasikā pana dvepaññāsa honti. Kathaṃ ? Phasso vedanā saññā cetanā ekaggatā jīvitindriyaṃ manasikāro ceti satt ime cetasikā sabbacitta-sādharaṇā nāma.

Saddhindriyaṃ satindriyaṃ paññindriyaṃ hiribalaṃ ottappabalaṃ alobho adoso kāyapassaddhi citta-passaddhi kāyalahutā cittalahutā kāyamudutā cittamudutā kāyakammaññatā cittakammaññatā kāyapāguññatā cittapāguññatā kāyujjukatā cittujjukatā tatramajjhataṭṭatā ceti ime vīsati cetasikā akusalacittesu ceva ahetuka cittesu cāti samatiṃsacittesu nuppajjant eva. Paññā pana dvādasasu ñāṇavīpayuttasu pi na labbhati, tasmā dvācattāḷisacittesu nuppajjati.

Karuṇā-muditā pana pañcamajjhāna-vattita-rūpāvacara-cittesu, somanassasahagata-kāmā vacara-kusalacittesu, sahetuka-somanassa sahagata-kriyācittesu cāti samavīsati-cittesu kadāci uppajjanti visum.

Sammāvācā sammākammanto sammā-ājīvo ca lokuttara-cittesu uppajjant' eva. Lokiyacittesu pana kāmāvacara-kusalacittesu yeva kādaci nānā hutvā uppajjanti.

Vitakko vicāro pīti viriyindriyaṃ chando adhimokkho ceti chasu pakiñṇakacetasikesu vitakkavicāra tāva dvīpañcaviññāṇesu ceva uparimesu tīsu rūpāvacaracittesu ca sabbārūpacittesu cāti ekatiṃsa cittesu nuppajjanti. Pīti pana domanassupekkhāsahagata-cittesu ceva kāyaviññāṇesu ca catutthajjhāna-manodvārāvajjanacittesu cāti catupaññāsa-cittesu nuppajjati. Viriyaṃ ahetukavīpākesu ceva manodhātāvajjanesu cāti soḷasacittesu nuppajjati. Chando dvīpañcaviññāṇa-manodhātuttika-santīraṇa-hasana-viṭṭhabbānaṃ vasena aṭṭhārasasu ahetukacittesu ceva dvīsu momūhacittesu cāti samavīsaticittesu nuppajjati. Adhimokkho dvīpañcaviññāṇesu ceva vicikicchācette cāti ekādasasu cittesu nuppajjati.

Kusalacetasikā niṭṭhitā

Ime ekantena akusalacetasikā veditabbā : moho ahirikaṃ anottappam uddhaccan ti cattāro cetasikā sabbākusalasādhāraṇā. Lobho aṭṭhasu lobhasahagatacittesu yeva uppajjati. Diṭṭhi catusu diṭṭhigatasampayuttacittesu yeva uppajjati. Māno kadāci catusu diṭṭhigatavippayuttasu yeva uppajjati. Thīna-middham pañcasu sasaṅkhārikacittesu yeva uppajjati. Doso dvīsu paṭighacittesu yeva uppajjati. Issā-macchera-kukkuccāni dvīsu domanassasahagatacittesu yeva kadāci uppajjanti visum visum. Vicikicchā vicikicchāsahagata yeva uppajjati. Ime cuddasa cetasikā ekantena akusalā yevāti.

Evam sabbathā pi saṅkhepena dvepaññāsa cetasikā veditabbā ti.

3. Cetasikasampayoga

Dvīpañcaviññānesu satt' eva cetasikā bhavanti. Manodhātuttikāhetukapaṭisandhiyugalesu dasa. Somanassasantīraṇavotthapanesu ekādasa. Hasanacitte dvādasa.

Akusalesu momūhacittesu dvīsu paṇṇarasa. Pañcama-sattama-navamesu aṭṭhārasa. Paṭhama-tatiyesu ekūnavīsati. Chaṭṭhamadasamesu vīsati. Duttiya-catutthesu pana cittesu ekavīsati.

Rūpāvacara-pañcamesu arūpesu ca tiṃsati. Upekkhāsahagata ṇāṇavippayuttacittesu vipāka-kriyācittesu ceva catutthajjhāne ca ekatiṃsati. Upekkhāsahagata-ṇāṇavippayuttacittesu vipāka-kriyāsu ceva upekkhāsahagata-ṇāṇavippayutta-kusale ca somanassasahagatañhāne ca dvattiṃsa. Somanassasahagata ṇāṇavippayutta-vipākakusalakriyāsu ceva upekkhāsahagata- ṇāṇasampayutta-kusale ca somanassasahagata-ṇāṇasampayutta-vipāke ca duttiyajjhāne ca tettiṃsa. Somanassasahagata ṇāṇasampayuttakusalakriyāsu ceva paṭhamajjhāne ca catuttiṃsa.

Appamañña-viratiyo pana ekato jāyanti. Lokuttaracittesu pana chattiṃsa cetasikā bhavanti.

Accutaṃ amataṃ khemaṃ, niccaṃ santaṃ asaṅkhatam.

Vāṇātito Tathāgato, nibbānan ti pakittayī,

Anena puññena tu Buddhadatto,

vihāra-saṃsārabhayā sumutto,

mahāmahaṃ rāgavinodanam sivam

anāsavam sevatu khippam evāti.

Rūpārūpavibhāgo niṭṭhito.

3. Tattha katamāni aṭṭhārasa mūlapadāni

(a) Tattha katamāni nava padāni akusalāni

Nava padāni kusalāni, nava padāni akusalāni

Taṇhā, avijjā, lobho, doso, moho, subhasaññā, nīccasāññā attasaññā ti.

Imāni nava padāni akusalāni, yattha sabbo akusala-pakkho saṅghaṃ samosaraṇaṃ gacchati,

(b) Tattha katamāni nava padāni kusalāni ?

Samatho, vipassanā, alobo, adoso, amoho, asubhasaññā, dukkha saññā, anīccasaññā, anattasaññā ti.

Imāni nava padāni kusalāni, yattha sabbo kusalapakkho saṅghaṃ samosaraṇaṃ gacchati.

Tatr' idaṃ uddānaṃ :

Taṇhā ca avijjā pi ca || lobho doso tath ' eva moho ca caturō ca vipallāsā || kilesabhūmī nava padāni.

Samatho ca vipassanā ca || kusalāni ca yāni tīṇi mūlāni caturō satipaṭṭhānā || indriyabhūmī nava padāni.

Navahi ca padehi kusalā || navahi ca yujjanti akusalā pakkhā: ete kho mūlapadā || bhavanti aṭṭhārasa padāni ti.

NIDDESAVĀRA

(Netti-pakaraṇa)

Tattha saṃkhepati Netti kittitā : -

Assādādīnavatā || nissaraṇaṃ pi ca phalaṃ upāyo ca āṇattī ca bhagavato || yogīnaṃ desanā hāro.

Yaṃ pucchitaṃ ca vissajjitaṃ ca || suttassa yā ca anugīti suttassa yo pavicayo || hāro vicayo ti niddiṭṭho.

Sabbesaṃ hārānaṃ || yā bhūmi yo ca gocaro tesāṃ yuttāyuttiparikkhā || hāro yuttī ti niddiṭṭho.

Dhammaṃ deseti jino || tassa ca dhammassa yaṃ padaṭṭhānaṃ, iti yāva sabbadhammā || eso hāro padaṭṭhāno.

Vuttamhi ekadhamme || ye dhammā ekalakkhaṇā keci vuttā bhavanti sabbe || so hāro lakkhaṇo nāma.

Neruttam adhippāyo || byañjanaṃ atha desanā nidānaṃ ca pubbāparānusandhi || eso hāro catubyūho.

Ekamhi padaṭṭhāne || pariyesati sesakam padaṭṭhānaṃ
 āvattati paṭipakkhe || āvatto nāma so hāro.
 Dhammañ ca padaṭṭhānaṃ || bhūmiñ ca vibhajjate ayaṃ hāro
 sādharāṇe asādhā || raṇe ca neyyo vibhatti ti.
 Kusalākusale dhamme || niddiṭṭhe bhāvite pahīne ca
 parivattati paṭipakkhe || hāro parivattano nāma.
 Vevacanāni bahūni tu || sutte vuttāni ekadhammassa
 yo jānati suttavidū || vevacano nāma so hāro.
 Ekaṃ Bhagavā dhammaṃ || paññattīhi vividhāhi deseti
 so ākāro ñeyyo || paññattī nāma hāro ti.
 Yo ca paṭiccuppādo || indriyakhandhā ca dhātu-āyatanā
 etehi otarati yo || otaraṇo nāma so hāro.
 Vissajjitamhi pañhe || gāthāyaṃ pucchitāyaṃ ārabha
 suddhāsuddhaparikkhā || hāro so sodhano nāma.
 Ekattatāya dhammā || ye pi ca vemattatāya niddiṭṭhā
 te na vikappayitabbā || eso hāro adhiṭṭhāno.
 Ye dhammā yaṃ dhammaṃ || anayanti ppaccayā paraṃ parato
 hetum avakaddhayitvā || eso hāro parikkhāro.
 Ye dhammā yaṃ-mūlā || ye c'ekattā pakāsītā muninā
 te samaropayitabbā || esa samāropano hāro.
 Taṇhañ ca avijjaṃ pi ca || samathena vipassanāya yo neti
 saccehi yojayitvā || ayaṃ nayo nandiyāvatto.
 Yo akusale samūlehi || neti kusale ca kusalamūlehi
 bhūtaṃ tathaṃ avitathaṃ || tipukkhalaṃ taṃ nayaṃ āhu.
 Yo neti vipallāsehi || kilese indriyehi saddhamme
 etaṃ nayaṃ nayavidū || sīhavikkīlitaṃ āhu.
 Veyyākaraṇesu hi ye || kusalākusalā tahiṃ tahiṃ vuttā
 manasā olokayate || taṃ khu disālocanaṃ āhu.
 Oloketvā disālo || canena ukkhipiya yaṃ samāneti
 sabbe kusalākusale || ayaṃ nayo añkuso nāma.
 Soḷasa hārā paṭhamam || disālocanena disā viloketvā
 samkhipiya añkusena hi || nayehi tihi niddise suttam.
 Akkharam padaṃ byañjanaṃ || nirutti tath' eva niddeso
 Ākāraṇaṭṭhavaṇaṃ || ettāva byañjanaṃ sabbaṃ.
 Saṃkāsanaṃ pakāsanaṃ vivaraṇa || vibhajjanuttānikammapaññatti
 etehi chahi padehī || attho kammañ ca ni ddiṭṭhaṃ.

Tiṇi ca nayā anunā || atthassa ca cha ppadāni gaṇitāni
navahi padehi Bhagavato || vacanass' attho samāyutto.
Atthassa nava padāni || byañjanapariyettḥiyā catubbīsam
ubhayam samkhepayato tettiṃsā ettika Nettī ti.

Niddesavāro niṭṭhito.

PARIKKHĀRA-HĀRA

(Netti-pakaraṇa)

1. Tattha katamo parikkhāro-hāro ?
Ye dhammā yaṃ dhammaṃ janayanti ti.
Yo dhammo yaṃ dhammaṃ janayati, tassa so parikkhāro.

2. Kiṃlakkhaṇo parikkhāro ?

Janakalakkhaṇo parikkhāro.

Dve dhammā janayanti : hetu ca paccayo ca.

(a) Tattha kiṃlakkhaṇo hetu; kiṃlakkhaṇo paccayo ?
Asādhāraṇalakkhaṇo hetu, sādhāraṇalakkhaṇo paccayo.

(b) Yathā kiṃ bhavē ?

Yathā añkurassa nibbattiyā bījaṃ asādhāraṇaṃ, paṭhavī āpo ca
sādhāraṇā, Añkurassa hi paṭhavī āpo ca paccayo, sabhāvo hetu.

Yathā vā pana ghaṭe duddhaṃ pakkhittaṃ dadhi bhavati, na c'atthi
ekakālasamavadhānaṃ duddhassa ca dadhissa ca, evaṃ eva n'atthi
ekakālasamavadhānaṃ hetussa ca paccayassa ca.

Ayaṃ hi saṃsāro sahetu sapaccayo nibbatto. Vuttaṃ hi :
avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ. Evam sabbo
paṭiccasamuppādo. Iti avijjā avijjāya hetu, ayonisomanasikāro paccayo.

Purimikā avijjā pacchimikāya avijjaya hetu.

Tattha purimikā avijjā avijjānusayo, pacchimikā avijjā avijjā-
pariyutṭhānaṃ. Purimiko avijjānusayo pacchimikassa avijjāpariyutṭh-
ānassa hetubhūto paribruhanāya bījaṅkuro viya samanantaraheṭu ya.
Yaṃ pana yattha phalaṃ nibbattati, idaṃ tassa paraṃ parahetuta-
tāya hetubhutaṃ. Duvidho hi hetu: samanantaraheṭu paraṃ-parahetu
ca. Evam avijjāya pi duvidho hetu : samanantaraheṭu paraṃparahetu
ca.

Yathā vā pana thālakaṇ ca vatti ca telaṇ ca dīpassa paccayabhūtam, na sabhāvaheṭu. Na hi sakkā thālakaṇ ca vaṭṭiṇ ca telaṇ ca anaggikaṃ dīpetuṃ dīpassa paccayabhūtaṃ. Dīpo viya sabhāvo heṭu hoti.

Iti sabhāvo heṭu, parabhāvo paccayo, ajjhattiko heṭu, bāhiropaccayo, janako heṭu, pariggāhako paccayo, asādhāraṇo heṭu, sādhāraṇo paccayo.

Avūpacchedattho santati-attho, nibbatti-attho phalattho, paṭisan-dhiattho punabbhavattho, sampalibodhattho, pariyuṭṭhānattho, asamugg-hātattho anusayattho, asampaṭivedhattho avijjattho, apariññātattho viññāṇassa bijattho.

Yattha avūpacchedo tattha santatī, yattha santatī tattha nibbatti, yattha nibbatti tattha phalaṃ, yattha phalaṃ tattha paṭisandhi, yattha paṭisandhi tattha punabbhavo, yattha punabbhavo tattha palibodho, yattha palibodho tattha pariyuṭṭhānaṃ, yattha pariyuṭṭhānaṃ tattha asamugg-hāto, yattha asamuggghāto tattha anusayo, yattha anusayo tattha asampaṭivedho, yattha asampaṭivedho tattha avijjā, yattha avijjā tattha sāsavaṃ viññāṇaṃ apariññātaṃ, yattha sāsavaṃ viññāṇaṃ apariññ-ātaṃ tattha bijattho.

Sīlakkhandho samādhikkhandhassa paccayo, samādhikkhandho paññākkhandhassa paccayo, paññākkhandho vimuttikkhandhassa paccayo, vimuttikkhandho vimuttiñāṇadassanakkhandhassa paccayo.

Tittha ññutā pitaññutāya paccayo, pitaññutā mattaññutā ya paccayo, mattaññutā attaññutāya paccayo.

Yathā vā pana cakkhuṇ ca paṭicca rūpe ca uppajjati cakkhu viññāṇaṃ.

Tattha cakkhu adhipateyyapaccayatāya paccayo, rūpā ārammaṇa paccayatāya paccayo.

Āloko sannissayatāya paccayo, manasikāro sabhāvo heṭu.

Samkhārā viññāṇassa paccayo sabhāvo heṭu, viññāṇaṃ nāmarūpassa paccayo sabhāvo heṭu, nāmarūpaṃ, saḷāyatanassa paccay sabhāvo heṭu, saḷāyatanam phassassa paccayo sabhāvo heṭu, phasso vedanāya paccayo sabhāvo heṭu, vedanā tanhāya paccayo sabhāvo heṭu, tanhā upādānassa paccayo sabhāvo heṭu, upādānaṃ bhavassa paccayo sabhāvo heṭu, bhavo jātiyā paccayo sabhāvo heṭu, jāti jarāmaṇassa paccayo sabhāvo heṭu, jarāmaṇaṃ sokassa paccayo sabhāvo heṭu, paridevassa paccayo sabhāvo heṭu, paridevo dukkhassa paccayo sabhāvo heṭu, dukkhaṃ domanassassa paccayo sabhāvo heṭu, domanassaṃ upāyāsassa paccayo sabhāvo heṭu.

Evam yo koci upanissayo, sabbo so parikkhāro.

Tenāha āyasmā mahākaccāno : -

Ye dhammā yaṃ dhammaṃ janayanti ti.

Niyutto parikkhāro-hāro.

PAṬHAMA-DUTIYA SAṂGĪTĪ

(*Samantapāsādikā*)

Tattha taṃ vaṇṇayissaṃ vinayan ti vuttattā vinayo tava vavatthapetabbo, ten' etaṃ vuccati: vinayo nāma idha sakalaṃ vinayaṇṇakam adhippetam. Saṃvannanattam pan' assa ayam mātikā:

vuttam yena yadā yasmā dhāritam yena cābhatam,

yattha ppatitthitam c' etametam vatvā vidhiṃ tato.

tenā' ti ādipāthassa attham nānappakārato

dassayanto karissāmi vinavass' atthavaṇṇanan' ti.

Tattha vuttam yena yadā yasmā cā' ti idam tāva vacanam *tena samayena buddho bhagavā Veranjāyam viharatīti* evamādivacanam sandhāya vuttam. Idam hi buddhassa bhagavato attapaccakkhavacanam na hoti, tasmā vattabbam ev' etaṃ idam vacanam kena vuttam, kadā kasmā ca vuttan ti, ayasmatā Upālitttherena vuttam taṃ ca pana paṭhamamahāsaṅgītikāle, paṭhamamahāsaṅgīti nāma c' esā kiñcāpi pañcasatikasaṅgītikhandhake suvuttā, nidānakosallattham pana idhāpi iminā nayena veditabbā.

Dhammacakkappavattanam hi ādiṃ katvā yāva Subhaddaparibbājakavinayāna katabuddhakicce Kusinārāyam Upavattane Mallānam sālavane yamakasālānam antare Visākhapuṇṇamadivase paccusasamaye anupādisesāya nibbānadhātuyā parinibbute bhagavatī lokanāthe bhagavato parinibbāne sannipatitānam sattannam bhikkhusatasahassānam saṃghatthero āyasmā Mahākassapo sattāhaparinibbute bhagavati, Subhaddena buddhapabbajitena: alam āvuso mā socittha mā paridevittha, sumuttā mayam tena mahāsamanena, upaddutā ca homa idam vo kappati idam vo na kappatīti, idāni pana mayam yaṃ icchissāma taṃ karissāma, yaṃ na icchissāma taṃ na karissāmā' ti vuttavacanam anussaranto, thānam kho pan' etaṃ vijjati yaṃ pāpabhikkhu atītasatthukam pāvacanam ti maññamānā pakkham labhivā na cirass' eva saddhammam antaradhāpeyyum. Yāva ca dhammavinayo tiṭṭhati tāva anatītasatthukam eva pāvacanam hoti. Vuttam h' etaṃ bhagavatā: yo vo mayā Ananda dhammo

ca vinayo ca desito paññatto so vo mam' accayena satthā ti. Yan nunāhaṃ dhammañ ca vinayañ ca saṃgāyeyyaṃ yathā yidaṃ sāsanaṃ addhaniyaṃ assa ciraṭṭhitikaṃ. Yaṃ cāhaṃ bhagavatā: dhāressasi pana tvaṃ me Kassapa sānāni paṃsukulāni nibbasanānīti vatvā civare sādharmaṇaparibhogena anuggahito: ahaṃ bhikkhave yāvad eva ākaṅkhāmi vivicc' eva kāmehi—pe—paṭhama-jjhānaṃ upasampajja viharāmi, Kassapo pi bhikkhave yāvad eva ākaṅkhāmi vivicc' eva kāmehi—pe—paṭhamajjhānaṃ upasampajja viharatīti evaṃ-ādinā nayena nav-ānupubbavīhāraḥ abhiññādi bhede uttarimaṇussa dhamme attanā samasamaṭṭhapanena ca anuggahito, tassa me kiṃ aññaṃ ānanyaṃ bhavissati. Nanu maṃ bhagavā rājā viya sakakavacaissariyānuppādānena attano kulavaṃsapatīṭṭhāpakaṃ puttāṃ saddhammavaṃsapatīṭṭhāpako me ayaṃ bhavissatīti mantvā iminā asādhāraṇena anuggahena anuggaheṣīti cintayanto, dhammavinaya saṃgāyanatthaṃ bhikkhunaṃ ussāhaṃ janesi.

Yathāha: atha kho āyasmā Mahākassapo bhikkhū āmantesi: ekam idāhaṃ āvuso samayaṃ Pāvāya Kusināraṃ addhānamaggapaṭipanno mahatā bhikkhusaṃghena saddhiṃ pañcamattehi bhikkhusatehīti sabbaṃ Subhaddakaṇḍamaṃvitthārato veditabbaṃ.

Tato paraṃ āha: handa mayaṃ āvuso dhammañ ca vinayañ ca saṃgāyāma, pure adhammo dīppatī dhammo paṭibāhīyati, avinayo dīppatī vinayo paṭibāhīyati, pure adhammavādinō balavanto honti dhammavādinō dubbalā honti, avinayavādinō balavanto honti vinayavādinō dubbalā hontīti bhikkhu āhaṃsu: tena hi bhante thero bhikkhū uccinatū' ti.

Thero sakalanavaṅgasatthusāsanapariyattidhare puthujjanasotāpannasakadāgāmiānāgāmisukkhavipassakakhīṇāsava-bhikkhū anekasate anekasahassee ca vajjetvā tipīṭakasabbapariyattippabhedadhare paṭisambhidāppatte mahānubhāve yebhuyyena bhagavatā etadaggaṃ āropite tevijjādibhede khīṇāsavabhikkhū yeva ekunapañcasate pariggahesi. Ye sandhāya idam vuttaṃ: atha kho āyasmā Mahākassapo eken' ūnapaṇcaarahantasatāni uccinīti.

Kissa pana thero eken' ūnaṃ akāsīti. Āyasmato Ānandattherassa okāsa karaṇatthaṃ. Tena h' āyasmatā sahāpi vināpi na sakkā dhammasaṃgīti kātuṃ. So h' āyasmā sekho sakaraṇīyo, tesmā saha na sakkā. Yaṃ pan' assa kiñci dasabaladesitaṃ suttaṃ geyyādikaṃ bhagavato asammukhā patiggahiṇaṃ nāma n' atthi, tasmā vinā pi na sakkā. Yadi evaṃ sekho pi samāno dhammasaṃgītiyā bahūpakārattā therena uccinitabbo assa, atha kasmā na uccinito ti parūpavādavivajjanato thero hi āyasmante Anande ativiya vissattho ahosi tathā hi naṃ sirasmiṃ

palitesu jātesu pi na v' āyaṃ kumārako mattam aññāsīti, kumāraka-vādena ovadati. Sakyakulappasūto cāyaṃ āyasmā tathāgatassa bhātā cūlapituputto, tatra hi bhikkhū chandāgamanam viya maññamānā bahū asekha paṭisambhidappatte bhikkhū ṭhapetvā Ānandam sekha paṭisambhidappattam therō uccinīti upavadeyyum. Tam parūpavādam parivajjento Ānandam vinā saṃgīti na sakkā kātum, bhikkūnam yevānumatiyā gahessāmīti tam na uccini.

Atha sayam eva bhikkhū Ānandass' atthāya theram yācimsu. Yathāha: bhikkhū āyasmantam Mahākassapam etad avocum: ayam bhante āyasmā Ānando kiñcāpi sekho abhabbo chandā dosā mohā bhayā agatim gantum, bahu vata tena bhagavato santike dhammo ca vinayo ca pariyatto. Tena hi bhante therō āyasmantem pi Ānandam uccinatu' ti, atha kho āyasmā Mahākassapo āyasmantam pi Ānandam uccini, evam bhikkhūnam anumatiyā uccinitena tenāyasmatā saddhim pañca therasatāni ahesum.

Atha kho therānam bhikkhūnam etad ahosi: kattha nu kho mayam dhammañ ca vinayañ ca saṃgāyeyyāmā' ti, atha kho therānam bhikkhūnam etad ahosi: Rājagaham kho mahāgocaram pahūtasenāsanam yan nūna mayam Rājagahe vassam vasantā dhammañ ca vinayañ ca saṃgāyeyyāma, na aññe bhikkhū Rājagahe vassam upagaccheyyun ti. Kasmā pana tesam etad ahosi. Idam amhākam thāvarakammam koci visabhāgapuggalo saṃghamajjham pavisitvā ukkoteyyā' ti.

Athāyasmā Mahākassapo ñattidutiyakammena sāvesi tam Saṃgītikkhandhake vuttanayen' eva veditabbam.

Atha Tathāgatassa parinibbānato sattasu sattasu sādhu kīlanadivasesu sattasu ca dhātupūjādivasesu vitivattesu adḍhamāso atikkanto, idāni giṃhānam diyaḍḍho māso seso upakaṭṭhā vassūpanāyikā ti mantvā Mahākassapatthero: Rājagaham āvuso gacchāmā' ti upaḍḍham bhikkhusamgham gahetvā ekam maggam gato. Anuruddhatthero pi upaḍḍham gahetvā ekam maggam gato.

Ānandatthero pana bhagavato pattacīvaram gahetvā gahetva bhikkhusamghaparivuto Sāvattim gantvā Rājagaham gantukāmo yena Sāvattī tena cārīkam pākkamī. Ānandattherena gatagataṭṭhāne mahāparidevo ahosi: bhante Ānanda kuhiṃ satthāram ṭhapetvā āgato' sīti. Anupubbena pana Sāvattim anuppatte there ca bhagavato parinibbānadivase viya mahāparidevo ahosi. Tatra sudam āyasmā Ānando aniccatāpaṭisaṃyuttāya dhammiyā kathāya tam mahājanam saññāpetvā Jetavanam pavisitvā dasabalena vasitagandhakuṭiyā dvāram vivaritvā mañcapīṭham niharitvā pappoṭhevā gandhakuṭim sammajjitvā

milātamālākacavaram chaḍḍetvā mañcapitham atiharitvā puna yathā tthāne tthapetvā bhagavato tthitakāle karanīyam vattam sabbam akāsi. Atha thero bhagavato parinibbānato ppabhuti thānanisajjabahulattā ussanna-dhātukam kāyam samassāsetum dutiyadivase khīravirecanam pivitvā vihāre yeva nisīdi. Yam sandhāya Subhena māṇavena pahitam māṇavakam etam avoca: akālo kho māṇavaka, atthi me ajja bhesajjamattā pītā. App eva nāma sve pi upasamkameyyāmā' ti. Dutiyadivase Cetakattherena pacchāsamanena gantvā Subhena māṇavena puttḥo Dīghanikāye Subhasuttam nāma dasamam suttam abhāsi. Atha kho thero Jetavanavihāre khaṇḍaphullapaṭisamkharanam kārāpetvā upakaṭṭhāya vassūpanāyikāya Rājagaham gato.

Tathā Mahākassapattthero ca Anuruddattthero ca sabbam bhikkhusamgham gahetvā Rājagaham eva gato.

Tena kho pana samayena Rājagahe aṭṭhārasa mahāvihārā honti, te sabbe pi chaḍḍitapatitauklāpā ahesum. Bhagavato hi parinibbāne sabbe bhikkhu attano attano pattacīvaram gahetvā vihāre ca pariveṇe ca chaḍḍetvā agamaṃsu. Tattha therā bhagavato vacanapujanattham titthiyavādaparimocanattham ca paṭhamam māsam khaṇḍaphullapaṭisamkharanam karomā' ti cintesum.

Titthiyā hi vadeyyum samanassa Gotamassa sāvakā satthari tthite yeva vihāre paṭijaggiṃsu parinibbute chaddesun ti. Tesam vādaparimocanattham ca cintesun ti vuttam hoti.

Vuttam pi c' etam: atha kho therānam bhikkhunam etad ahosi: Bhagavatā kho āvuso khaṇḍaphullapaṭisamkharanam vaṇṇitam. Handa mayam āvuso paṭhamam māsam khaṇḍaphullapaṭisamkharanam karoma, majjhimam māsam sannipatitvā dhammañ ca vinayañ ca samgāyissāmā' ti.

Te dutiyadivase gantvā rājadvāre aṭṭham su. Ajātasattu rājā āgantvā vanditvā, kiṃ bhante āgata' tthā' ti attanā kattabbakiccam paṭipucchi. Therā aṭṭhārasamahāvihārapaṭisamkharanatthāya hatthakammam paṭivedesum. Sādhū bhante ti rājā hatthakammakārake manusse adāsi. Therā paṭhamamāsam sabbavihāre paṭisamkhārāpetvā rañño ārocesum: niṭṭhitam mahārāja vihārapaṭisamkharanam, idāni dhammavinayasamgaham karomā' ti. Sādhū bhante vissatthā karotha, mayham āṇācakkam, tumhākam dhammacakkam hoti, āṇāpetha me bhante kiṃ karomīti. Dhammasamgaham karontānam bhikkhūnam sannisajjaṭṭhānam mahārājā' ti, kattha karomi bhante ti. Vebhārapabbatapassee Sattapaṇṇiguhādvāre kātum yuttam mahārājā' ti.

Sādhū bhante ti kho rājā Ajātasattu Vissakammunā nimmitasadisam suvibhattabhittitham bhasopānam nānāvidhamālākammalatākammavicitam abhibhavantam iva rājabhavanavibhūtim avahasantam iva devavimānasirim siriya nīketam iva ekanipātanatittham iva ca devamanussanayanavibhaṅgānam lokarāmaṇeyyakam iva sampiṇḍitam dātṭhabbasāramandam maṇḍapam kārāpetvā, vividhakusumadāmaolambakaviniggalantacāruvitānam ratanavicitramaṇikoṭṭimatalam iva ca nam nānapupphūpahāravicitrasupariniṭṭhitabbūmikammam brahamavimānasadisam alaṅkaritvā, tasmim mahāmaṇḍape pañcasatānam bhikkhūnam anagghāni pañca kappiyapaccattharaṇasatāni paññāpetvā, dakkhiṇabhāgam nissāya uttarābhimukham therāsanam maṇḍapamajjhe puratthābhimukham buddhassa bhagavato āsanāraham dhammāsanam paññāpetvā dantakhacitam vijanīm ṭhapetvā bhikkhusamghassa ārocāpesi: niṭṭhitam bhante mama kiccan ti.

Tasmim kho pana samaye ekacce bhikkhū āyasmantaṃ Ānandaṃ sandhāya evam āhaṃsu: imasmim bhikkhusamghe eko bhikkhu vissagandham vāyanto vicarātīti.

Thero taṃ sutvā imasmim bhikkhusamghe añño vissagandham vāyanto vicaraṇabhikkhu nāma n' atthi, addhā ete maṃ sandhāya vadanātīti samvegam āpajji. Ekacce bhikkhū āyasmantaṃ Ānandaṃ āhaṃsu: sve āvuso sannipāto tvaṃ ca sekho sakaraṇiyo, tena te na yuttam sannipātam gantum, appamatto hotīti.

Atha kho āyasmā Ānando sve sannipāto, na kho pana me taṃ patirūpaṃ yvāham sekho samāno sannipātam gaccheyyan ti bahud eva rattim kāyagatāya satiyā vītināmetvā rattiyā paccūsasamayam caṃkamā orohitvā vihāram pavisitvā nipajjissāmīti kāyam āvajjesi, dve padā bhūmito muttā appattaṃ ca sisam bimbohanam, etasmim antare anupādāya āsavehi cittaṃ vimucci. Ayam hi āyasmā caṃkame antare anupādāya āsavehi cittaṃ vimucci. Ayam hi āyasmā caṃkamena bahi vītināmetvā visesaṃ nibbattetum asakkonto cintesi: nanu maṃ bhagavā etad avoca: katapañño' si tvaṃ Ānanda padhānam anuyuñja, khippam hohisi anāsavo ti. Buddhānaṃ ca kathādosso nāma n' atthi. Mama accāradham viriyan, tena me cittaṃ uddhaccāya samvattati. Handāham viriyasamatham yojemīti, caṃkamā orohitvā pādadhovanaṭṭhāne ṭhatvā pāde dhovitvā vihāram pavisitvā mañcake nisīditvā thokaṃ vissamissāmīti kāyam mañcake apanāmesi. Dve padā bhūmito muttā, sisam bimbohanam asampattaṃ, etasmim antare anupādāya āsavehi cittaṃ vimuttaṃ catuiriyāpathavirahitam therassa arahattaṃ ahosi. Tena imasmim sāsane anipanno anisinno atthito acāṃkamanto ko bhikkhu arahattaṃ patto ti vutte, Ānandatthero ti vaṭṭum vaṭṭati.

Atha therā bhikkhū dutiyādivase katabhattakiccā pattacīvaram patisāmetvā dhammasabhāyaṃ sannipatitā. Ānandatthero pana attano arahattapattim nāpetukāmo bhikkhūhi saddhim na gato. Bhikkhū yathābuddham attano attano āsane nisīdantā Ānandattherassa āsanam thapetvā nisīnnā. Tattha kehici pi etam āsanam kassā' ti vutte, Ānandassā' ti. Ānando pana kuhiṃ gato ti, tasmim samaye thero cintesi: idāni mayham gamanakālo ti. Tato attano ānubhāvaṃ dassento paṭhaviyaṃ nimujjitvā attano āsane yeva attānaṃ dassesi, ākāseṇa gantvā nisīditi pi eke.

Evam nisinne tasmim āyasmante Mahākassapatthero bhikkhū āmantesi: āvuso kim paṭhamam saṃgāyāma dhammam vā vinayaṃ vā ti. Bhikkhū āhamsu: bhante Mahākassapa, vinayo nāma buddha sāsanaṃ āyu, vinaye thite sāsanaṃ thitaṃ hoti, tasmā paṭhamam vinayaṃ saṃgāyāma' ti, kam dhuraṃ katvā ti, āyasmantaṃ Upālīti, kim Ānando na ppahoti, no na ppahoti, api ca kho pana sammā sambuddho dharmāno yena vinayapariyattim nissāya āyasmantaṃ Upālīti etadagge thapesi: etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ vinayadharānaṃ yadidaṃ Upālīti, tasmā Upālīttheraṃ pucchitvā vinayaṃ saṃgāyāma' ti. Tato thero vinayaṃ pucchana-tthāya attanā' va attānaṃ sammāni, Upālītthero pi vissajjanatthāya sammāni.

Tatrāyaṃ pāli. Atha kho āyasmā Mahākassapo saṃgham nāpesi: suṇātu me āvuso saṃgho, yadi saṃghassa pattakallaṃ, aham Upālīti vinayaṃ puccheyyan ti. Āyasmā pi Upālīti saṃgham nāpesi: suṇātu me bhante saṃgho. Yadi saṃghassa pattakallaṃ, aham āyasmatā Mahākassapena vinyaṃ puṭṭho vissajjeyyan ti. Evam attānaṃ sammānitvā āyasmā Upālīti vuṭṭhāyāsanaṃ ekamsam cīvaram katvā there bhikkhū vanditvā dhammāsane nisīdi dantakhacitaṃ vijaniṃ gahetvā.

Tato Mahākassapo therāsane nisīditvā āyasmantaṃ Upālīti vinayaṃ pucchi: paṭhamam āvuso Upālīti pārājikaṃ kattha bhagavatā paññattan ti. Vesāliyaṃ bhante ti. Kam ārabbhā' ti. Sudinnaṃ Kalandakaputtaṃ ārabbhā' ti. Kismim vatthusmin ti. Methunadhamme ti.

Atha kho āyasmā Mahākassapo āyasmantaṃ Upālīti paṭhamassa pārājikassa vatthum pi pucchi, nidānaṃ pi pucchi, puggalaṃ pi pucchi, paññattim pi pucchi, anupaññattim pi pucchi, āpattim pi pucchi, anapāttim pi pucchi. Yathā ca paṭhamassa tathā dutiyassa tathā tatiyassa tathā catutthassa pārājikassa vatthum pi pucchi—pe—anāpattim pi pucchi, puṭṭho puṭṭho Upālītthero vissajjesi.

Tato imāni cattāri pārājikāni pārājikakaṇḍaṃ nāma, idan ti saṃgahaṃ āropetvā terasa saṃghādisesāni terasakan ti ṭhapesuṃ. Dve sikkhāpadāni aniyatānīti ṭhapesuṃ tiṃsasikkhāpadāni nissaggiyapācittiyaṇīti ṭhapesuṃ. Dva navutisikkhāpadāni pācittiyaṇīti ṭhapesuṃ. Cattāri sikkhāpadāni pāṭidesaniyaṇīti ṭhapesuṃ peñcasattatisikkhāpadāni sekhiyaṇīti ṭhapesuṃ. Satta dhamme adhikaranasamathā ti ṭhapesuṃ.

Evaṃ Mahāvibhaṅgaṃ saṃgahaṃ āropetvā Bhikkhunīvibhaṅge aṭṭha sikkhāpadāni pārājikakaṇḍaṃ nāma idan ti ṭhapesuṃ, sattarasa sikkhāpadāni sattarasakan ti ṭhapesuṃ, tiṃsasikkhāpadāni nissaggiyapācittiyaṇīti ṭhapesuṃ.

Chasaṭṭhisatasikkhāpadāni pācittiyaṇīti ṭhapesuṃ, aṭṭha sikkhāpadāni pāṭidesaniyaṇīti ṭhapesuṃ, pañcasattati sikkhāpadāni sekhiyaṇīti ṭhapesuṃ, satta dhamme adhikaranasamathā ti ṭhapesuṃ. Evaṃ Bhikkhunīvibhaṅgaṃ saṃgahaṃ āropetvā eten' eva upāyena Khandhaka-Parivāre pi āropesuṃ.

Evaṃ etaṃ saubhatovibhaṅgakkhandhakaparivāraṃ Vinayapiṭakam saṃgahaṃ ārūḷhaṃ. Sabbam Mahākassapatthero pucchi, Upālitthero vissajjesi, pucchāvissajjanapariyosāne pañca arahantasatāni saṃgahaṃ āropitanayen' eva gaṇasajjhāyaṃ akaṃsu.

Vinayasamgahāvasāne Upālitthero dantakhacitaṃ vijaniṃ nikkhipitvā dhammāsanā orohitvā buddhe bhikkhū vanditvā attano pattāsane nisīdi.

Vinayaṃ saṃgāyitvā dhammaṃ saṃgāyitukāmo āyasmā Mahākassapo bhikkhū pucchi: dhammaṃ saṃgāyantehi kaṃ puggalaṃ dhuraṃ katvā dhammo saṃgāyitabbo ti. Bhikkhū Ānandattheraṃ dhuraṃ katvā ti āhaṃsu.

Atha kho āyasmā Mahākassapo saṃghaṃ nāpesi: suṇātu me āvuso saṃgho. Yadi saṃghassa pattakallaṃ, ahaṃ Ānandaṃ dhammaṃ puccheyyan ti. Atha kho āyasmā Ānando saṃghaṃ nāpesi: suṇātu me bhante saṃgho. Yadi saṃghassa pattakallaṃ, ahaṃ āyasmatā Mahākassapena dhammaṃ puṭṭho vissajjeyyan ti. Atha kho āyasmā Ānando utthāyāsanaṃ ekamsaṃ cīvaraṃ katvā there bhikkhu vanditvā dhammāsane nisīdi dantakhacitaṃ vijaniṃ gahetvā. Mahākassapatthero Ānandattheraṃ dhammaṃ pucchi. Brahmajālaṃ āvuso Ānanda kattha bhāsitan ti. Antarā ca bhante Rājagahaṃ antarā ca Nālandaṃ rājāgāraṃ Ambalaṭṭhikāyaṃ ti. Kaṃ ārabbhā' ti. Suppiyaṃ ca paribbājakaṃ Brahmaḍattaṃ ca māṇavakan ti. Kismiṃ vatthusmiṃ, vaṇṇāvaṇṇe ti.

Atha kho āyasmā Mahākassapo āyasmantam Ānandam Brahmajālassa nidānam pi pucchi, puggalam pi pucchi. Sāmaññaphalam panāvuso Ānanda kattha bhāsitan ti. Rājagahe bhante Jivakambavane ti, kena saddhin ti. Ajātasattunā Vedehiputtana saddhin ti. Atha kho āyasmā Mahākassapo āyasmantam Ānandam Sāmaññaphalassa nidānam pi pucchi, puggalam pi pucchi. Eten' eva upāyena pañca pi nikāye pucchi. Pañca nikāyā nāma Dighanikāyo Majjhimanikāyo Samyuttanikāyo Anguttaranikāyo Khuddakanikāyo ti. Tattha Khuddakanikāyo nāma cattāro nikāye ṭhapetvā avasesam buddhavacanam.

Tattha vinayo āyasmatā Upālittherena vissajjito, sesaKhuddakanikāyo cattāro ca nikāyā Ānandattherena.

Tad' etaṃ sabbam pi buddhavacanam rasavasena ekavidham, dhammavinayavasena duvidham, paṭhamamajjhimapacchimavasena tividham tathā pitakavasena, nikāyavasena pañcavidham, aṅgavasena navavidham. Dhammakkhandhavasena caturāsītisahassavidhan ti veditabbam.

Katham rasavasena ekavidham. Yam hi bhagavatā anuttaram samm-āsambodhim abhisambujjhivā yāva anupādisesāya nibbānadhātuyā parinibbāyati etthantare pañcacattālisavassāni devamanussanāgayakkhādayo anusāsantena paccavekkhantena vā vuttam sabbam tam ekarasam vimuttirasam eva hoti, evam rasavasena ekavidham.

Katham dhammavinayavasena duvidham. Sabbam ev' etaṃ dhammo ca vinayo ca' ti saṅkham gacchati. Tattha vinayapiṭakam vinayo, avasesam buddhavacanam dhammo. Ten' evāha: yan nūna mayam āvuso dhammañ ca vinayañ ca saṃgāyeyyāmā' ti, aham Upāliṃ vinayam puccheyyam Ānandam dhammam puccheyyan ti ca, evam dhammavinayavasena duvidham.

Katham paṭhamamajjhimapacchimavasena tividham. Sabbam eva h' idam paṭhamabuddhavacanam majjhimabuddhavacanam paccgumabuddhavacanam ti tippabhedam hoti. Tattha :

anekajātisaṃsāram sandhāvissam anibbisam,
gahakārakam gavesanto, dukkhā jāti punappunam.
gahakāraka diṭṭho' si puna geham na kāhasi,
sabbā te phāsukā bhaggā gahakūṭam visamkhitam,
visamkhāragatam cittam taṇhānam khayam ajjhagā' ti.

Idam paṭhamabuddhavacanam. Keci yadā have pātubhavanti dhammā ti khandhake udānagātham āhu. Esā pana pāṭipadadivase sabbaññūbhāvappattassa somanassamayañāṇena paccayākāram

paccavekkhantass uppannā udānagāthā ti veditabbā. Yam pana parinibbāṇakāle abhāsi: handa dāni bhikkhave āmantayāmi vo vayadhammā saṃkhārā, appamādena sampādetthā' ti. Idam pacchima-buddhavacanam. Ubhinnaṃ antare yam vuttam etam majjhimabuddhavacanam. Evaṃ paṭhamamajjhimapacchimavasena tividham.

Katham piṭakavasena tividham. Sabbam pi h' etam Vinayapiṭakam Suttantapiṭakam Abhidhammapiṭakan ti tippabhedam eva hoti. Tattha paṭhamasaṃgītiyam saṃgitañ ca asaṃgitañ ca sabbam pi samodhānetvā, ubhayāni Patimokkhāni, dve Vibhangani, dvāvīsati Khandhakāni, soḷasa Parivārā ti. Idam Vinayapiṭakam nāma.

Brahmajālādicatuttimsasuttasaṃgaho Dīghanikāyo, Mūlapariyāya-suttādidiyaḍḍhasatadve suttasaṃgaho Majjhimānikāyo, Oghatarāṇasuttādisattasuttasahassasattasatadvasaṭṭhisuttasaṃgaho Saṃyuttanikāyo, Cittapariyādānasuttādinavāsuttasahassapañcasattapaññāsasuttasaṃgaho Aṅguttaranikāyo, Khuddakapāṭha-Dhamma-pada-Udāna-Itivuttaka-Suttanipāta-Vimānavatthu-Petavatthu-Thera-Therīgāthā-Jātaka-Niddesa-Paṭisambhidā-Apadāna-Buddhavaṃsa-Cariyāpiṭakavasena paññarasabhedo Khuddakanikāyo ti. Idam Suttantapiṭakam nāma.

Dhammasaṅgani, Vibhaṅgo, Dhātukathā, Puggalapaññatti, Kathāvatthu, Yamakam, Paṭṭhānan ti. Idam Abhidhammapiṭakam nāma.

Tatta :

vividhavisesanayattā vinayanato c' eva kāyavācānam,
vinayatthavidūhi ayam vinayo vinayo ti akkhāto.

Vividhā hi ettha pañcavidhā Pātimokkhuḍḍesa-Pārājikādisatta-āpattikkhandha-Mātikā-Vibhaṅgādippabhedanayā, visesabhūtā ca dāhikammasīthilīkaraṇapayojanā anuppaññattinayā, kāyikavācasikaajjhācāranisedhanato c' esa kāyam vācañ ca vineti, tasmā vividhanayattā visesanayattā kāyavācānañ ca vinayanato vinayo ti akkhāto. Ten' etam etassa vacanatthakosallattham vuttam :

vividhavisesanayattā vinayanato c' eva kāyavācānam,
vinayatthavidūhi ayam vinayo vinayo ti akkhāto ti.

Itaram pana :

atthānam sucenato suvuttato savanato ca sūdanato
suttāṇāsuttasabhāgato ca suttam suttan ti akkhātam.

Tam hi attatthaparattādhātibhede atthe sūceti, suvuttā c' ettha atthā veneyyajjhāsāyanulomena vuttatā, pasavati c' etam atthe sassam iva phalam pasavatīti vuttam hoti. Sūdati c' etam dhenu viya khīram paggharatīti vuttam hoti. Suṭṭhu ca ne tāyati rakkhatīti vuttam hoti.

Suttasabhāgañ ca naṃ yathā hi tacchakānaṃ suttaṃ pamānaṃ hoti, evaṃ etaṃ pi viññūnaṃ yathā ca suttena saṃgahītāni pupphāni na vikiriyanti na viddhaṃsiyanti evaṃ etena saṃgahitā atthā.

Ten' etaṃ etassa vacanattakosallatthaṃ vuttaṃ:

atthānaṃ sucanaṭo suvuttato savanaṭo ca sudanaṭo
suttāṇāsuttasabhāgato ca suttaṃ suttan ti akkhātan ti.

Itaro pana :

yaṃ ettha vuddhimanto salakkhaṇā pūjitā paricchinnā
vuttādhikā ca dhammā abhidhammo tena akkhāto.

Ayaṃ hi abhisaddo vuddhisalakkhaṇapūjitapariicchinnādhikesu dissati. Tathā h' esa bālā me dukkhā vedanā abhikkamanti no paṭikkamantīti ādisu vuddhiyaṃ āgato. Yā tā rattiyo abhiññātā abhilakkhitā ti ādisu salakkhaṇe. Rājābhiraṇā manujindo ti ādisu pujite. Paṭibalo vinetaṃ adhidhamme abhivinaṇe ti ādisu paricchinne. Aññaṃaññaṃ saṃkaraviraḥite dhamme ca vinaye cā' ti vuttaṃ hoti. Abhikkantena vaṇṇenā' ti ādisu adhike. Ettha ca rūpūpapattiyā maggaṃ bhāveti, mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatīti ādinā nayena vuddhimanto pi dhammā vuttā. Rūpārammaṇaṃ vā saddārammaṇaṃ vā ti ādinā nayena ārammaṇādihi lakkhaṇiyattā salakkhaṇā pi. Sekhā dhammā asekhā dhammā lokuttarā dhammā ti ādinā nayena pūjitā pi pujāraha ti adhippāyo. Phasso hoti, vedanā hotīti ādinā nayena sabhāvapariicchinnattā paricchinnā pi. Mahaggatā dhammā appamāṇā dhammā anuttarā dhammā ti ādinā nayena adhikā pi dhammā vuttā

Ten' etaṃ etassa vacanattakosallatthaṃ vuttaṃ :

yaṃ ettha vuddhimanto salakkhaṇā pūjitā paricchinnā
vuttādhikā ca dhammā abhidhammo tena akkhāto ti.

Yaṃ pan' ettha avisitthaṃ, taṃ :

piṭakaṃ piṭakatthavidū pariyattibhājanatthato āhu,
tena samodhanetvā tayo pi vinayādayo ñeyyā.

Pariyatti pi hi, mā piṭakasampadānenā' ti ādisu piṭakan ti vuccati. Athapuriso āgaccheyya kuddālapiṭakaṃ ādāyā' ti ādisu yaṃ kiñci bhājanam pi.

Tasmā :

piṭakaṃ piṭakatthavidū pariyattibhājanatthato āhu,
tena samodhanetvā tayo pi vinayādayo ñeyyā ti.

Tena evaṃ duvidhatthena piṭakasaddena saha samāsaṃ katvā vinayo ca so piṭakaṃ ca pariyattibhāvato tassa tassa atthassa bhājanato

cā' ti Vinayapiṭakam. Yathā vutten' eva nayena suttañ ca tam piṭakam
cā' ti Suttapiṭakam, abhidhammo ca so piṭakam cā' ti Abhidhammapiṭ-
akan ti, evam ete tayo pi vinayādayo ñeyyā Evam ñatvā ca puna
pi tesv eva piṭakesu nānappakāraḥkosallattham :

desanāsāsanakathābhedaṃ tesu yatharaham
sikkhāppahānagambhīrabhāvañ ca paridīpaye.
pariyattibhedaṃ sampattiṃ vipattiñ cāpi yaṃ yaṃ
pāpuṇāti yathā bhikkhu tam pi sabbam vibhāvaye ti.

Tatrāyaṃ paridīpanā vibhāvanā ca. Etāni hi tīni piṭakāni yath-
ākammam āṇāvohāraparamatthadesanā, yathāparādhayathānulomaya-
thādhhammasāsanāni, samvarāsamvaradīṭṭhiviniveṭhananāmarūpaparic-
chedakathā cā' ti vuccanīti. Ettha hi Vinayapiṭakam āṇārahena bhag-
avatā āṇābhāhullato desitattā āṇādesanā, Suttapiṭakam vohāraḥkusaleṇa
bhagavatā vohārabāhullato desitattā vohāradesanā, Abhidhammapiṭ-
akam paramatthakusaleṇa bhagavatā paramatthabāhullato desitattā
paramatthadesanā ti vuccati.

Tathā paṭhamam ye te pacurāparādhā sattā te yathāparādham
ettha sāsītā ti yathāparādhāsāsanam. Dutiyam anekajjhāsayaṇusayac-
aritādhimuttikā sattā yathānulomam ettha sāsītā ti yathānulomasā-
sanam. Tatiyam dhammapuñjamatte aham mamā' ti saññino sattā yath-
ādhhammam ettha sāsītā ti yathādhhammasāsanam ti vuccati.

Tathā paṭhamam ajjhācarapaṭipakkhabhūto samvarāsamvarato ettha
kathito ti samvarāsamvarakathā. Dutiyam dvā saṭṭhi dīṭṭhipaṭipa-
kkhabhūtā dīṭṭhiviniveṭhanā ettha kathitā ti dīṭṭhiviniveṭhanakathā.

Tatiyam rāgādīpaṭipakkhabhūto nāmarūpaparicchedo ettha kathito
ti nāmarūpaparicchedakathā ti vuccati.

Tisu pi ca etesu tisso sikkhā tīni pahāṇāni catubbidho ca gam-
bhīrabhāvo veditabbo. Tathā hi Vinayapiṭake vīsesena adhisīlasik-
khā vuttā, Suttapiṭake adhīcittasikkhā, Abhidhamma-piṭake adhipa-
ññāsikkhā. Vinayapiṭake ca vītikkamappahāṇam kilesānam
vītikkamapaṭipakkhattā sīlassa. Suttapiṭake pariyuṭṭhānappahāṇam
pariyuṭṭhānapaṭipaka-khatta samādhissa. Abhidhammapiṭake anusa-
yappahāṇam anusayapaṭipakkhattā paññāya. Paṭhame ca tadanāgapp-
ahāṇam kilesānam itaresu vikkhambhanasamucchedappahāṇāni. Paṭhame
duccaritasamkilesassa pahāṇam itaresu tanhādīṭṭhisamkilesānam.

Ekamekasmim c' ettha catubbidho pi dhammattha desanāpaṭiv-
edhagambhīrabhāvo veditabbo. Tattha dhammo ti pāli, attho ti tassā
yeva attho, desanā ti tassā manasā avatthāpitāya pāliya desanā, paṭivedho

ti pāliyā pāliathassa ca yathābhutāvabodho. Tisu pi c' etesu ete dhamm-atthadesanā paṭivedhā yasmā sasādihi viya mahāsamuddo mandabuddhīhi dukkhogāhā alabhaneyyapatiṭṭhā ca, tasmā gambhīrā. Evaṃ ekamekasmim ettha catubbidho pi gambhīrabhāvo veditabbo.

Aparo nayo. Dhammo ti hetu, vuttaṃ h' etaṃ: hetumhi nāṇaṃ dhammapaṭisambhidā ti. Attho ti hetuphalaṃ, vuttaṃ h' etaṃ hetuphale nāṇaṃ atthapaṭisambhidā ti. Desanā ti paññatti. Yathādhammaṃ dhammābhilāpo ti adhippāyo. Paṭivedho ti abhisamayo so ca lokiyo lokuttaro visayato asammohato ca atthānurūpaṃ dhammesu dhammānurūpaṃ atthesu paññatti, pathānurūpaṃ paññattisu avabodho.

Idāni yasmā etesu pitakesu yaṃ yaṃ dhammajātaṃ atthajātaṃ yo cāyaṃ yathā yathā nāpetabbo attho sotūnaṃ nāṇassa abhimukho hoti tathā tathā tadatthajotakadesanā yo c' ettha aviparītāvabodhasamkhāto paṭivedho sabbam p' etaṃ anupacitakusalasambhārehi duppāññehi sasādihi mahāsamuddo viya dukkhogāhaṃ alabbhaneyyapatiṭṭhaṃ ca, tasmā evaṃ pi ekamekasmim ettha catubbidho pi gambhīrabhāvo veditabbo.

Ettāvatā ca :

desanāsāsanākathābhedaṃ tesu yathārahaṃ
sikkhāppahānagambhīrabhāvaṃ ca paridīpaye.

Iti ayaṃ gatha vuttatthā hoti.

pariyattibhedaṃ sampattiṃ vipattiṃ cāpi yaṃ yaṃ
pāpuṇāti yathā bhikkhu taṃ pi sabbam vibhāvaye iti.

Ettha pana tisu piṭakesu tividho pariyattibhedo daṭṭhabbo. Tisso hi pariyattiyo, alagaddūpamā nissaraṇatthā bhaṇḍāgārikapariyattī. Tattha duggahitā upārambhādi hetu pariyāputā alagaddūpamā. Yaṃ sandhāya vuttaṃ :—

Seyyathā pi bhakkhav puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno so passeyya mahantaṃ alagaddaṃ. Taṃ enaṃ bhoge vā nanguṭṭhe vā gaṇheyya. Tassa so alagaddo paṭiparivattitvā hatthe vā bāhāya vā aññatarasmim vā aṅgapaccaṅge daseyya. So tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Taṃ kissa hetu. Duggahitattā bhikkhave alagaddassa. Evaṃ eva kho bhikkhave idh' ekacce moghapurisā dhammaṃ pariyāpuṇanti suttaṃ—pe—vedallaṃ. Te taṃ dhammaṃ pariyāpuṇitvā tesam dhammānaṃ paññāya atthaṃ na upaparikkhanti, tesam te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti, te upārambhānisamsā c' eva dhammaṃ pariyāpuṇanti itivādappamokkhānisamsā ca, yassa c'

atthāya dhammaṃ pariyāpuṇanti, taṃ c' assa atthaṃ nānubhonti, tesam te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya samvattanti. Taṃ kissa hetu. Duggahitattā bhikkhave dhammānan ti.

Yā pana suggahitā sīlakkhandhādipāripurim yeva ākaṃkhamānena pariyāputā na upārambhādi hetu ayaṃ nissaraṇatthā.

Yaṃ sandhāya vuttaṃ :

tesam te dhammā suggahitā dīgharattaṃ hitāya sukhāya samvattanti.

taṃ kissa hetu. Suggahitattā bhikkhave dhammānan ti.

Yaṃ pana pariññātakkhando pahīnakilesa bhāvitamaggo paṭividdhākuppo sacchikatanirodho khiṇāsavo kevalaṃ pavenipālanatthāya vaṃsānurakkhaṇatthāya pariyāpuṇāti, ayaṃ bhaṇḍāgārikapariyattīti.

Vinaye pana suppaṭipanno bhikkhū sīlasampattim nissāya tisso vijjā pāpuṇāti, tāsam yeva ca tattha pabhedavacabato.

Sutte suppaṭipanno samādhisampadaṃ nissāya cha abhiññā pāpuṇāti, tāsam yeva ca tattha pabhedavacanato.

Abhidhamme suppaṭipanno paññāsampadaṃ nissāya catasso paṭisambhidā pāpuṇāti, tāsā ca tatth' eva pabhedavacanato.

Evam etesu suppaṭipanno yathākkamaṃ imaṃ vijjāttayaṃ cha labhiññācatupaṭisambhidābhedaṃ sampattim pāpuṇāti.

Vinaye pana duppaṭipanno anuññātasukhasamphassa attharanapāpuraṇādiphassasāmaññato paṭikkhittesu upādinnaphassādisu anavajjasaññi hoti. Vuttaṃ pi h' etaṃ:

Tathāham bhagavatā dhammaṃ desitaṃ ājānāmi yathā ye me antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā' ti. Tato dussilabhāvaṃ pāpuṇāti.

Sutte duppaṭipanno, cattāro' me bhikkhave puggala santo samvījjamānā ti ādisu adhippāyaṃ ajānanto duggahitaṃ gaṇhāti. Yaṃ sandhāya vuttaṃ: attanā duggahitena amhe c' eva abbhācikkhati attānaṃ ca khaṇati bahuṃ ca apuññaṃ pasavatīti. Tato micchādiṭṭhitam pāpuṇāti.

Abhidhamme duppaṭipanno dhammacittaṃ atidhāvanto acinteyyāni pi cinteti. Tato cittakkhepaṃ pāpuṇāti. Vuttaṃ h' etaṃ: cattāri' māni bhikkhave acinteyyāni, na cintetabbāni yāni cinto ummādassa vighātassa bhāgi assā' ti. Evam etesu duppaṭipanno yathākkamena imaṃ dussilabhāvam micchādiṭṭhitācittakkhepaṃ vipattim pāpuṇāti. Ettāvatā :

pariyattibhedam sampattim vipattim cāpi yaṃ yaṃ
pāpuṇāti yathā bhikkhu tam pi sabbam vibhāvaye.

Iti, ayam pi gāthā vuttatthā hoti. Evam pi nānappakārato piṭak-
āni nātvā tesam vasen' etam buddhavacanam tividhan ti nātabbam.

Katham nikāyavasena pañcavidham sabbam eva c' etam Dīghanik-
āyo, Majjhimanikāyo, Saṃyuttanikāyo, Aṅguttaranikāyo, Khudda-
kanikāyo, ti pañcappabhedam hoti.

Tattha katamo Dīghanikāyo tivaggasamgahāni Brahmajālādīni
catuttimsasuttāni.

catuttims' eva suttanta tivaggo yassa samgaho
esa Dīghanikāyo ti paṭhamo anulomiko.

Kasmā pan' esa Dīghanikāyo ti vuccati. Dīghappamāṇānam sutt-
ānam samūhato nivāsato ca, samūhanivāsā hi nikāyo ti vuccanti.
Nāham bhikkhave aññam ekanikāyam pi samnupassāmi evam cittaṃ
yathāyidam bhikkhave tiracchānagatā pāṇā, ponikinikāyo, cikkhallik-
anikāyo ti evamādīni c' ettha sādhakāni sāsanaṭo lokato ca evam
sesānam pi nikāyabhāve vacanaṭtho veditaṭtho.

Katamo Majjhimanikāyo. Majjhīmappamāṇāni pañcadasavagg-
asamgahāni Mulapariyāyasuttādīni diyaḍḍhasataṃ dve ca suttāni.

diyaḍḍhasatasuttantā dve ca suttāni yattha so
nikāyo majjhimo pañcadasavaggapariggaho.

Katamo Saṃyuttanikāyo. Devatāsaṃyuttādivasena tṭhitāni
Oghatarasasuttādīni satta suttasahassāni satta ca suttasatāni dvāsa-
tṭhi ca suttāni.

satta suttasahassāni satta suttasatāni ca
dvāsattṭhi c' eva suttantā eso saṃyuttasamgaho.

Katamo Aṅguttaranikāyo. Ekekaṅgātirekavasena tṭhitāni Cittap-
ariyādānādīni nava suttasahassāni pañca suttasatāni sattapaṇṇāsā
ca suttāni.

nava suttasahassāni pañca suttasatāni ca
sattapaṇṇāsasuttāni saṅkhā aṅguttare ayam.

Katamo Khuddakanikāyo. Sakalam Vinayapiṭakam, Abhidhamma-
piṭakam Khuddakapāṭhādayo ca pubbe nidassitā pañcadasabhedā
tṭhapetvā cattāro nikāye avasesam buddhavacanan ti.

tṭhapetvā caturo p' ete nikāye dīghādike
tadaññam buddhavacanam nikāyo khuddako mato ti.

evam nikāyavasena pañcavidham.

katham angavasena navevidham. Sabbam eva h' idaṃ

Suttam, geyyam, veyyākaraṇam, gāthā, udānam, itivuttakam, jātakam, abbhutadhammam, vedallan ti navappabhedam hoti.

Tattha ubhato-Vibhaṅga-Niddesa-Khandhaka-Parivārā, suttanipāte Maṅgalasutta-Ratanasutta-Nālakasutta-Tuvaṭṭaka-suttāni, aññam pi suttanāmakam tathāgatavacanam suttan ti veditabbam. Sabbam sagāthakam suttam geyyan ti veditabbam. Visesena samyuttake sakalo pi sagāthakavaggo. Sakalam Abhidhammapiṭakam niggāthakam suttam yañ ca aññam pi aṭṭhahi angehi asaṃgahitam buddhavacanam tam veyyākaraṇan ti veditabbam. Dhammapadam Theragāthā Therīgāthā Suttanipāte no suttanāmikā suddhikagāthā ca gāthā ti veditabbā.

Somanassañāṇamayikagāthā paṭisamyuttā dve asīti suttantā udānan ti veditabbam.

Vuttam h' etam bhagavatā ti ādinayappavattā dvādasuttarasat-asuttantā itivuttakan ti veditabbam.

Apaṇṇakajatakadini pannasadhikāni pañca jātakasatāni jātakan ti veditabbam. Cattāro' me bhikkhave acchariyā abbhutā dhammā Ānandeti ādinayappavattā sabbe pi acchariyaabbhutadhammapaṭisamyuttasuttantā abbhuta-dhamman ti veditabbam.

Culavedalla-Mahavedalla-Sammādiṭṭhi-Sakkapañha-Saṃkharabhājanīya-Mahāpuṇṇamasuttadayo sabbe pi vedam ca tuṭṭhim ca laddhā laddhā pucchitasuttanta vedallan ti veditabbam. Evam aṅgavasena navavidham.

Katham dhammakkhandhavasena caturāsītisahassavidham. Sabbam eva c' etam buddhavacanam.

dvāsītīm buddhato gaṇhim dve saḥassāni bhikkhuto
caturāsītisahassāni ye' me dhammā pavattino ti.

Evam paridīpitadhammakkhandhavasena caturāsītisahassappabhedam hoti.

Tattha ekānusandhikam suttam eko dhammakkhandho. Yam anekānusandhikam tattha anusandhivasena dhammakkhandhagaṇanā. Gāthābandhesu pañhapucchanam eko dhammakkhandho vissajjanam eko.

Abhidhamme ekamekam tikadukabhājanam ekamekam ca cittavārabhājanam eko dhammakkhandho.

Vinaye atthi vatthu, atthi mātikā, atthi padabhājanīyam, atthi antarā patti, atthi anāpatti, atthi tikacchedo. Tattha ekameko koṭṭhāso ekameko dhammakkhandho ti veditabbo. Evam dhammakkhandhavasena caturāsītisahassavidham.

Evam etaṃ abhedato rasavasena ekavidham bhedato dhammavin-
ayādivasena duvidhādibhedam buddhavacanam saṃgāyantenā Mah-
ākassapapamukhena vasīgaṇena, ayaṃ dhammo, ayaṃ vinayo, idaṃ
paṭhamabuddhavacanam, idaṃ majjhimbuddhavacanam, idaṃ pacc-
himabuddhavacanam, idaṃ Vinayapiṭakam, idaṃ Suttapiṭakam, idaṃ
Abhidhammapiṭakam, ayaṃ Dīghanikayo . . . pe. . . ayaṃ Khuddak-
anikāyo, imāni suttādīni navaṅgāni, imāni caturāsīti dhammakkan-
dhasahassānīti. Imam pabhedam vavatthapetvā' va saṃgītam.

Na kevalam ettakam era aññam pi uddānasamgaha vaggasamgaha-
peyyālasamgaha-ekanipātadukanipātādīnipātasamgaha-samyuttasam-
gaha-paññāsakasamgahādiṃ anekavidham tisu piṭakesu sandhissam-
ānam saṃgahappabhedam vavatthapetvā evam sattahi māsehi
saṃgītam.

Saṃgītipariyosāne c' assa: idaṃ Mahākassapattherena dasabalassa
sāsanam pañcavassasahassaparimānam kālam pavattanasamattham
katan ti sañjātappamodā, sādhukāram viya dadamānā, ayaṃ mahāpaṭhavi
udakapariyantam katvā anekappakāram kampi saṃkampī sampakampi
sampavedhi. Anekāni ca acchariyāni pātur ahesun ti.

Ayaṃ paṭhamamahāsaṃgīti nāma, yā loke:

satehi pañcahi katā tena pañcasatā ti ca,
thereh' eva katattā ca therikā ti pavuccatīti.

Imissā pana paṭhamamahāsaṃgītiyā pavattamānāya vinayam
pucchantena āyasmatā Mahākassapena paṭhamam āvuso Upāli pār-
ājikam kattha paññattan ti evamādivacanapariyosāne vatthum pi pucchi,
nidānam pi pucchi, puggalam pi pucchīti ettha nidāne pucchite taṃ
nidānam ādito pabhuti vitthāretvā yena ca paññatam yasmā ca paññattam
sabbam etaṃ kathetukāmena āyasmatā Upālitttherena vuttam: tena
samayena buddho bhagavā Verañjayaṃ viharatīti sabbam vattabbam.
Evam idaṃ āyasmatā Upālitttherena vuttam. Tañ ca pana paṭhamamah-
āsaṃgītikāle vutan ti veditabbam.

Ettāvatā ca idaṃ vacanam kena vuttam kadā va vuttan ti etesaṃ
padānam attho pakāsito hoti.

Idāni kasmā vuttan ettha vuccate. Yasmā ayaṃ āyasmā
Mahākassapattherena nidānam puṭṭho tasmā pan' etaṃ nidānam ādito
pabhuti vitthāretum vuttan ti, evam idaṃ āyasmatā Upālitttherena
paṭhamamahāsaṃgītikāle vadantenāpi iminā kāraṇena vuttan ti
veditabbam.

Ettāvatā ca 'vuttam yena yadā yasmā' ti imesam matikāpadānam
attho pakāsito hoti.

Idāni :

... dhāritam yena cābhatam
yattha paṭiṭṭhitam c' etam etam vatvṃ vidhiā tato ti.

Etesam atthappakāsanattham idaṃ vuccati. Taṃ pan' etam tena
samayena buddho bhagavā Verañjayaṃ viharatīti evamādivacanapaṭim-
anditanidānam Vinayapaṭakam kena dharitam kenābhatam kattha
paṭiṭṭhitan ti vuccate. Ādito tava idaṃ bhagavato sammukhā āyasmatā
Upalitttherena dhāritam, tassa sammukhato aparinibbute tathāgate
chalabhiññādibhedehe, anekehi bhikkhusahasseehi, parinibbute tathāgate
Mahakassapapamukhehi dhammasaṃgahakattherehi.

Kenābhatan ti, Jambudīpe tāva Upalitttheram adim katvā cariyapar-
amparāya yāva tatiyasamgīti tāva ābhatam tatrāyaṃ ācariyaparamparā

Upāli Dāsako c' eva Sonako Siggavo tathā
Tisso Moggaliputto ca pañc' eve vijitāvino
paramparāye vinayaṃ dīpe Jambusirivhaye
acchijjamānam ānesum tatiyo yāva saṃgaho.

Āyasmā hi Upāli imam vinayavaṃsam vinayatantiṃ vinayapavenim
bhagavato sammukha uggahetvā bahunnam bhikkhunam hadaye
patitthapesi.

Tassa h' āyasmato santike vinayaṃ uggahetvā vinaye pakataññutam
pattesu puggalesu puthujjanasotāpannasakadāgā mianāgāmino
gananapatham vitivattā, khīṇāsavānam sahasam ekam ahosi. Dasak-
atthero pi tass' eva saddhivihāriko ahosi. So Upālittherassa sammukhā
uggahetvā tath' eva vinayaṃ vācesī. Tassāpi āyasmato santike uggahetvā
vinye pakataññutam pattā puthujjanādayo ganaṇāpatham vitivatta,
khīṇāsavānam sahasam eva ahosi. Sonakatthero pana Dāsakattherassa
saddhivihāriko ahosi. So pi attano upajjhāyassa Dāsakattherassa sam-
mukhā uggahetva teth' eva vinayaṃ vācesī. Tassāpi āyasmato santike
uggahetvā vinaye pakataññutam pattā puthujjanādayo ganaṇapatham
vitivattā, khīṇāsavānam sahasam eva ahosi.

Siggavatthero pi Sonakattherassa saddhivihāriko ahosi. So pi attano
upajjhāyassa Sonakattherassa santike vinayaṃ uggahetvā arahantasa-
assassa dhuraggāho ahosi. Tassa panāyamato santiko uggahetvā vinaye
pakataññutam pattā puthujjanasotāpannasakadāgāmianāgāmino pi
khīṇāsavāpi ettakāṇi satānīti vā ettakāṇi sahasānīti vā aparicchinā
ahesum. Tadā kira Jambudīpe atimahābhikkhusamudayo ahosi.

Moggaliputtatissattherassa pana ānubhāvo tatiyasamgītiyaṃ pākaṭo bhavis-sati. Evaṃ idaṃ vinayapiṭakam Jambudīpe tāva imāya ācariyaparam-parāya yāva tatiyasamgīti tāva ābhatan ti veditabbaṃ.

Dutiyasamgītivijananattham pana ayam anukkamo veditabbo. Yadā hi :

samgāyitvāna saddhammam jotayitvā ca sabbadhī
yāva jīvitapariyantam thatvā pañcasatāpi te,
khiṇāsavā jutimanto therā Kassapaādayo
khiṇāsnehapadīpā va nibbāyimsu anālayā.

Athānukkamena gacchantesu rattimdivesu vassasataparinibbute bhagavatī Vesālikā Vajjiputtakā bhikkhu Vesāliyaṃ kappatī siṅgiloṇa-kappo kappatī dvangulakappo kappatī gāmantarakappo kappatī āvāsakappo kappatī anumatikappo kappatī āciṇṇakappo kappatī amathitakappo kappatī jālogi pātum kappatī adasakam nisīdānam kappatī jātārūparajatan ti imāni dasa vatthūni dīpesum. Tesam Susunāgaputto Kālāsoko nāma rājā pakkho ahosi.

Tena kho pana samayena āyasmā Yaso Kākandakaputto Vajjisu cārikaṃ caramāno Vesālikā kira Vajjiputtakā bhikkhū Vesāliyaṃ dasa vatthūni dipentīti sutvā na kho pan' etaṃ patirūpaṃ yv āham dasabalassa sāsanaṇvippattim sutvā appossukko bhavēyyam, handāham adhammavādino nigghetvā dhammam dīpēmiti cintento yena Vesāli ted avasari, tatra sudam āyasmā Yaso Kākandakaputto Vesāliyaṃ viharati Mahavane Kūṭāgārasālāyaṃ.

Tena kho pana samayena Vesālikā Vajjiputtakā bhikkhū tadah' uposathe kaṃsapātīm udakena puretvā majjhe bhikkhūsamghassa ṭhapetvā āgate Vesālike upāsake evaṃ vadenti: dethāvuso samghassa kahāpaṇam pi aḍḍham pi pādāṃ pi masakarūpaṃ pi, bhavissati samghassa parikkhārena karaṇīyaṃ ti sabbam tāva vattabbaṃ yāva, imāya pana vinayasamgītiyā satta bhikkhusatāni anūnāni anadhikāni ahesum, tasmāyaṃ dutiyasamgīti sattasatika' ti vuccatīti. Evaṃ tasmiṃ ca sannipate dvadasabhikkhusatasahassāni sannipatimsu āyasmata Yasena samussāhitā.

Tesam majjhe āyasmatā Revatena putthena Sabbakāmittherena vinayaṃ vissajjentena tāni dasa vatthūni vinicchitāni adhikaraṇam vūpasamitaṃ. Atha therā puna dhammaṃ ca vinayaṃ ca samgāyis-sāmā' ti tipitakadhare pattapaṭisambhīde sattasate bhikkhū uccīnitvā Vesāliyaṃ Vālukārāme sannisīditvā Mahākassapaṭtherena samgāyitasadisam eva sabbam sasanamalaṃ sodhetvā puna piṭakavasena

nikayavasena aṅgavasena dhammakkhandhavasena ca sabbam
dhammañ ca vinayañ ca saṃgāyimsu.

ayam saṃgīti aṭṭhahi māsehi niṭṭhitā, yā loke
satehi sattahi katā tena sattasatā ti ca
pubbe kataṃ upādāya dutiyā ti ca vuccatiti.
sā panāyaṃ
yehi therehi saṃgītā saṃgīti tesu vissutā
Sabbakāmi ca Saḷho ca Revato Khujjasobhito
Yaso ca Sānasambhuto ete saddhiviharikā
thera Anandattherassa diṭṭhapubbā tathāgatam.
Sumano Vāsabhagāmī ca ñeyyā saddhivihārikā
dve ime Anuruddhassa diṭṭhapubbā tathāgatam.
dutiyo pana saṃgīto yehi therehi saṃgaho
sabbe pi pannabhārā te katakiccā anāsavā ti.
ayaṃ dutiyasaṃgīti.
evam imaṃ dutiyasaṃgītiṃ saṃgāyitvā te therā

Uppajjissati nu kho anāgate pi sāsanaṃ evarūpaṃ abbudan ti
olokayamānā idaṃ addasaṃsu: ito vassasatassa upari aṭṭhārasame vasse
Pāṭaliputte Dhammāsoko nāma rājā uppajjitvā sakalaJambudīpe rajjaṃ
karessatiti. So buddhasāsane pasiditvā mahantaṃ lābhasakkāraṃ
pavattayissati. Tato titthiyā lābhasakkāraṃ patthayamānā sāsane
pabbajitvā sakaṃ sakaṃ diṭṭhiṃ paridīpessanti. Evaṃ sāsane mahantaṃ
abbudaṃ uppajjissatīti.

Atha nesam etad ahosi: kin nu kho mayaṃ etasmiṃ abbude uppanne
sammukhā bhavissāma na bhavissāmā' ti. Atha sabb' eva tadā
attano asammukhabhāvañ ñatvā ko nu kho taṃ adhikaraṇaṃ
vupasametum samattho bhavissatīti sakalamanussalokañ ca chākām-
āvacaradevalokañ ca olokentā na kañci disvā Brahmaloce Tissam
nāma mahābrahmānaṃ addasaṃsu parittāyukaṃ uparibrahm-
alokupattiyā bhāvitamaggaṃ.

Disvāna nesam etad ahosi: sace mayaṃ etassa brahmuno manu-
ssaloke ninnattanatthāya ussāhaṃ kareyyāma, addhā esa Moggalibr-
ahmaṇassa gehe patisandhiṃ, gahessato tato ca mantehi palobhito
nikkhamitvā pabbajissati, so evaṃ pabbajitvā sakalabuddhavanasaṃ
uggahetvā adhigatapaṭisambhido huttā titthiye madditvā taṃ adhikaraṇaṃ
vinicchinittvā sāsanaṃ paggaṇhissatīti.

Te Brahmaloکاṃ gantvā Tissam mahābrahmānaṃ etad avocaṃ:
ito vassasatassa upari aṭṭhārasame vasse sāsane mahantaṃ abbudaṃ

uppajjissati, mayaṇ ca sakalaṃ manussalokaṃ chakāmāvacāradevalokaṇ ca olokayamānā kañci sāsanaṃ paggaṇhetuṃ samattham adisvā Brahmaloḥkaṃ vicinantā bhavantaṃ addasāma. Sādhū sappurisa manussaloke nibbattitvā dasabalassa sāsanaṃ paggaṇhituṃ patiṇṇaṃ dehīti. Evaṃ vutte mahābrahmā ahaṃ kira sāne uppannaṃ abbudaṃ sodhetvā sāsanaṃ paggaṇhetuṃ samattho bhavissāmi ti haṭṭhapahaṭṭho udaggudaggo hutvā sādhu' ti paṭisunitvā patiṇṇaṃ adāsi. Therā Brahmaloḥke taṃ karaṇiyaṃ tiretvā puna paccāgamiṃsu.

Tena kho pana samyena Siggavatthero ca Candavajjitthero ca dve pi navakā honti daharabhikkhū tipīṭakadharā pattapaṭisambhidā khiṇāsavā, te taṃ adhikaraṇaṃ na pāpuniṃsu. Theā tumhe āvuso amhākaṃ imasmiṃ adhikaraṇe no sahāyakā ahuvattha, tena vo idaṃ daṇḍakammaṃ hotu: Tisso nāma brahmā Moggalibrāhmaṇassa gehepaṭisandhiṃ gaṇhissati, taṃ tumhākaṃ eko nikaritvā pabbājetu, ekobuddhavacanaṃ uggaṇhāpetu' ti vatvā sabbe pi yāvatāyukaṃ ṭhatvā:

Sabbakāmiṃpabhutayo te pi therā mahiddhikā
aggikkhandhā va lokamhi jalitvā parinibbutā
dutiyaṃsaṃgahaṃ katvā visodhetvāna sāsanaṃ
anāgate pi katvāna hetuṃ saddhammasuddhiyā
khiṇāsavā vasippattā pabhinnapaṭisambhidā
aniccatāvasan therā te pi nāma upāgatā.

evaṃ aniccataṃ jammim ṇatvā durabhisambhavaṃ
taṃ pattuṃ vāyame dhīro yaṃ niccaṃ amataṃ padanti.

Ettāvatā sabbākārena dutiyaṃsagītivaṇṇanā nitthitā hoti.

DVĀRAKATHĀ

(Atthasālinī)

1. Tattha tīṇi kammāni, tīṇi kammadvādrāni, pañca viññāṇāni pañca viññāṇadvārāni, cha phassā, cha phassadvārāni, atṭha asaṃvarā, atṭha asaṃvaradvārāni, dasa akusalakammaṃpathā dasa kusalakammaṃpathā ti.

Idaṃ ettakaṃ dvāarakathāya mātikā-ṭhapanam nāma. Tattha kiñcāpi tīnikammāni paṭhamam vuttāni tāni pana ṭhapetvā ādito tāva tīṇi kammadvārāni bhājetvā dassitāni. Katamāni tīṇi ? Kāyakamma-
dvāraṃ vacikammadvāraṃ manokammadvāraṃ ti. Tattha catubbidho kāyo : upādinnaḥ, āhārasamuṭṭhāno, utusamuṭṭhāno, cittasamuṭṭhāno ti.

2. Tattha cakkhāyatanādīni jīvitindriya-pariyantāni aṭṭhakamma-samuṭṭhāna-rūpāni pi kamma-samuṭṭhānan' eva. Catasso dhātuyo vā vaṇṇo gandho raso ojā ti aṭṭhaupādinnakakāyo nāma. Tān' eva aṭṭha āhārajāniāhārasamuṭṭhānika-kāyo nama. Aṭṭha utujāni utusamuṭṭhānikakāyo nāma. Aṭṭha cittajāni citta-samuṭṭhānika-kāyo nāma. Tesu kāya-kammadvāraṇaṇ ti n' eva upādinnakakāyassa nāmaṇa na itaresaṇ. Citta-samuṭṭhānesu pana aṭṭhasu rūpesu ekā viññatti atthi. Idaṇ kāya-kammadvāraṇaṇ nāma yaṇ sandhāya vuttaṇ : Katamaṇ taṇ rūpaṇ kāya-viññatti ? Yā kusala cittassa vā akusala-cittassa vā avyākata-cittassa vā abhikkammantassa vā paṭikkammantassa vā āloketassa vā vilokentassa vā sammiñjantassa vā pasārentassa vā kāyassa thambhanā santhambhanā santhambhitattaṇ viññati viññāpanā viññāpitattaṇ idaṇ taṇ rūpaṇ kāyaviññattī ti. Abhikkamissāmi paṭikkamissāmi ti hi cittaṇ uppajjamānaṇ rūpaṇ samuṭṭhāpeti.

3. Tattha yā paṭhavidhātu āpodhātu tejodhātu vāyodhātu taṇ nissito vaṇṇo gandho raso ojā ti. Imesaṇ aṭṭhannaṇ rūpaṇaṇ abbhantare cittasamuṭṭhānā vāyodhātu, sā attanā sahaajātaṇ rupakāyaṇ santhambheti, sandhāreti, cāleti, abhikkamāpeti, paṭikkamāpeti. Tattha ekāvajjanavīthiyaṇ sattaṇ javanesu paṭhamacittasamuṭṭhitā vāyodhātu santhambhetuṇ sandhāretuṇ sakkoti, aparāparaṇ pana caletuṇ na sakkoti. Dutiyādisu pi es' eva nayo.

Sattamacittena pana samuṭṭhitā heṭṭhā chahi cittehi samuṭṭhitā vāyodhātu upatthambha-paccayaṇ labhivā attanā sahaajātaṇ rūpakāyaṇ santhambhetuṇ sandhāretuṇ cāletuṇ abhikkamāpetuṇ paṭikkamāpetuṇ ālokāpetuṇ vilokāpetuṇ sammiñjāpetuṇ pasārāpetuṇ sakkoti. Tena gamanaṇ nāma jāyati, āgamaṇaṇ nāma jāyati, 'yojanaṇ gato, dasayojanaṇ gato ti ' vattabbaṇ āpajjapeti. Yathā hi sattaṇ yugehi ākaḍḍhitabbe sakaṇe paṭhama-yuge yuttagonāyugaṇ tāvasandhāretuṇ sakkonti, cakkamaṇ pana na pavattenti : dutiyādisu pi es' eva nayo. Sattamayuge pana gone yojetvā, yadā cheko sārathi dhure nisīditvā yottāni ādāya sabbapurimato paṭṭhāya patodalaṭṭhiyā gone ākoṇeti, tadā sabbe' va ekabalā hutvā dhuraṇ ca sandhārenti cakkāni ca pavattenti, sakaṇaṇ gahetvā 'dasa-yojanaṇ vīsatiyojanaṇ gato ti ' vattabbaṇ āpādentī, evaṇsampaḍaṇ idaṇ veditabbaṇ.

4. Tattha yo citta-samuṭṭhānika-kāyo na sā viññatti, citta, samuṭṭhānāya pana vāyodhātuyā sahaajātaṇrūpa-kāyaṇ santhambhetuṇ sandhāretuṇ cāletuṇ paccayobhāvituṇ samattho eko ākāra, vikāro atthi. Ayaṇ viññatti nāma.

Sa attha rūpāni viya na citta-samuṭṭhānā. Yathā pana 'aniccādi, bhedānaṃ dhammānaṃ jarā-maraṇattā jarā-maraṇaṃ, bhikkhave, aniccaṃ saṅkhatan ti' ādi vuttaṃ, evaṃ cittasamuṭṭhānānaṃ rūpānaṃ viññattitāya sā pi 'citta-samuṭṭhānā' nāma hoti ti. Viññāpanattā pan' esā viññattī ti vuccati. Kiṃ viññāpetī ti ? Ekaṃ kāyikakaraṇaṃ : cakkhupathasmiṃ hi ṭhito hatthaṃ vā padaṃ vā ukkhipati, sīsaṃ vā bhamukhaṃ vā cāleti. Ayaṃ hatthādīnaṃ ākāro cakkhuvīññeyyo hoti. Viññatti pana na cakkhuvīññeyyā, manovīññeyyā eva, Cakkhunā hi hatthakārādivasena vipphandamānaṃ vaṇṇārammaṇaṃ eva passati. Viññatti pana mano-dvārika-cittena cintetvā idaṃ c'idaṃ ca esa kāreti maññe iti jānāti. Yathā hi araññe nidāgha samaye udakatṭhāne vā 'manussā imāya saññāya idha udakassa atthibhāvaṃ jānissantī ti' rukkhagge tālapaṇṇādīni bandhāpenti surāpānadvāre dhajam ussāpenti uddhaṃ vā pana rukkhaṃ vato paharetvā cāleti, anto udae macche calante upari bubbulakāni utthahanti, mahoghassa gata-maggapariyante tiṇapaṇṇakasataṃ ussāditam hoti tattha tāla-paṇṇadhajasākhā-calana-bubbulaka-tiṇa-paṇṇakasate disvā yathā cakkhumā aditthaṃ pi ettha vipphandamānaṃ vaṇṇā rammaṇaṃ eva passati. Viññatti pana mano-dvārika-cittena cintetvā 'idaṃ c'idaṃ ca esa kāreti maññe' iti jānāti. Na kevalaṃ c esa viññāpanato viññattī nāma. Viññeyyato pi pana viññatti yeva nāma. Ayaṃ hi paresaṃ antamaso tiracchānagatānaṃ pi pākaṭā hoti. Tattha tattha sannipatitā hi sonasiṅgāla-kāka-yonādayo daṇḍaṃ vā leḍḍuṃ vā gahetvā paharaṇākāre dassite 'ayaṃ no paharitukāmo ti' natvā yena vā tena vā palāyanti, pākāra kuḍḍādiāntaritassa pana parassa apākaṭa-katlo pi atthi, kiñcāpi tasmīṃ khaṇe apākaṭā sammukhibhūtānaṃ pana pākaṭattā viññatti yeva nāma hoti.

5. Citta-samuṭṭhānike pana kāye calante ti samuṭṭhāniko calati na calati ti so pi tatth' eva calati. taṃ-gatiko tadanuvattako va hoti. Yathā hi udae gacchante udae patitāni sukkha-daṇḍaka-tiṇādīni pi udakagatikan' eva bhavanti, tasmīṃ gacchante gacchanti, tiṭṭhante tiṭṭhanti, evaṃsāmpadam idaṃ veditabhaṃ. Evaṃ esā cittasamuṭṭhānesu rūpesu viññatti kāyakamma-dvāraṃ nāmā ti veditabbā.

Ya pana tasmīṃ dvāre siddhā cetanā yāya pāṇaṃ hanti adinṇaṃ ādiyati micchā carati pāṇātipātādīhi viramati, idaṃ kāya-kammaṃ nāma.

Evaṃ paravādimhi sati kāyadvāraṃ, tamhi dvāre siddhā cetanā kāya-kammaṃ kusalaṃ vā akusalaṃ vā ti ṭhapetabbaṃ. Paravādimhi pana asati avyākataṃ cātīkamaṃ puretvā vā ṭhapetabbaṃ.

6. Tattha yathā nagara-dvārakataṭṭhāne yeva tiṭṭhati aṅgulamattam pi aparāparam na saṅkamati tena tena pana dvārena mahājanosañcarati evam eva dvāre dvāram na carati, kammam pana tasmim tasmim dvāre uppajjanato carati. Ten' āhu Porāṇā :

Dvāre caranti kammāni na dvārādvāra-cārino

Tasmā dvārehi kammāni aññaṃ aññaṃ vavatthitā ti.

Tattha kammaṇa pi dvāram nāmaṃ labhati dvārena pi kammam. Yatta hi viññāṇādinaṃ uppajjanatṭhāni viññāṇa-dvāram phassa dvāram asaṃvara-dvāram saṃvara-dvāraṇ ti nāmaṃ labhanti, evam kāyakammasa uppajjanatṭhānaṃ kāya-kamma-dvārāṇ ti nāmaṃ labhati. Vacīmano-kamma-dvāresu pi es' eva nayo.

Yathā pana tasmim tasmim rukke adhivatthā devatā simbalidevatā palāsadevatā pucimanda-devatā phandanadevatā ti tena tena rukkhena nāmaṃ labhati evam eva kāya-dvārena kataṃ kammam kāya-kammaṃ ti dvārena nāmaṃ labhati. Vacīkamma-manokammesu pi es' eva nayo.

7. Tattha añño kāyo aññaṃ kammam. Kāyena pana katattā taṃ kāyakamman ti vuccati. Ten' āhu Aṭṭhakathācariyā :

Sūciyā ce kataṃ kammam sūcīkamman ti vuccati

Sūci ca sūcīkammaṇ ca aññaṃaññaṃ vavatthitā.

Vāsiyā... pe.....

Purisena ce kataṃ kammam purisakamman ti vuccati

Puriso ca purisakammaṇ ca aññaṃaññaṃ vavatthitā.

Evaṃ eva :

Kāyena ce kataṃ kammam kāyakamman ti vuccati

kāyo ca kāyakammaṇ ca aññaṃaññaṃ vavatthitā ti.

Evaṃ sante n' eva dvāra-vavatthānaṃ yujjati na ca kamma vavatthānaṃ. Kathaṃ ? Kāya-viññattiyam hi' dvāre caranti kammāni ti' vacannato vacīkammaṃ pi pavattati, ten' assa kāya kammadvāraṇ ti vavatthānaṃ na yuttaṃ, kāyakammaṇ ca vacī viññattiyam pi pavattati, ten' assa kāyakamman ti vavatthānaṃ yujjati ti no na yujjati.

Kasmā ? Yebhuyya-vuttitāya c'eva tabbahula-vuttitāya ca. Kāyakammaṃ eva hi yebhuyyena kāyaviññattiyam pavattati na itarāṇi ti tasmā kāyakammasa yebhuyyena pavattito assa kāya, kamma-dvārabhāvo siddho.

Brāhmaṇagāma-ambavana-nāgavanādīnaṃ brāhmaṇagāmādi, bhāvo viyā ti dvāra-vavatthānaṃ yujjati. Kāyakammaṃ panā kāya-dvāramhi yeva bahulaṃ pavattati, appaṃ vacī-dvāre. Tasmā kāya-

dvāre bahulam pavattito etassa kāyakamma-bhāvo siddho, vanacarakathullakumārikādi-gocarānaṃ vanacarakādi-bhāvo viyā ti, evaṃ kamma-vavatthānampi yujjati.

Kāyakamma-dvāra-kathā niṭṭhitā.

8. Vacīkamma-dvāra-kathāyaṃ cetana-virati-sadda-vasena tividhā vācā nāma.

Tattha 'catuhi, bhikkhave, aṅgehi samannāgatā vācā subhāsītā hoti na dubbhāsītā anavajjā ca ananuvajjā ca viññunan ti' ayaṃ cetan-āvācā nāma.

'Yā catūhi vā vaci-duccaritehi ārati virati...pe... ayaṃ vuccati samm-āvācā ti' ayaṃ virati-vācā nāma.

Vācā girā vyappatho udīranam ghoso ghosakammaṃ vācā vacibhedo ti ayaṃ sadda-vācā nāma.

Tāsu vacīkamma-dvāraṃ ti neva cetanāya nāmaṃ na viratiyā, sahasaddā pana ekā viññatti atthi, idaṃ vacīkammadvāraṃ nāma, Yaṃ sandhāya vuttam: 'Katamaṃ taṃ rūpaṃ vacīviññatti? Ya kusala-cittassa vā...pe...avyākata-cittassa vā vācā girā vyappatho udīranam ghoso ghosakammaṃ vācā vacibhedo ayaṃ vuccati vācā. Yā tāya vācāya viññatti viññapanā viññāpitattaṃ idaṃ taṃ rūpaṃ vacī-viññatti ti. Idaṃ vakkhāmi etaṃ vakkhāmi ti hi vitakkayato vitakka-vipphāra-saddo nāma uppajjati. Ayaṃ na sota-vinneyyo ti Mahā-aṭṭhakathāyaṃ āgato. Agamanatṭhakathāsu pana 'vitikkavipphāra-saddan ti vitakkavipphāra-vasena uppannam vipṭhalapantānam suttappamattādīnaṃ saddhaṃ sutvā ti taṃ sutvā vitakkayato tassa so saddo uppanno, tassa vasena evaṃ pi te mano itthaṃ pi te mano ti adiyatī ti' vatva vatthuni pi kathitāni.

9. Paṭṭhāne pi: citta-samuṭṭhānaṃ saddāyatanam sotaviññāṇassa ārammaṇa-paccayena paccayo ti' āgataṃ. Tasmā vinā viññattighaṭṭa-nāyo uppajjamāno asota-viññeyyo vitakka-vippharasaddo-nāma n' atthi. Idaṃ vakkhāmi, etaṃ vakkhāmi ti uppajjamānam pana cittaṃ paṭhavidhātu āpodhātu tejodhātu vāyodhātu vaṇṇo gandho raso ojā ti aṭṭha rūpāni samuṭṭhāpeti. Tesam Abbhantare cittasamuṭṭhāna paṭhavidhātu upādiṇṇakaṃ sanghaṭṭiyamānā vā uppajjati. Tena dhātu-sanghaṭṭanena saddo uppajjati. Ayaṃ citta-samuṭṭhāna-saddo nāma.

Ayaṃ na viññatti. Tassā pana citta-samuṭṭhānāya paṭhavidhātuyā upādiṇṇaka-ghaṭṭhanassa paccaya-bhuto eko ākāravikāro atthi. Ayaṃ vacī-viññatti nāma. Ito paraṃ sā aṭṭha rūpāni viya na citta-samuṭṭhānā ti ādi sabbam heṭṭhā vutta-nayen' eva veditabbaṃ.

10. Idhā pi hi Tissadattamittā ti pakkosantassa saddaṃ sutvā viññattiṃ manodvārika cittaena ciutetvā 'idaṃ c'ca esa kāreti maññe 'iti jānāti, kāya-viññatti viya ca ayaṃ pi tiracchāna-gatānaṃ pi idaṃ nam' esa kāreti maññe ti ñatvā āgacchanti c'eva gacchanti ca. Te samuṭṭhānika kāyaṃ cāleti na cāleti ti ayaṃ pana vāro idha na labbhati. Purima-cittasamuṭṭhānāya upatthambhanakiccam pi n'atthi. Yā pana tasmim vacī-dvāre siddhā cetanā yāya musā katheti, pesuññaṃ katheti, pharusāṃ katheti samphappalāpati mūsā-vādādīhi viramati idaṃ vā cikammaṃ nāma. Ito paraṃ sabbaṃ kamma-vavatthānaṃ dvāravavatthānaṃ ca heṭṭhā vuttanayen' eva veditabban ti.

Vacīkamma-dvāra-kathā niṭṭhitā.

11. Manokamma-dvāra-kathāyaṃ kāmāvacarādivasena catubbidho mano nāma.

Tattha kāmāvacaro catupaṇṇāsa-vidho hoti, rūpāvacaro paṇṇarasa-vidho, arūpāvacaro dvādasavidho, lokuttaro aṭṭhavidho, sabbo pi ekūnanavutivido hoti.

Tattha ayaṃ nāma mano-dvāraṃ na hoti ti na vattabbo. Yathā hi ayaṃ nāma cetanā kammaṃ na hoti ti na vattabbā. Antamaso pañca viññāṇa-sampayuttā pi hi cetanā Mahāpakaraṇe kammante vā niddiṭṭhā, evaṃ eva ayaṃ nāma mano mano-dvāraṃ na hoti ti na vattabbo. Etthāha: kammaṃ nām'etaṃ kiṃ karotī ti? Āyūhati abhisankharoti piṇḍaṃ karoti ceteti kappeti pakappeti. Evaṃ sante pañca-viññāṇa-cetanā kiṃ āyūhati abhisankharoti piṇḍaṃ karotī ti? Sahajāta-dhamme. Sā pi hi sahajāta-sampayattukhandhe āyūhati abhisankharoti piṇḍaṃ karoti ceteti kappeti pakappeti. Kiṃ vā iminā vādena sabbasaṅgahika-vasena h' etaṃ vuttaṃ? Idaṃ pan' ettha sannitṭhānaṃ tebhūmakakusal-ākusalaṃ ekūnatimsavidho mano mano-kamma-dvāraṃ nāma. Yā pana tasmim mano-dvāre siddhā cetanā yāyaṃ abhijjhāvyāpāda-micchā-dassanāni c'eva anabhijjhā avyāpāda-sammā-dassanāni vā gaṇhāti idaṃ manokammaṃ nāma. Ito paraṃ sabbaṃ kamma vavatthānaṃ dvāravavatthānaṃ ca heṭṭhā vutta-nayen'eva veditabbam ti. Manokamma-dvāra-kathā niṭṭhitā.

12. Imāni tīṇi kamma-dvārāni nāma. Idāni yāni tīṇi kammāni ṭhapetvā imāni kamma-dvārāni dassitāni tāni ādi katvā avasesassa dvāra-kathāya mātikāya ṭhapanassa vitthāra-kathā hoti. Tīṇi hi kammāni: kayakammaṃ vacīkammaṃ manokammaṃ ti. Kim pan' etaṃ kammaṃ nāma? Cetanā c'eva ekacce vā cetanāsampayuttakā dhammā. Tattha cetanāya kammabhāve imāni suttāni: cetanā 'haṃ bhikkhave, kammaṃ

vadāmi cetayitvā kammaṃ karoti kāyena vācāya manasā. Kāye vā hi, Ānanda, sati Kāyasañcetanā hetu uppajjati ajjhataṃ sukhadukkhaṃ, vācāya vā, Ānanda, sati vacīsañcetanā hetu uppajjati ajjhataṃ sukhadukkhaṃ, mane vā, Ānanda, sati mano-sañcetanā hetu uppajjati ajjhataṃ sukhadukkhaṃ. Tividhā, bhikkhave, kāya-sañcetanā akusalaṃ kāyakammaṃ dukkhindriyaṃ dukkhavipākaṃ, catubbidhā, bhikkhave, vacīsañcetanā...pe...tividhā, bhikkhave, mano-sañcetanā akusalaṃ manokammaṃ sukhindriyaṃ sukha-vipākaṃ.. Sacāyaṃ, Ānanda, Samiddhi moghapuriso. Pāṭaliputtassa paribbājakassa evaṃ puṭṭho evaṃ vyākareyya sañcetanīyaṃ, āvuso Pāṭaliputta, kammaṃ katvā kāyena vācāya manasā sukha-vedanīyaṃ sukhaṃ so vediyati...pe... adukkhamasukhaṃ vedanīyaṃ adukkhamasukhaṃ so vediyati. Evaṃ vyākaramāno kho, Ānanda, Samiddhi moghapuriso Pāṭaliputtassa paribbājakassa sammā vyākaramāno vyākareyyā ti imāni tāva cetanāya kammabhāve suttāni.

13. Cetanā-samapayuttakadhammānaṃ pana kammabhāvo kammacatukkena dīpito. Vuttaṃ h'etaṃ:-'Cattar' imāni, bhikkhave, kammāni mayā sayāṃ abhiññā sacchikatvā veditāni. Katamāni cattāri? Atthi bhikkhave, kammaṃ kaṇhaṃ kaṇhavipākaṃ, atthi, bhikkhave, kammaṃ sukkaṃ sukka-vipākaṃ, atthi, bhikkhave, kammaṃ kaṇha-sukkaṃ kaṇha-sukka-vipākaṃ, atthi, bhikkhave, kammaṃ akaṇhamasukkaṃ akaṇhāsukka-vipākaṃ kammaṃ kammakkhayāya samvattati. Katamañ ca, bhikkhave, kammaṃ akaṇhaṃ asukkaṃ akaṇhāsukka-vipākaṃ kammaṃ kammakkhayāya samvattati ? Yad idaṃ satta sambojjhaṅgā satisambojjhaṅgo.....pe.....upekhāsambojjhaṅgo. Idaṃ vuccati, bhikkhave, kammaṃ akaṇhamasukkaṃ akaṇhāsukka-vipākaṃ (kammaṃ) kammakkhayāya samvattati. Katamañ ca, bhikkhave, kammaṃ akaṇhamasukkaṃ akaṇhāsukka-vipākaṃ kammaṃ kammakkhayāya samvattati ? Ayaṃ eva ariyo aṭṭhaṅgiko maggo seyyathidaṃ sammadiṭṭhi...pe...sammāsamādhī. Idaṃ vuccati, bhikkhave, kammaṃ akaṇhamasukkaṃ akaṇhasukka-vipākaṃ kammaṃ kammakkhayāya samvattati ti. Evaṃ ime kho bojjhaṅga-maggaṅga-bhedato paṇṇarasa dhammā kamma-catukkena dīpitā.

14. Abhiññā vyāpādo micchādiṭṭhi anabhiññā avyāpādo sammādiṭṭhi ti imehi pana chahi saddhiṃ ekavīsati cetanāsampayuttakā dhammā veditabbā.

Tattha lokuttaramaggo bhajāpiyamāno kāyakammādiṇi tīṇi kammāni bhuñjati. Yaṃ hi kāyena dussīlyaṃ ajjhācarati tamhā saṃvaro.

kāyiko veditabbo, yaṃ vācāya dussīlyam ajjhācarati tamhā saṃvaro vācasiko veditabbo. Iti sammākammanāto kāyakammaṃ sammāvācā vicīkammaṃ. Etasmiṃ dvaye gahite sammā-ājīvo tappakkhikattā gahito vā hoti. Yaṃ pana manena dussīlyam ajjhācarati tamhā saṃvaro mānasiko ti veditabbo.

So diṭṭhi-saṅkappa-vāyāma-sati-samādhi-vasena pañcavidho hoti. Ayaṃ pañca-vidho pi manokammaṃ nāma. Evaṃ lokuttaramaggo bhajā-piyamāno tīṇi kammāni bhajati. Imasmiṃ tṛiṇe dvārasaṃsandanam nāma hoti. Kāya vacī-dvāresu hi copanam patvā kamma-patham appattam pi atthi, mano-dvāre samudācāram patvā kamma-patham appattam atthi, Tam gahetvā tam tam dvāra-pakkhikam eva akāṃsu. Tatrāyaṃ nayo.

15. Yo 'migavam gamissāmi ti' dhanuṃ sajjeti, jiyam vadḍheti, sattim niseti, bhattam bhuñjati, vattham paridahati ettāvatā kāyadvāre copanam pattam hoti. So araṇṇe divassam caritvā antamaso sasabilāla-mattam pi na labhati. Idam akusala-kāya-kammaṃ hoti na hoti ti ? Na hoti Kasma ? Kamma-patham appattatāya. Kevalam pana kāya-duccaritam nāma hoti ti veditabbam. Macchaganhanādipayogesu pi es' eva nayo.

Vacī-dvāresu 'migavam gamissāma, vegena dhanu-ādīni sajjethā ti' ānāpetvā purima-nayen ' eva araṇṇe kiñci alabhantassa kiñcāpi vacī-dvāre copanam pattam, kamma patham appattatāya pana vacīkammaṃ na hoti ti veditabbam.

16. Mano-dvāre pana vadhaka-cetanāya uppanna-mattāya eva kamma-pathabhedo hoti, so va kho vyāpāda-vasena na pāṇātipātavasena.

Akusalam hi kāyakamma kāya-vacī-dvāresu samuṭṭhāti no mano-dvāre. Tathā akusalam vacīkammaṃ akusalam manokammaṃ pana tīsu pi dvāresu samuṭṭhāti. Tathā akusalāni kāya-vacī-manokammāni.

Katham? Sahatthā pi pāṇam hanantassa adinnam ādiyantassa micchā carantassa kammaṃ kāyakammaṃ eva hoti dvāram pi kāyadvāram eva. Evaṃ tāva akusalam kāyakammaṃ kāyadvāre samuṭṭhāti. Tehi pana cittehi saha-jātā abhi-jjhā-vyāpādamicchādiṭṭhiyo cetanā pakkhikā vā bhavanti abboharikā vā.

17. Gaccha ittham nāma jīvitā voropehi, ittham nāma bhaṇḍam avaharā ti anāpentassa pana kammaṃ kāyakammaṃ hoti dvāram vacīdvāram.

Evam akusalam Kāyakammaṃ vacīdvāre samuṭṭhāti. Tehi pana cittehi sahaajātā abhiṃhāvyaṃpādamicchādiṭṭhiyo cetanā pakkhikā vā bhavanti abbohārikā vā. Ettikā ācariyānaṃ samānatthakathā nāma.

Vidaḍḍhavadī panāha: Akusalam kāyakammaṃ manodvāre pi samuṭṭhāti ti. So 'tayo saṅgahe ārūḷhaṃ suttaṃ āharāhi ti 'vutto idam Kuḷumbasuttaṃ nāma āhari. Puna ca paraṃ bhikkhave idh' ekacco samano vā brāhmaṇo vā iddhiṃ cetovasippatto aññissā vā kucchigataṃ gabbhaṃ pāpakena manasānupekkhako hoti: 'Aho vatāyaṃ kucchigato gabbho na sotthinā abhinikkhameyyā ti'. Evaṃ bhikkhave Kuḷumbassa upaghāto hoti ti. Idam suttaṃ āharitvā evaṃ cintitamatte yeva parassa kucchigato gabbho phenapiṇḍo viya vilīyati. Ettha kuto kāyaṅgacopanaṃ vā vācaṅgacopanaṃ vā? Manodvārasmīṃ yeva pana idam akusalam kāyakammaṃ samuṭṭhāti ti, taṃ tava suttassa atthaṃ tulayissāmā ti vatvā evaṃ tulayimsu. Tvam iddhiyā parūpaghātaṃ vadesi.

18. Iddhi nāma' esā adhiṭṭhānā iddhi, vikubbanā iddhi, manomayā iddhi, nāṇavipphārā iddhi, ariyā iddhi, kammavipākajā iddhi, puññavato iddhi, vijjāmayā iddhi, bhāvanāmayā iddhi, tattha tattha sammāpa-yogapaccayā ijjhanatthena iddhi ti dasavidhā. Tattha kataram iddhiṃ vadesi ti? Bhāvanāmayan ti. Kim pana bhāvanāmayāya iddhiyā parūpaghātakammaṃ hoti ti? Āmā ti. Ekacce ācariyā 'ekavāraṃ hoti ti' vadanti. Yathā hi paraṃ paharitukāmena udakaharite ghaṭe khitte ghaṭo pi bhijjati udakam pi nassati evaṃ eva bhāvanāmayāya iddhiyā ekavāraṃ parūpaghātakammaṃ hoti. Tato paṭṭhāya panassati ti. Atha naṃ bhāvanāmayāya iddhiyā neva ekavāraṃ na dve vāre parūpaghātakammaṃ hoti ti vatvā saññattim āgacchantam pucchimsu: 'Bhāvanāmayā iddhi kiṃ kusalā akusalā avyākatā sukhāya vedanāya sampayuttā dukkhāya vedanāya sampayuttā adukkhamasukhāya vedanāya sampayuttā savitakkasavicārā avitakkavicāramattā avitakkavicārā kāmāvacarā rūpāvacarā arūpāvacarā ti?' Imaṃ pana pañhaṃ yo jānāti so evaṃ vakkhati: 'Bhāvanāmayā iddhi kusalā vā hoti avyākatā vā adukkhamasukhavedanīyā eva avitakkavicārā eva rūpāvacarā evā ti' so vattabbo.

19. Pāṇātipātacetanākusalādisu kataram koṭṭhāsam bhajati ti jānanto vakkhati : pāṇātipātacetanā akusalā vā dukkhavedanīyā va savitakka-savicārā va kāmāvacarā ti. Evaṃ sante tava pañho neva kusalattikena sameti na vedanattikena na vitakkattikena na bhummantarenā ti. Kim pana evaṃ mahantaṃ suttaṃ niratthakan ti no niratthakaṃ ? Tvam pan' assa atthaṃ na jānāsi. Iddhiṃ cetovasippatto ti. Ettha hi na bhāvanāmayā iddhi adhippetā. Athabba-

niddhi pana adhippetā. Sā hi ettha labhamānā labbhati. Sā pana kāyavacīdvārāni muñcitvā kātum na sakkā ti.

Athabbaniddhikā hi sattāhaṃ alonakaṃ bhuñjitvā dabbhe attharivā paṭhaviyaṃ sayamānā tapaṃ caritvā sattame divase susānabhūmiṃ sajjetvā sattame pade thatvā hatthaṃ vaḍḍhetvā vaḍḍhetvā mukhena vijjaṃ parijapanti. Atha tesaṃ kammaṃ samijjhati. Evam ayaṃ pi iddhi kāyavacīdvārāni muñcitvā kātum na sakkā ti na kāyakammaṃ manodvāre samuṭṭhāti ti niṭṭham ettha gantabbaṃ.

20. Hatthamuddāya pana musāvādādīni kathentassa kammaṃ vacīkammadvāraṃ na kāyadvāraṃ hotī ti evam akusalaṃ vacīkammaṃ kāyadvāre samuṭṭhāti. Tehi pana cittehi saha-jātā abhijjhāvyā pādamicchādīṭṭhiyo cetanāpakkhikā vā bhavanti abbohārikā vā. Vacībhedaṃ pana katvā musāvādādīni kathentassa kammaṃ pi vacīkammaṃ dvāraṃ pi vacīdvāraṃ eva. Evam akusalaṃ vacīkammaṃ vacīdvāre samuṭṭhāti. Tehi pana cittehi saha-jātā abhijjhāvyāpādamicchādīṭṭhiyo cetanāpakkhikā vā bhavanti abbohārikā vā. Ettakā ācariyaṇaṃ samānatthakathā nāma.

Vidḍhavādi paṇāha : Akusalaṃ vacīkammaṃ manodvāre pi samuṭṭhāti ti. So tayo saṅgahe ārūhaṃ suttaṃ āharāhi ti vutto idaṃ uposathakkhandhato suttaṃ āhari. Yo pana bhikkhu yāva tatiyaṃ anusāvaiyaṃ āne saramāno santim āpattim nāvīkareyya sampajānamusāvādassa hotī ti. Idaṃ suttaṃ āharitvā āha : Evam āpattim anāvīkaronto tuṇhībhuṭto va aññaṃ āpattim āpajjati. Ettha kuto kāyaṅgacopanam vācaṅgacopanam vā ? Manodvārasmim yeva pana idaṃ akusalaṃ vacīkammaṃ samuṭṭhāti ti so vattabbo. Kim pan' etaṃ suttaṃ neyyatthaṃ udāhu nītatthaṃ ti ? Nītatthaṃ eva mayhaṃ suttaṃ ti. So 'mā evam avoca, tulayissāma' assa atthaṃ ti' vatvā idaṃ pucchitabbo. 'Sampajānamusāvāde kiṃ hotī ti' jānanto 'sampajānamusāvāde dukkaṃ hotī ti' vakkhati. Tato vattabbo : vinayassa dve mulāni kāyo ca vācā ca. Sammāsambuddhena hi sabbāpattiyo imesu yeva dvīsu dvāresu paññattā. Manodvāre āpattipaññāpanaṃ nāma matthi. Tvam ativiya vinaye pakataññū yo satthārā apaññatte thāne apaññattaṃ āpattim paññāpesi, sammāsambuddham abbhācikkhasi, jinacakkaṃ paharasī ti ādivacanehi niggaṇhitvā uttarim pañhaṃ pucchitabbo.

'Sampajānamusāvādo kiṃ kiriyato samuṭṭhāti udāhu akiriyato ti' Jānato 'Kiriyato ti' vakkhati. Tato vattabbo : Anāvīkaronto katarāṃ kiriyāṃ karotī ti ? Addhā kiriyāṃ apassanto vighātaṃ āpajjissati. Tato imassa suttassa atthena saññāppetabbo. Ayaṃ h'ettha attho. Yvāyaṃ sampajānamusāvādo hotī ti vutto so āpattito kiṃ hotī ti katarāpatti

hotī ti attho. Duḥkaṭāpatti hotī sā ca kho na musāvādalakkhaṇena. Bhagavato pana vacanena vacīdvāre akiriyasamuṭṭhānā āpatti hotī ti veditabbo.

21. Vuttam pi c' etaṃ : Anālapanto manujena kenaci vācā giraṃ ca pare bhaṇeyya āpajjeyya vācasikaṃ na kāyikaṃ pañhaṃ paññā me sā kusalehi cintitā ti. Evaṃ akusalaṃ vacīkammaṃ na mano-dvāre samuṭṭhātī ti nitṭham ettha gantabbam.

Yadā pana abhijjhāsaḥagatena cetasa kāyaṅgaṃ copento hatthagāhādīni karoti, vyāpādasahagatena daṇḍaparāmāsādīni, micchādiṭṭhisahagatena Khandha sivādayo seṭṭhā ti tesam abhivā danaañjalikammabhūtapitṭhikaparibhaṇḍādīni karoti tadā kammaṃ mamokammaṃ hotī dvāraṃ pana kāyadvāraṃ. Evaṃ akusalaṃ mamokammaṃ kāyadvāre samuṭṭhātī, cetanā pan' ettha abbohārikā.

Yadā abhijjhāsaḥagatena cetasa vācaṅgaṃ copento 'aho vatāyaṃ parassa tam mama assā' ti paravittūpakaranam abhijjhāyati, vyāpā dasahagatena 'ime sattā haññantu vā vajjantu vā upacchijjantu vā mā vā ahesum' ti vadati, micchādiṭṭhisahagatena 'natthi dinnam natthi yitṭham' ti ādīni vadati tadā kammaṃ manokammaṃ hoti dvāraṃ pana vacīdvāraṃ.

Evaṃ akusalaṃ manokammaṃ vacīdvāre samuṭṭhātī cetanā pan' ettha abbohārikā. Yadā pana kāyaṅgavācaṅgāni acopetvā raho nisinno abhijjhāvyāpādamicchādiṭṭhisahagatāni cittāni uppādeti tadā kammaṃ manokammaṃ dvāraṃ pi manodvāraṃ eva. Evaṃ akusalaṃ manokammam manodvāre samuṭṭhātī.

22. Imasmiṃ pana thāne cetanā pi cetanāsampayuttakā dhammā pi maodvāre yeva samuṭṭhahanti. Evaṃ akusalaṃ manokammaṃ tisu pi dvāresu samuṭṭhātī ti veditabbam.

Yam pana vuttam : Tathā kusalāni kāyavacīmanokammāni ti tatrāyaṃ nayo. Yadā hi kenaci kāraṇena na vattum asakko paṇ-ātipātā adinnādānā kāmesu micchācārā paṭiviramāmī ti imāni sikkh-āpadāni hattamuddāya gaṇhāti tadā kammaṃ kāyakammaṃ dvāraṃ pi kāyadvāraṃ eva. Evaṃ kusalaṃ kāyakammaṃ kāyadvāre samuṭṭhātī. Tehi cittehi saḥagatā anabhijjhādayo cetanāpakkhikā vā hontī abbohārikā vā.

Yadā pana tān' eva sikkhāpadāni vacībhedaṃ katvā gaṇhāti tadā kammaṃ kāyakammaṃ dvāraṃ pi vacīdvāraṃ hoti. Evaṃ kusalaṃ kāyakammaṃ vacīdvāre samuṭṭhātī. Tehi cittehi saḥagatā anabhijjh-ādayo cetanāpakkhikā vā hontī abbohārikā vā.

Yadā pana tesu sikkhāpadesu diyyamānesu kāyaṅgavācaṅgāni acopetvā manasā ca 'pāṇātipātā adinnādānā kāmesu micchācārā paṭivīramāmī' ti gaṇhāti tadā kammaṃ kāyakammaṃ dvāraṃ pi manodvāraṃ hoti. Evaṃ kusalaṃ kāyakammaṃ manodvāre samuṭṭhāti. Tehi cittehi sahaḡatā anabhijjhādayo cetanāpakkhikā vā honti abbohārikā vā.

23. Musāvādā veramaṇī-ādīni pana cattāri sikkhāpadāni vuttanayān' eva. Kāyādīhi gaṇhantassa kusalaṃ vacīkammaṃ tīsu dvāresu sammuṭṭhāti ti veditabbaṃ. Idhāpi anabhijjhādayo cetanāpakkhikā vā honti abbohārikā vā.

Anabhijjhādisahagātehi pana cittehi kāyaṅgaṃ copetvā cetiyaṅgaṃ sammajjana-gandhamālāpūjana-cetiyaṃ vandanādīni karontassa kammaṃ manokammaṃ hoti dvāraṃ pana kāyadvāraṃ. Evaṃ kusalaṃ manokammaṃ kāyadvāre samuṭṭhāti, cetanā pan' ettha abbohārikā.

Anabhijjhāsahagātena cittaena vācaṅgaṃ copetvā 'aho vatāyaṃ parassa paravittūpakaraṇaṃ, na tam mam' assā ti' anabhijjhāyato avyāpādasahagātena cittaena 'sabbe sattā averā avyāpajjā anīghā sukhī attānaṃ parihaṇantū ti vadantassa sammādiṭṭhisahagātena atthidinnan ti ādīni udāhaṇantassa kammaṃ manokammaṃ hoti dvāraṃ pana vacīdvāraṃ. Evaṃ kusalaṃ manokammaṃ vacīdvāre samuṭṭhāti cetanā pan' ettha abbohārikā.

24. Yadā kāyaṅgavācaṅgāni pana acopetvā raho nisinnassa manasā vā anabhijjhādisahagātāni cittāni uppādentassa kammaṃ manokammaṃ dvāraṃ pi manodvāraṃ eva evaṃ kusalaṃ manokammaṃ manodvāre samuṭṭhāti.

Imasmiṃ pana thāne cetanā pi cetanāsampayutta dhammā pi manodvāren' eva samuṭṭhahanti. Tattha āṇattisamuṭṭhitesu pāṇātipātā-dinnādānesu kammaṃ pi kāyakammaṃ dvāraṃ pi kammavasena kāyadvāraṇ ti vadanto kammaṃ rakkhati dvāraṃ bhindati nāma.

Hatthamuddāya samuṭṭhitesu musāvādādisu dvāraṃ kāyadvāraṃ kammaṃ pi dvāravasena kāyakammaṇ ti vadanto dvāraṃ rakkhati kammaṃ bhindati. Tasmā kammaṃ rakkhāmī ti dvāraṃ na bhinditabbaṃ, dvāraṃ rakkhāmīti kammaṃ na bhinditabbaṃ. Yathāvutten' eva pana nayena kammaṇ ca dvāraṇ ca veditabbaṃ. Evaṃ kathento hi neva kammaṃ na dvāraṃ bhindatī ti kammakathā niṭṭhitā.

25. Idāni pañca viññāṇāni pañca viññāṇadvārānī ti ādisu cakkhuviññāṇaṃ sotaghāṇajivhākāyaviññāṇaṇ ti imāni pañca viññāṇāni nāma. Cakkhuviññāṇadvāraṃ sotaghāṇajivhākāyaviññāṇadvāraṇ ti imāni

pañca viññāṇadvārānī nāma. Imesaṃ pañcannaṃ dvārānaṃ vasena uppannā cetanā n'eva kāyakammaṃ hoti na vacīkammaṃ, manokammaṃ hoti ti veditabbā.

26. Cakkkhusamphasso sotaghānajivhākāyamanosamphasso ti ime pana cha phassā nāma.

Cakkkhusamphassadvāraṃ sotaghānajivhākāyamanosamphassadvāraṃ ti imāni cha phassadvārāni nāma.

27. Cakkhu-asamvaro sotaghānajivhāpasādakāyacopanākāyaasamvaro vācā-asamvaro mano-asamvaro ti ime aṭṭha asamvarā nāma.

Te atthato dussīlyaṃ muṭṭhasaccaṃ aññāṇaṃ akkhanti kosajjan ti ime pañca dhammā honti. Tesu ekadhammo pi pañca dvāre voṭṭhapanapariyosānesu cittesu n'uppajjati, javanaṃ akkhaṇe yeva uppajjati. Javane uppanne pi pañca dvāre asamvaro vuccati. Cakkhuvīññāṇasahajāto hi phasso nāma cetanā manokammaṃ nāma. Taṃ cittaṃ manokamma dvāraṃ nāma. Ettha pañcavidho asamvaro natthi. Sampatticchanasahajāto phasso manosamphasso nāma cetana ca manokammaṃ nāma. Taṃ cittaṃ manokammadvāraṃ nāma. Etthāpi pañcavidho asamvaro nām' atthi. Santīraṇavotṭhapanesu pi es' eva nayo.

Javanasahajāto pana phasso manosamphasso nāma, cetanā manokammaṃ nāma, taṃ cittaṃ manokammadvāraṃ nāma. Ettha asamvaro cakkhu-asamvaro nāma hoti. Sotaghānajivhāpasādakāyadvāresu pi es' eva nayo.

Yadā pana rūpādisu aññatarārammaṇaṃ manodvārikajavanaṃ vinā vacīdvārena suddhaṃ kāyadvārasaṅkhātāṃ copanaṃ pāpayamānaṃ uppajjati tadā tena cittena sahajāto phasso manosamphasso nāma.

28. Cetanā kāyakammaṃ nāma. Tam pana cittaṃ abbohārikaṃ copanassa uppannattā manodvāraṃ ti saṅkhaṃ gacchati. Ettha asamvaro copanakāya-asamvaro nāma.

Yadā tādisaṃ yeva javanaṃ vinā kāyadvārena suddhaṃ vacīdvārasaṅkhātāṃ copanaṃ pāpayamaṇaṃ uppajjati tadā tena cittena sahajāto phasso manosamphasso nāma.

Cetanāvacīkammaṃ nāma. Tam pana cittaṃ abbohārikaṃ copanassa uppannattā manodvāraṃ ti saṅkhaṃ na gacchati. Ettha asamvaro vācā-asamvaro nāma.

Yadā pana javanacittam vinā kāyavacīdvārehi suddham manodvāram eva hutvā uppajjati tadā tena cittaena sahaajāto phasso manosamphasso nāma.

Cetanā manokammam nāma, cittam manokammadvāram nāma. Ettha asaṃvaro mano-asaṃvaro nāma.

Imesam aṭṭhannam asaṃvarānam vasena cakkhu-asaṃvaradvāram sotaghānajiṃhāpasādakāya-copanakāya-vācā mano-asaṃvaradvāran ti imāni aṭṭha asaṃvaradvārāni veditabbāni.

29. Cakkhusaṃvaro sotaghānajiṃhāpasādakāyacopanakāyavācā manosamvara ti ime pana aṭṭha saṃvarā nāma. Te atthato sīlam satim nānam khantiṃ viriyan ti ime pañca dhammā honti. Tesu pi ekadhammo pi pañcadvāre votthapanapariyosānesu cittesu n'uppajjati, javanakkhaṇe eva uppajjati, javane uppanno pi pañcadvāre saṃvaro ti vuccati. Tassa sabbassā pi cakkhuviññāṇsahagato hi phasso cakkhusamphasso ti ādinā asaṃvare vutten'eva nayena uppatti veditabbā. Iti imesam aṭṭhannam saṃvarānam vasena cakkhusaṃvaradvāram-pe-manosaṃvaradvāran ti imāni aṭṭha saṃvaradvārāni veditabbāni.

30. Pāṇātipāto, adinnādānam, kāmesu micchācāro, musāvādo, pisunā vācā, pharusā vācā samphappalāpo, abhijhāvyāpādo, micchā diṭṭhī ti ime pana dasa akusalakammaṃpathā nāma.

Tattha pāṇassa atipāto pāṇātipāto nāma. Pāṇavadho pāṇaghāto ti vuttam hoti. Pāṇo ti c'ettha vohārato satto paramatthato jīvitindriyam. Tasmim pana pāṇe pāṇasaññino jīvitindriy-upacchedaka-upakkamasamutthāpikā kāyavacīdvārānam aññataradvārappavattā vadhakacetanā pāṇātipāto. So guṇavirahitesu tiracchānagatādisu pāṇesu khuddake pāṇe appasāvajjo mahante mahāsāvajjo. Kasmā ? Payogamahantatāya payogasamatte pi vatthumahantatāya. Guṇavantesu manussādisu appagūṇe pāṇe appasāvajjo, mahāgūṇe mahāsāvajjo, savīraguṇānam pana samabhāve sati kilesānam upakkamānañ ca mudutāya appasāvajjo, tibbatāya mahāsāvajjo ti veditabbo. Tassa pañca sambhārā honti: Pāṇo, pāṇasaññitā, vadhakacittam, upakkamo, tena maraṇam ti. Cha payogā: Sāhatthiko, āṇattiko, nissaggiko, thāvaro, vijjāmayo, iddhiṃmayo ti. Imasmim pan' atthe vitthāriyamāne atipapañco hoti. Tasmā tam na vitthārayāma aññañ ca evarūpam. Atthikehi pana Samantapāsādikam Vinaya-tthakatham oloketvā gahetabbo.

31. Adinnassa ādānam adinnādānam parassa haranam theyyam corikā ti vuttam hoti. Tattha adinnan ti parapariggahitam. Yattha paro yathākāmakāri tam āpajjanto adaṇḍāraho anupavajjo ca hoti, Tasmim

pana parapariggahite saññino tadādāyaka-upakkamasamutthāpikā theyyacetanā adinnādānaṃ, taṃ hīne parasantake appasāvajjam, pañite mahāsāvajjam. Kasmā? Vatthupaṇitatāya. Vatthusamatte sati guṇādhikānaṃ santake vatthusmiṃ mahāsāvajjam, taṃ taṃ guṇādhikaṃ upādāya tato tato hīnaguṇassa santake vatthusmiṃ appasāvajjam. Tassa pañca sambhārā honti: Parapariggahitaṃ parapariggahita-saññitā, theyyacittaṃ, upakkamo, tena haraṇaṃ ti. Cha payogā sāhatthikādayo vā. Te ca kho yathānurūpaṃ theyyāvahāro, pasayhāvahāro, paṭicchannavahāro, parikappavahāro, kusavahāro ti. Imesaṃ āvahārānaṃ vasena pavattā ti ayam etthasaṅkhepo. Vitthāro pana Samantapāsādikāyaṃ

32. Kāmesu micchācāro ti ettha pana kāmesu ti methunasamā cāresu micchācāro ekantanindito lāmakācāro. Lakkhaṇato pana asaddhammādhippāyena kāyadvārapavattā agamanīyatthānavī tikkamacetanā kāmesu micchācāro. Tattha agamanīyatthānaṃ nāma purisānaṃ tāva māturakkhitā, piturakkhitā, mātāpiturakkhitā, bhāturakkhitā, bhaginīrakkhitā, ñātīrakkhitā, gottarakkhita, dhammarakkhitāsārakkhā, saparidaṇḍā ti māturakkhitādayo dasa, dhanakkhitā, chandavāsini, bhagavāsini, paṭavāsini, odapattakinī, ohatacumbatā, dāsi ca bhariyā, kammakāri ca bhariyā, dhajahatā muhuttikā ti etā dhanakkhitādayo dasā ti vīsati itthiyo.

Itthīsu pana dvinnam sārakkhāsaparidaṇḍānaṃ dasannaṃ ca dhanakkhitādīnaṃ ti dvādasannam itthīnaṃ aññesu purisā idam agamanīyatthānaṃ nāma. So pan'esa micchācāro sīlādiguṇarakkhite agamanīyatthāne appasāvajjo, sīlādiguṇasampanne mahāsāvajjo. Tassa cattāro sambhārā: Agamanīyaṃ vatthusmiṃ sevanācittaṃ, sevanāpayogo, maggena maggapaṭipatti, adhivāsanaṃ ti. Eko payogo sāhatthiko eva.

33. Musā ti viṣaṃvādanapurekkhārassa atthabhañjanako vacīppayogo kāyappayogo ca. Viṣaṃvādanādhippāyena pan'assa paraviṣaṃvādakā kāyavacīppayogasamutthāpikā cetanā musāvādo. Aparo nayo: Musā ti abhūtaṃ atacchaṃ vatthu. Vādo ti tassa bhūtato tacchato viññāpanaṃ. Lakkhaṇato pana atathaṃ vatthu tathato paraṃ viññāpetukāmassa tathā viññāttisamutthāpikā cetanā musāvādo. So yaṃ atthaṃ bhañjati tassa appatāya appasāvajjo, mahantatāya mahāsāvajjo. Api ca gahatthānaṃ attano santakam adātukāma-tāya 'natthi ti' ādinayappavatto appasāvajjo sakkhinā hutvā atthabhañjanatthaṃ vutto mahāsāvajjo. Pabhajitānaṃ appakaṃ pi telaṃ vā sappiṃ vā labhitvā hassādhippāyena ajja gāme telanadī maññe sandatī ti' purāṇakathānaṃ pavatto appasāvajjo. Aditthaṃ

yeva pana diṭṭhan ti ādinā nayena vadantānaṃ mahāsāvajjo. Tassa cattāro sambhārā honti: Atathaṃ vatthu, viśaṃvādanacittaṃ, tajjo vāyāmo, parassa tadatthāvijanan ti. Eko payogo sāhatthiko vā. So kāyena vā kāyapaṭibaddhena vā vācāya vā paraviśaṃvādaka-kiriyyāya karaṇe daṭṭhabbo.

Tāya ce kiriyyāyaparo taṃ aṭṭhaṃ jānāti, ayaṃ kiriyyāsamutṭhāpikā cetanā khaṇe yeva musāvādakammunā bajjhati. Yasmā pana yathā kāyapaṭibaddha-vācāya paraṃ viśaṃvādeti tathā 'imassa bhaṇāhī ti' ānāpento pi paṇṇaṃ likhitvā purato nissajanto pi 'ayaṃ attho evaṃ veditabbo' kuḍḍādisu likhitvā thapento pi tasmā ettha ānattikā nissaggikā thāvarā pi payoga yujjanti. Aṭṭhakathāsu pana anāgatattā vimamsitvā gaheṭabbaṃ.

34. Piṣuṇā vācā ti ādisu yāya vācāya yassa taṃ vācaṃ bhāsati tassa hadaye attano piyabhāvaṃ parassa ca pesuññabhāvaṃ karoti sā piṣuṇā vācā.

Yāya pana attānaṃ pi paraṃ pi pharusāṃ karoti, yā vācā sayam pi pharusā n'eva kaṇṇasukhā na hadayasukhā vācā ayaṃ pharusā vācā.

35. Yena sampham palapati niratthakaṃ so samphappalāpo. Yā tesam mūlabhūtā cetanā pi piṣuṇāvācādināmaṃ eva labhati sā evaṃ ca idha adhippetā ti. Tattha saṅkilithassa cittassa paresaṃ vā bhedāya attapiyakammaṭṭhāpikā vā kāyavacīpayogasamutṭhāpikā cetanā piṣuṇā vācā. Sā yassa bhedaṃ karoti tassa appagunatāya appasāvajjā, mahā-guṇatāya mahāsāvajjā. Tassā cattāro sambhārā: Bhinditabbo paro, 'iti ime nānābhavissanti ti vinābhavissanti ti, bhedapurekkhāratā ca. 'iti ahaṃ piyo bhavissāmi viśāsiko ti' piyakammaṭṭhāpikā vā tajjo vāyāmo, tassa tad atthavijjānanan ti. pare pana abhinne kamma-pathabhedo natthi, bhinne eva hoti.

Parassa mammacchedakakāyavacīpayogasamutṭhāpikā ekantapharusacetanā pharusavācā. Tassā āvidhāvattham idaṃ vatthu: Eko kiro gāmadārako mātu vacanaṃ anādiyitvā araṇṇaṃ gacchati. Taṃ mātā nivattetuṃ asakkonti 'caṇḍā taṃ mahisī anubandhatū ti' akkosi. Ath'assa tath'eva araṇṇe mahisī utṭhāsi. Dārako 'yaṃ mama mātā mukhena kathesi taṃ mā hotu, yaṃ cittaṃ cintesi taṃ hotu ti saccakiriyaṃ akāsi. Mahisī tatth'eva maṇḍā viya aṭṭhāsi. Evaṃ mammacchedako pi payogo cittasaṃhatāya pharusavācā na hoti.

Mātāpitaro hi kadāci puttake evaṃ pi vadanti 'corā vo khaṇḍā khaṇḍikaṃ karontu ti' uppalapattam pi nesam upari patantam na icchanti.

Ācariyupajjhāyā ca kadāci nissitake evaṃ vadanti 'kim ime ahirikā anattāpino pi vadanti, niddhamatha ne ti', atha ca nesaṃ agamādhigamasampattim icchanti.

Yathā ca cittasaṅhatāya pharusavācā na hoti evaṃ vacanasaṅhatāya aphaṛusavācā pi na hoti. Na hi mārapetukāmassa 'imaṃsukhaṃsayāpethā ti' vacanam aphaṛusavācā hoti, cittapharusatāya pana sā pharusā vācā va. Sā yaṃ sandhāya sandhāya pavattitā tassa appaṇṇatāya appasāvajjā, mahāṇṇatāya mahāsāvajjā. Tassa tayo sambhārā: Akkositabbo paro, kupitacittam, akkosanan ti.

36. Anattaviññāpakakāyavacīpayogasamuṭṭhāpikā akusalā cetanā samphappalāpo. So āsevanamandatāya appasāvajjo, āsevanamahantatāya mahāsāvajjo. Tassa dve sambhārā: Bhāratayuddha Sītāharaṇādīnirattakakathā-purekkhārātā, tathā rūpī kathā kathanaṃ ca. Pare pana taṃ kathaṃ agaṇhanto kammaṇṇabhedo natthi, parena samphappalāpe gahite yeva hoti.

37. Abhijjhāyatī ti abhijjhā, Parabhaṇḍābhīmukhī hutvā ninna-tāya pavattatī ti attho. Sā 'aho vata idaṃ mam'assā ti' evaṃ parabhaṇḍābhijjhāyanalakkhaṇā adinnādanam viya appasāvajjā mahāsāvajjā ca. Tassā dve sambhārā: Parabhaṇḍam attano pariṇāmanaṃ ca. Parabhaṇḍavattuke hi lobhe uppanne pi na tāva kammaṇṇabhedo hoti yāva aho vata idaṃ mam'assā ti' attano na pariṇāmeti.

Hitam sukham vyāpādayatī ti vyāpādo. So paravināsāya manopadosalakkhaṇo pharusavācā viya appasāvajjomahāsāvajjo ca. Tassa dve sambhārā: Parasatto ca tassa ca vināsacintā. Parasattavattuke hi kodhe uppanne pi na tāva kammaṇṇabhedo hoti yāva 'aho vatāyaṃ ucchijjeyya vināsseyyā ti' vināsaṃ na cinteti.

Yathā bhuccagahaṇābhāvena micchā passatī ti micchāditthi. Sā natthi dinnam ti ādinā nayena viparītadassanalakkhaṇā samphappalāpo viya appasāvajjā mahāsāvajjā ca. Api ca aniyatā appasāvajjā niyatā mahāsāvajjā. Tassā dve sambhārā: Vatthuno ca gahitakāra viparītātā ca. Yathā taṃ gaṇhāti tathā bhāvena tassūpaṭṭhānan ti. Tattha natthikāhetu-akiriyadiṭṭhihi eva kammaṇṇabhedo hoti na aññadiṭṭhihi.

38. Imesaṃ pana dasannam akusalakammaṇṇānaṃ dhammato koṭṭhāsato ārammaṇato vedanāto mūlato ti pañcah'ākārehi vinicchayo veditabbo.

Tattha dhammato ti. Etesu hi pāṭipāṭiyā satta cetanā dhammā vā honti, abhijjhādayo tayo cetanāsampayuttā.

Koṭṭhāsato ti paṭipāṭiyā satta micchādiṭṭhi cā ti ime aṭṭha kammaṭṭhā eva honti no mūlāni, abhiṭṭhāvyāpādo kammaṭṭhā c'eva mūlāni ca. Abhiṭṭhā hi mūlam patvā lobho akusalamūlaṃ hoti vyāpādo doso akusalamūlaṃ.

Ārammaṇato ti pāṇātipāto jīvitindriyārammaṇo saṅkhārārammaṇo hoti adinnādānaṃ sattārammaṇaṃ vā saṅkhārārammaṇaṃ vā. Micchācāro phoṭṭhabbavasena saṅkhārārammaṇo sattārammaṇo pi eko. Musā-vādo sattārammaṇo vā saṅkhārārammaṇo vā. Tathā piṣuṇā vācā, pharusā vācā sattārammaṇā va, samphappalāpo diṭṭha-sutamataviññātavasena sattārammaṇo vā saṅkhārārammaṇo vā tathā abhiṭṭhāvyāpādo sattārammaṇo vā, micchādiṭṭhi tebhūmakadhamavasena saṅkhārārammaṇā.

Vedanāto ti pāṇātipāto dukkhavedano hoti, Kiñ cāpi hi rājāno coraṃ disvā hasamānā pi 'gacchatha naṃ ghāttetā ti' vadanti. Sanniṭṭhā pakacetanā pana tesam dukkhasampayuttā va hoti.

Adinnādānaṃ tivedanaṃ : Taṃ hi parabhaṇḍaṃ disvā haṭṭhatuṭṭhassa gaṇhato sukhavedanaṃ hoti, bhītabhītaṃ gaṇhato dukkhavedanaṃ, tathā vipākanissandaphalāni paccavekkhantaṃ gaṇhakāle majjhataṭṭhāve tītaṃ pana gaṇhato adukkhaṃ asukhavedanaṃ hoti. Micchācāro sukhamajjhataṭṭhavasena dvivedano, sanniṭṭhāpakacitte pana majjhataṭṭhavedano na hoti. Musāvādo adinnādāne vuttanayena'eva tivedano, tathā piṣuṇā vācā, pharusāvācā dukkhavedanā, samphappalāpo tivedano. Paresu hi sādhuṅkāraṃ dentesu celādīni khipantesu haṭṭhatuṭṭhassa Sītāharaṇa-Bhāratayuddhādīni kathanakāle so sukhavedano hoti. Paṭhamam dinnavedanena ekena pacchā āgantvā ādito paṭṭhāya kathehi ti vutte ananusandhikam pakiṇṇakakathaṃ kathessāmi nu kho ti domanassitaṃ kathanakāle dukkhā vedanā hoti, majjhataṭṭhassa kathayato adukkhamasukhavedanā hoti. Abhiṭṭhā sukhamajjhataṭṭhavasena dvivedanā, tathā micchādiṭṭhi. Vyāpādo dukkhavedano.

Mūlato ti pāṇātipāto dosamohavasena dvimūlako hoti, adinnādānaṃ dosamohavasena vā, lobhamohavasena vā micchācāro lobhamohavasena, musāvādo dosamohavasena vā lobhamohavasena vā, tathā piṣuṇā vācā samphappalāpo ca, pharusā vācā dosamohavasena, gabhiṭṭhā mohavasena ekamūlā, tathā vyāpādo micchādiṭṭhi lobha, mohavasena dvimūlā ti.

Akusalakammaṭṭhakathā niṭṭhitā.

39. Pāṇātipātādīhi pana viratiyo anabhiṭṭhā-avyāpādasammādiṭṭhiyo cā ti ime dasa kusalakammaṭṭhā nāma.

Tattha pāṇātipātadayo vuttā eva. Pāṇātipātādīhi etāya viramanti ti viramaṇamattam eva vā etan ti virati pāṇātipātā viramantassa. Yā tasmim samaye pāṇātipātā āratī viratī ti evaṃ vuttā kusala-cittasampayuttā virati, sā bhedato tividhā hoti: Sampattavirati samādānavirati samucchedavirati ti.

40. Tattha asamādinna-sikkhāpadānam attano jātivayabāhusaccā dīni paccavekkhitvā ayuttam. Amhākam evarūpaṃ kātun ti sampattavatthum avitikkamantānam uppajjamānā viratī sampattā viratī ti veditabbā Sīhaladīpe Cakkaṇa-upāsakassa viya. Tassa kira dahara-kāle yeva mātuyā rogo uppajji vejjena ca allasasamaṃsaṃ laddhum vaṭṭatī ti vuttam. Tato Cakkaṇassa bhātā 'gaccha tāta, khettaṃ āhiṇḍā ti' Cakkaṇam pesesi. So tattha gato. Tasmiṇ ca samaye eko saso tarunasassaṃ khāditum āgato hoti. So taṃ disvā vegena dhāvanto valliya baddho kiri kiri ti saddam akāsi. Cakkaṇo tena saddena gantvā taṃ gahetvā cintesi 'mātu bhesajjaṃ karomī ti.' Puna cintesi 'na me taṃ paṭirūpaṃ mātu jīvitakaraṇena paraṃ jīvitā voropeyyan ti.' Atha nam 'gaccha araṇṇe sasehi saddhim tiṇodakam paribhuñjā ti' muñci bhātarā ca 'kim tāta saso laddho ti' pucchito taṃ pavattiṃ ācikkhi. Tato naṃ bhātā paribhāsi. So mātuyā santikaṃ gantvā 'yato' haṃ jāto nābhijānāmi saṅcicca paṇaṃ jīvitā voropetā ti' saccam vatvā aṭṭhāsi. Tāvad evassa mātā ārogā ahoṣi.

41. Samādiṇṇā sikkhāpadānaṃ pana sikkhāpadasamādāne tad uttariṇ ca attano jīvitam pi pariccajivā vatthum avitikkamantānaṃ uppajjamānā viratī samādānavirati ti veditabbā Uttaravaḍḍhamānavāsī-upāsakassa viya. So kira Ambariyavihāravāsī Piṅgalabuddha-rakkhitattherassa santike sikkhāpadāni gahetvā khettaṃ kasati. Tassa goṇo naṭṭho. So taṃ gavesanto Uttaravaḍḍhamānapabbataṃ āruhi. Tattha naṃ mahā-sappo aggahesi. So cintesi 'imāy' assa tikhiṇavāsiyā sisam chindāmī ti. Puna cintesi 'na me taṃ paṭirūpaṃ yvāham bhāvaniyassa garuno santike sikkhāpadāni gahetvā bhindeyyan ti' evaṃ yāvatiyaṃ cintetvā 'jīvitam pariccajāmi na sikkhāpadam ti' amse thapitaṃ tikhiṇaṃ daṇḍavasim araṇṇe chaḍḍesi. Tavad eva naṃ mahāvālo muñcitvā agamāsi ti.

Ariyamaggasampayuttā pana viratī samucchedavirati ti veditabbā. Tassa uppattito pabhuti paṇaṃ ghāteṣṣāmā ti ariyapuggalānaṃ cittaṃ pi na uppajjatī ti.

42. Idāni yathā akusalānaṃ evaṃ imesaṃ pi kusalakamma-pathānaṃ dhammato koṭṭhāsato āramaṇato vedanāto mūlato ti pañcah' ākārehi vinicchayo veditabbo.

Dhammato ti : Etesu hi paṭipāṭiya satta cetanā pi vaṭṭanti viratiyo pi, ante tayo cetanāsampayuttā va.

Koṭṭhāsato ti : Paṭipāṭiyā satta kamma-pathā yeva no mūlāni, ante tayo kamma-pathā ceva mūlāni ca. Anabhijjhāmūlaṃ patvā alobho kusalamūlaṃ hoti avyāpādo, adoso kusalamūlaṃ sammādiṭṭhi, amoho kusalamūlaṃ.

Arammaṇato ti : Pāṇātipātādīnaṃ ārammaṇāṇ' eva etesam ārammaṇāni. Vitikkamitabbato yeva hi veramaṇi nāma hoti. Yathā nibbānārammaṇe ariyamaggo kilese pajahati evaṃ jīvitindriyādi ārammaṇa p'ete kamma-pathā pāṇātipātādīni dussīlyāni pajahanti ti veditabbā.

Vedanāto ti sabbe sukhavedanā vā honti majjhattavedanā vā. Kusalaṃ patvā hi dukkhā vedanā nāma natthi.

Mūlato ti : Paṭipāṭiyā satta nāṇāsampayuttacittena vira-mantassa alobha-adosa-amohavasena timūlā honti, nāṇavippayutta cittena vira-mantassa dvimūlā, anabhijjhānāṇasampayuttacittena viramantassa dvimūlā hoti, nāṇavippayuttacittena ekamūlā. Alobho pana attanā vā attano mūlaṃ no hoti. Avyāpādo pi es'eva nayo. Sammādiṭṭhi alobhā dosavasena dvimūlā ca hoti. Ime dasa kusalakamma-pathā nāma.

43. Idāni imasmim tḥāne kamma-pathasamsandanam nāma veditabbam. Pañca-phassadvāra-vasena hi uppanno asaṃvaro akusalamano kammam eva hoti manophassadvāra-vasena uppanno tīṇi pi kammāni hoti. So hi kāyadvāre copanaṃ patto akusalaṃ kāyakammaṃ hoti, vacīdvāre akusalaṃ vacīkammam. Ubhayattha copanaṃ appatto akusalaṃ manokammaṃ hoti.

44. Pañca-asaṃvaradvāra-vasena uppanno pi akusalakāyakammaṃ eva hoti, vācā-asaṃvaradvāra-vasena uppanno akusalavacīkammaṃ eva, mano-asaṃvaradvāra-vasena uppanno akusalavacīkammaṃ eva, mano-asaṃvaradvāra-vasena uppanno akusalamanokammaṃ eva hoti.

Tividham kāyaduccaritam akusalakāyakammam eva hoti catubbidham vacīduccaritam akusalavacīduccaritam. Kammaṃ eva tividhaṃ manoduccaritaṃ akusalamanokammaṃ eva hoti.

Pañca-phassadvāra-vasena uppanno kusalamanokammam eva hoti, manophassadvāra-vasena uppanno nayaṃ pi asaṃvaro viya tīṇi pi kammāni hoti, pañca-saṃvaradvāra-vasena uppanno pi kusalamanokammaṃ eva hoti, copanakāyasamvaradvāra-vasena uppanno kusalakāyakammaṃ eva hoti, vācāsamvaradvāra-vasena uppanno kusalavacīkammam eva manodvāra-vasena uppanno kusalamanokammaṃ eva hoti.

Tividham kāyasucaritaṃ kusalakāyakammam eva hoti, catubbidham vacīucaritaṃ kusalaṃ vacīkammam eva, tividham manosucaritaṃ kusalamanokammam eva.

Akusalakāyakammam pañcaphassadvāravasena uppajjati. Manophassadvāravasena uppajjati tathā akusalavacīkammam. Akusalamanokammam pana cha-phassadvāravasena uppajjati. Taṃ kāyavacīdvāresu copanaṃ pattam akusalaṃ kāyakammavacīkammam hoti, copanaṃ appattam akusalamanokammam eva. Yathā ca eva phassadvāravasena evam pañca-asamvaravasena pi akusalaṃ kāyakammam n'uppajjati. Copanakāya-asamvaradvāravasena pana vācā asamvaradvāravasena'eva uppajjati, mano-asamvaradvāravasena n'uppajjati.

Akusalamanokammam attha asamvaradvāravasena pi uppajjati n'eva kusalakāyakammādisu pi es'eva nayo. Ayam panā viseso : Yathā akusalakāyavacīkammāni mano-asamvaradvāravasena n'uppajjanti na tathā etāni pana kāyaṅgavācaṅgaṃ acopetvā sikkhāpadāni gaṇhantassa manosamvaradvāre pi uppajjanti eva.

45. Tattha kāmāvacarakusalacittam tividham kammadvāravasena uppajjati, pañca-viññāṇadvāravasena n'uppajjati. Yam p'idam cakkhusamphassapaccayā uppatti vedayitam sukham vā dukkham vā adukkham asukham vā ti iminā pana nayena chaphassadvāravasena uppajjati, attha-asamvaradvāra vasena n'uppajjati, attha-samvaradvārena n'uppajjati, dasa-akusalakammam pathavasena n'uppajjati, dasa-kusalakammam pathavasena uppajjati. Tasmā idam cittam tividhakamma-dvāravasena vā uppannam hotu cha-phassadvāravasena vā dasa-akusalakammam pathavasena vā kāmāvacaram kusalaṃ cittam uppannam hoti-pe-dhammārammaṇam vā ti vutte sabbaṃ vuttam eva hoti ti.

PACCAYAVIBHAṄGAVĀRA

(Paṭṭhāna)

PACCAYUDDESA

- | | |
|------------------------|-----------------------|
| 1. Hetupaccayo. | 6. Sahajātapaccayo. |
| 2. Ārammaṇapaccayo. | 7. Aññamaññapaccayo. |
| 3. Adhipatipaccayo. | 8. Nissayapaccayo. |
| 4. Anantarapaccayo. | 9. Upanissayapaccayo. |
| 5. Samanantarapaccayo. | 10. Purejātapaccayo. |

- | | |
|-----------------------|------------------------|
| 11. Pacchājātapaccayo | 18. Maggapaccayo. |
| 12. Āsevanapaccayo. | 19. Sampayuttapaccayo. |
| 13. Kammapaccayo. | 20. Vippayuttapaccayo. |
| 14. Vipākapaccayo. | 21. Atthipaccayo. |
| 15. Āhārapaccayo. | 22. Natthipaccayo. |
| 16. Indriyapaccayo. | 23. Vigatapaccayo. |
| 17. Jhānapaccayo. | 24. Avigatapaccayo. |

Paccayaniddesa

1

Hetupaccayo ti hetū hetusampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānānaṃ ca rūpānaṃ hetupaccayena paccayo.

2

Ārammaṇapaccayo ti rūpāyatanam cakkhaviññānadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ ārammaṇapaccayena paccayo. Saddāyatanam sotaviññānadhātuyā . . . gandhāyatanam ghānaviññāna dhātuyā . . . rasāyatanam jivhāviññānadhātuyā . . . phoṭṭhabbāyatanam kāyaviññānadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ ārammaṇapaccayena paccayo.

Rūpāyatanam (cakkhudhātuyā) . . . saddāyatanam . . . gandhāyatanam . . . rasāyatanam . . . phoṭṭhabbāyatanam . . . sabbe dhammā manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ ārammaṇapaccayena paccayo.

Yaṃ yaṃ dhammam ārabha ye ye dhammā uppajjanti citta-cetasikā dhammā, te te dhammā tesam tesam dhammānaṃ ārammaṇapaccayena paccayo.

3

Adhipatipaccayo ti chandāhipati chandasampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānaṃ ca rūpānaṃ adhipaccayena paccayo. Viriyādhipati viriyasampayuttakānaṃ . . . cittādhipati cittasampayuttakānaṃ . . . vīmaṃsādhipati vīmaṃsāsampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānaṃ ca rūpānaṃ adhipaccayena paccayo.

Yaṃ yaṃ dhammam garuṃ katvā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesam tesam dhammānaṃ adhipatipaccayena paccayo.

4

Anantarapaccayo ti cakkhuviññāṇadhātu taṃ-sampayuttakā ca dhammā manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃ-sampayuttakā ca dhammā manoviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ anantarapaccayena paccayo. Sotaviññāṇadhātu ... ghānaviññāṇadhātu ... jivhāviññāṇadhātu ... kāyaviññāṇadhātu taṃ-sampayuttakā ca dhammā manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃ-sampayuttakā ca dhammā manoviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ anantarapaccayena paccayo.

Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo ... avyākatānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ ... avyākatānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā avyākatā dhammā pacchimānaṃ pacchimānaṃ avyākatānaṃ ... kusalānaṃ ... akusalānaṃ dhammānaṃ anantarapaccayena paccayo.

Yesaṃ yesaṃ dhammānaṃ anantarā ye ye dhammā uppajjanti, te te dhammā tesamtesaṃ dhammānaṃ anantarapaccayena paccayo.

5

The cases where samanantarapaccayo obtains are the same as in 4.

Yesaṃ yesaṃ dhammānaṃ samanantarā ye ye ... (as in 4) dhammānaṃ samanantarapaccayena paccayo.

6

Sahajātapaccayo ti cattāro khandhā arūpino aññamaññaṃ saha jātapaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ ... Okkantikkhaṇe nāma-rūpaṃ aññamaññaṃ sahajātapaccayena paccayo. Citta-cetasikā dhammā cittasamutthānaṃ rūpānaṃ ... Mahābhūtā upādā-rūpānaṃ sahajātapaccayena paccayo. Rūpino dhammā arūpinaṃ dhammānaṃ kañci kālaṃ sahajāta ... kañci kālaṃ nasahajātapaccayena paccayo.



7

Aññamaññapaccayo ti cattāro khandhā arūpino . . . Cattāro mahābhūtā . . . Okkantikkhaṇe nāma-rūpaṃ aññamaññapaccayena paccayo.

8

Nissayapaccayo ti cattāro khandhā arūpino . . . cattāro mahābhūtā . . . okkantikkhaṇe nāmarūpaṃ aññamaññaṃ nissayapaccayena paccayo. Citta-cetasikā dhammā citta-samuṭṭhānānaṃ rūpānaṃ . . . Mahābhūtā upādā-rūpānaṃ nissayapaccayena paccayo. Cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ . . . Sotāyatanam . . . Ghāṇāyatanam . . . Jivhāyatanam . . . Kāyāyatanam kāyaviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ nissayapaccayena paccayo. Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃ-sampayuttakānaṃ ca dhammānaṃ nissayapaccayena paccayo.

9

Upanissayapaccayo ti purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kesañci upanissayapaccayena paccayo . . . pacchimānaṃ avyākatānaṃ upanissayapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ (1) akusalānaṃ . . . (2) akusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo. Purimā purimā avyākatā dhammā avyākatānaṃ . . . kusalānaṃ . . . akusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Puggalo pi upanissayapaccayena paccayo, senāsanam pi upanissayapaccayena paccayo.

10

Purejātapaccayo ti cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ purejātapaccayena paccayo. Sotāyatanam sotaviññāṇadhātuyā, ghāṇāyatanam . . . kāyāyatanam kāyaviññāṇadhātuyā . . . rūpāyatanam cakkhuviññāṇadhātuyā . . . saddāyatanam sotaviññāṇadhātuyā . . . phoṭṭhabbāyatanam kāyaviññāṇadhātuyā . . . rūpāyatanam, saddāyatanam . . . phoṭṭhabbāyatanam

manodhātuyā taṃsampayuttakānaṃ ca dhammānaṃ purejātapaccayena paccayo. Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ (a) manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ purejātapaccayena paccayo, (b) manoviññāṇadhātuyā taṃsampayuttakānaṃ ca dhammānaṃ kañci kālaṃ purejāta . . . kañci kālaṃ na purejāta-paccayena paccayo.

11

Pacchājātapaccayo ti pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo.

12

Āsevanapaccayo ti purimā purimā (a) kusalā dhammā . . . (b) akusalā . . . (c) kiriyāvyākatā dhammā pacchimānaṃ pacchimānaṃ (a) kusalānaṃ . . . (b) akusalānaṃ . . . (c) kiriyāvyākatānaṃ dhammānaṃ āsevanapaccayena paccayo.

13

Kammapaccayo ti kusalākusalaṃ kammaṃ vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kammapaccayena paccayo. Cetanā sampayuttakānaṃ dhammānaṃ taṃ-samutthānaṃ ca rūpānaṃ kammapaccayena paccayo.

14

Vipākapaccayo ti vipākā cattāro khandhā arūpino aññamaññaṃ vipākapaccayena paccayo.

15

Āhārapaccayo ti kabaḷiṇkāro āhāro imassa kāyassa āhārapaccayena paccayo. Arūpino āhārā sampayuttakānaṃ dhammānaṃ taṃ-samutthānaṃ ca rūpānaṃ āhārapaccayena paccayo.

16

Indriyapaccayo ti cakkhundriyaṃ cakkhuviññāṇadhātuyā . . . sotindriyaṃ sotaviññāṇadhātuyā . . . kāyindriyaṃ kāyaviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ indriyapaccayena paccayo. Rūpajivitindriyaṃ kaṭattārūpānaṃ indriyapaccayena paccayo. Arūpino

indriyā sampayuttakānaṃ dhammānaṃ taṃ-samutthānānaṃ ca rūpānaṃ indriyapaccayena paccayo.

17

Jhānapaccayo ti jhānaṅgāni jhānasampayuttakānaṃ dhammānaṃ taṃ-samutthānānaṃ ca rūpānaṃ jhānapaccayena paccayo.

18

Maggapaccayo ti maggaṅgāni maggasampayuttakānaṃ dhammānaṃ taṃ-samutthānānaṃ ca rūpānaṃ maggapaccayena paccayo.

19

Sampayuttapaccayo ti cattāro khandhā arūpino aññamaññaṃ sampayuttapaccayena paccayo.

20

Vippayuttapaccayo ti rūpino dhammā arūpināṃ dhammānaṃ . . . Arūpino dhammā rūpināṃ dhammānaṃ vippayuttapaccayena paccayo.

21

Atthipaccayo ti cattāro khandhā arūpino aññamaññaṃ . . . Cattāro mahābhūtā aññamaññaṃ . . . Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ atthipaccayena paccayo. Cittacetāsikā dhammā cittasamutthānaṃ rūpānaṃ . . . Mahābhūtā upādā-rūpānaṃ atthipaccayena paccayo. Cakkhāyatanaṃ cakkhuviññāṇadhātuyā . . . kāyāyatanaṃ kāyaviññāṇadhātuyā . . . rūpāyatanaṃ cakkhuviññāṇadhātuyā . . . phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ atthipaccayena paccayo. Taṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃ-sampayuttakānaṃ ca dhammānaṃ atthipaccayena paccayo.

22

Natthipaccayo ti samanantaraniruddhā citta-cetasikā dhammā paccuppannānaṃ citta-cetasikānaṃ dhammānaṃ natthipaccayena paccayo.

23

Vigatapaccayo ti samanantaravigatā citta-cetasikā dhammā paccuppannānaṃ citta-cetasikānaṃ dhammānaṃ vigatapaccayena paccayo.

24

Avigatapaccayo ti cattāro khandhā arūpino aññamaññaṃ . . . Cattāro mahābhūtā aññamaññaṃ . . . Okkhantikkhaṇe nāmarūpaṃ aññamaññaṃ avigatapaccayena paccayo. Citta-cetasikā dhammā cittasamutthānānaṃ rūpānaṃ . . . Mahābhūtā upādā-rūpānaṃ avigatapaccayena paccayo. Cakkhāyatanaṃ cakkhuviññāṇadhātuyā . . . kāyāyatanaṃ kāyaviññāṇadhātuyā . . . rūpāyatanaṃ cakkhuviññāṇadhātuyā . . . phoṭṭhabbāyatanaṃ manodhātuyā . . . Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃ-sampayuttakānaṃ ca dhammānaṃ avigatapaccayena paccayo.

Paccayavibhaṅgavāro nīṭṭhito

PAÑÑABHŪMINIDDESO

(*Visuddhi-Maggo, Ch. XVII*)

Idāni khandh'-āyatana-dhātu-indriya-sacca-paṭiccasamuppādā-dibhedā dhammā BHŪMĪ ti evaṃ vuttesu imissā paññāya bhūmi-bhūtesu dhammesu, yasmā paṭiccasamuppādo e'eva ādi-saddena saṅgahitā paṭiccasamuppannā dhammā ca avasesā honti, tasmā tesam vaṇṇanākkamo anuppatto.

Tattha avijjādayo tāva dhammā *paṭiccasamuppādo* ti veditabbā. Vuttaṃ h'etaṃ Bhagavatā :—*katamo ca, bhikkhave, paṭiccasamuppādo? Avijjāpaccayā, bhikkhave, saṅkhārā; saṅkhārapaccayā viññāṇaṃ; viññāṇapaccayā nāmarūpaṃ; nāmarūpapaccayā saḷāyatanaṃ; saḷāyatanapaccayā phasso; phassapaccayā vedanā; vedanāpaccayā tanhā; tanhāpacchya upādānaṃ; upādānapaccayā bhavo; bhavapaccayā jāti; jātīpaccayā jarāmaraṇasokaparideva-dukkhadomanassupāyāsā sambhavanti : evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti. Ayaṃ vuccati bhikkhave, paṭiccasamuppādo ti. Jarāmaraṇādayo pana paṭiccasamuppanna-dhammā ti veditabbā. Vuttaṃ h'etaṃ Bhagavatā :—katame ca, bhikkhave, paṭiccasamuppannā dhammā? Jarāmaraṇaṃ, bhikkhave, aniccaṃ*

saṅkhātāṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ. Jāti, bhikkhave, . . . pe . . . bhavo, upādānaṃ, taṇhā, vedanā, phasso, saḷāyatanāṃ, nāmarūpaṃ, viññānaṃ, saṅkhārā, avijjā, bhikkhave aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā : ime vuccanti, bhikkhave, paṭiccasamuppannā dhammā ti.

Ayaṃ pan'ettha saṅkhepo. *Paṭiccamuppādo* ti paccayadhammā veditabbā. *Paṭiccasamuppannā dhammā* ti tehi tehi paccayehi nibbattadhammā. Kathaṃ idaṃ jānitabban ti ce? Bhagavato vacanena; Bhagavatā hi Paṭiccasamuppāda-paṭiccasamuppannadhammadesanā-sutte :—*Katamo ca, bhikkhave, paṭiccasamuppādo? Jātipaccayā, bhikkhave, jarāmaranaṃ, uppādā vā Tathāgatānaṃ anuppādā vā Tathāgatānaṃ, thitā vā sā dhātu dhammatthitatā dhammaniyāmatā idappaccayatā. Taṃ Tathāgato abhisambujjhati abhisameti; abhisambujjhitvā abhisamervā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānikaroti. Passathā ti c' āha. Jātipaccayā, bhikkhave, jarāmaranaṃ . . . Bhavapaccayā, bhikkhave, jāti . . . pe . . . Avijjā-paccayā, bhikkhave, saṅkhārā, uppādā vā Tathāgatānaṃ . . . pe . . . vibhajati uttānikaroti. Passathā ti c' āha. Avijjā-paccayā, bhikkhave, saṅkhārā. Iti kho bhikkhave yā tatra tathatā avitathatā anaññathatā idappaccayatā : ayaṃ vuccati, bhikkhave, paṭiccasamuppādo* ti evaṃ paṭiccasamuppādaṃ desentena tathatādihi vevacanehipaccayadhammā vā paṭiccasamuppādo vuttā. Tasmā jarā maraṇādiṇaṃ dhammānaṃ paccayalakkhaṇo paṭiccasamuppādo, dukkhānubandhanaraso kummaggapaccupatthāno ti veditabbo. So pan'āyaṃ tehi tehi paccayehi anūnādhikeh' eva tassa tassa dhammassa sambhavato *tathatā* ti, sāmaggim upagatesu paccayesu muhuttam pi tato nibbattanadhammānaṃ asambhavābhāvato *avitathatā* ti, aññadhammapaccayehi aññadhammānuppattito *anaññathatā* ti, yathā vuttānaṃ etesaṃ jarāmaraṇādiṇaṃ paccayato vā paccayasamūhato vā idappaccayatā ti vutto. Tatrāyaṃ vacanattho:—imesaṃ paccayā idappaccayā; idappaccayā eva idappaccayatā; idappaccayānaṃ vā samūho idappaccayatā. Lakkhaṇaṃ pan'ettha saddasatthato pariyesitabbaṃ.

Keci pana paṭiccasammā ca titthiyaparikappita-pakatipuri-sādikaraṇa-nirapekkho uppādo paṭiccasamuppādo ti evaṃ uppādamattampaṭiccasamuppādo ti vadanti. Tam na yujjati. Kasmā? (1) Suttābhāvato, (2) suttavirodhato, (3) gambhīranayā sambhavato, (4) saddabhedato ca.

(1) Uppādamattam paṭiccasamuppādo ti hi suttaṃ n'atthi.

(2) Tam paṭiccasamuppādo ti ca vadantassa padesavihārasutta-virodho āpajjati. Kathaṃ? Bhagavato hi:—*atha kho Bhagavā rattiyaṃ paṭhamam yāmaṃ paṭiccasamuppādam anulomapaṭilomaṃ manasākāsi ti ādivacanato paṭiccasamuppādamanasikāro paṭhamā bhisambuddhavihāro padesavihāro ca tass' ekadesavihāro. Yath'āha:—yena svāhaṃ bhikkhave, vihārena paṭhamābhisambuddho vihārāmi, tassa padesena vihāsin ti. Tatra ca paccayākāradassanena vihāsi, na uppādamattadassanena ti. Yath' āha:—so evaṃ pajānāmi micchā-ditṭhipaccayā pi vedayitaṃ, sammāditṭhipaccayā pi vedayitaṃ, micchāsaṅkappapaccayā pi vedayitaṃ ti sabbaṃ vitthāretabbaṃ. Evaṃ uppādamattam paṭiccasamuppādo ti vadantassa padesavihārasutta-virodho āpajjati. Tathā Kaccānasuttavirodho, Kaccānasutte pi hi:—lokasamudayaṃ kho, Kaccāna, yathābhūtaṃ sammappaññāya passato yā loka n' atthitā sā na hoti ti. Anulomapaṭiccasamuppādo lokapaccayato lokasamudayo ti ucchedaditṭhisamugghātattaṃ pakāsito, na uppādamattam, na hi uppādamattadassanena ucchedaditṭhiyā samugghāto hoti. Paccayānuparamadassanena pana hoti. Paccayānuparama phalānuparamato ti. Evaṃ uppādamattam paṭiccasamuppādo ti vadantassa Kaccānasuttavirodho pi āpajjati.*

(3) Gambhīranayāsambhavato ti vuttaṃ kho pan' etaṃ Bhagavatā:—*gambhīro c' ayaṃ, Ānanda, paṭiccasamuppādo gambhīrāva-bhāso cā ti. Gambhīrattaṃ ca nāma catubbidham, tam parato vaṇṇayis-sāma. Tam uppādamatte n' atthi, catubbidhanayapaṭimaṇḍitaṃ c' etaṃ paṭiccasamuppādam vaṇṇayanti, tam pi nayacatukkam uppādamatte n'atthi ti gambhīranayāsambhavato pi na uppādamattam paṭiccasamuppādo.*

(4) Saddabhedato ti paṭiccasaddo ca pan' āyaṃ samāne kattaripubbakāle payujjamāno atthasiddhikaro hoti. Seyyathidaṃ : *cakkhuṃ ca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ ti. Idha pana bhāvasādhanaena uppādasaddena saddhiṃ payujjamāno samānassa kattubhāvato saddabhedam gacchati, na ca kiñci attham sādhetī ti saddabhedatopi na uppādamattam paṭiccasamuppādo ti. Tattha siyā: hoti saddena saddhiṃ yojayissāma paṭiccasamuppādo hoti ti, tam na yuttaṃ. Kasmā? Yogābhāvato c' eva uppādassa ca uppādappattidosato. Paṭiccasamuppādam vo, bhikkhave, desissāmi. Katamo ca, bhikkhave, paṭiccasamuppādo . . . pe . . . ayaṃ vuccati bhikkhave, paṭicca-samuppādo ti, imesu hi padesu ekena pi saddhiṃ hoti-saddo yogaṃ*

na gacchati, na ca uppādo hoti. Sace bhaveyya, uppādassā pi uppādo pāpuṇeyyā ti. Ye pi maññanti : idappaccayānaṃ bhavo idappaccayatā, bhavo ca nāma yo ākāro avijjādīnaṃ saṅkhārādipātubhāve hetu, so tasmim saṅkhāravikāre paṭiccasamuppādasamaññā ti, tesam taṃ na yujjati. Kasmā? Avijjādīnaṃ hetu vacanato. Bhagavatā hi:—tasmā-tiha, Ānanda, es' eva hetu, etaṃ nidānaṃ esa samudayo, esa paccayo jarāmaraṇassa, yad-idam jāti . . . pe . . . saṅkhārānaṃ, yad-idam avijjā -ti evaṃ avijjādayo va hetū ti vuttā, na tesam vikāro. Tasmā paṭiccasamuppādo ti paccayadhammā veditabbā ti.

Iti yan taṃ vuttaṃ, taṃ sammāvuttan ti veditabbam.

Yā pan' ettha paṭiccasamuppādo ti imāya vyañjanacchāyāya uppādo yev' āyaṃ vutto ti saññā uppajjati, sā imassa padassa evam atthaṃ gahetvā vūpasametabbā. Bhagavatā hi:

Dvedhā tato pavatte dhammasamūhe yato idaṃ vacanaṃ, tappaccayo tato yaṃ phalopacārena iti vutto.

Yo hi ayam paccayatāya pavatto dhammasamūho, tattha paṭiccasamuppādo ti idaṃ vacanaṃ dvedhā icchanti. So hi yasmā paṭiyamāno hitāya sukhāya ca samvattati, tasmā paccetum arahanti naṃ paṇḍitā ti paṭicco. Uppajjamāno ca saha, sammā ca uppajjati, na ekekato, na pi ahetuto ti samuppādo. Evaṃ paṭicco ca so samuppādo cā ti paṭiccasamuppādo. Api ca : saha uppajjati ti samuppādo. Paccayasāmaggiṃ pana paṭicca apaccakkhāyā ti evaṃ pi paṭicca [so] samuppādo cā ti paṭiccasamuppādo. Tassa c' āyaṃ hetusa-mūho paccayo ti tappaccayo, tappaccayattā ayam pi, yathā loke semhassa paccayo guḷo semho guḷo ti vuccati, yathā ca sāsane sukhappaccayo Buddhānaṃ uppādo : sukho Buddhānaṃ uppādo ti vuccati, tathā paṭiccasamuppādo, ice' eva phalavohārena vutto ti veditabbo. Atha vā :

Pātimukhamito ti vutto hetusamūho ayam paṭicco ti, sahite uppādeti ca iti vutto so samuppādo.

Yo hi esa saṅkhārādīnaṃ pātubhāvāya avijjādi-ekekahetusa-sena niddittho hetusamūho, so sādharanaphalanipphādakatthena avekallattena ca sāmaggi-aṅgānaṃ aññamaññena paṭimukhaṃ ito gato ti katvā paṭicco ti vuccati. Svāyaṃ sahite yeva aññamaññaṃ avinibhogavuttidhamme uppādeti ti samuppādo ti pi vutto. Evaṃ pi paṭicco ca so samuppādo cā ti paṭiccasamuppādo. Aparo nayo :

Paccayatā aññoññaṃ paṭicca yasmā samaṃ saha ca dhamme, ayam uppādeti tato pi evam idha bhāsītā muninā.

Avijjādi-sīsena nidditṭhapaccayesu hi ye paccayā yaṃ saṅkhār-ādikaṃ dhammaṃ uppādentī, na te aññamaññaṃ apaṭicca aññamañña-vekallo satī uppādetuṃ samatthā ti. Tasmā paṭicca samaṃ saha ca na ekekadesaṃ, nā pi pubbāparabhāvena ayaṃ paccayatā dhamme uppādeti ti atthānusāravohāraṃ kusaleṇa muninā evaṃ idha bhāsitaṃ paṭiccasamuppādo tveva bhāsitaṃ ti attho. Evaṃ bhāsamāneṇa ca :

Purimena sassatādīnamabhāvo pacchimena ca padena ucchedādi-vighāto dvayena paridīpito nāyo.

Purimena ti paccayasāmaggi-paridīpakeṇa paṭiccapadena pavatti dhammānaṃ paccayasāmaggiyaṃ āyattavuttittā sassatāhetu-visamahe-vasavattivādappabhedānaṃ sassatādīnaṃ abhāvo paridīpito hoti. Kiṃ hi sassatādīnaṃ ahetuādivasena vā pavattānaṃ paccayasāmaggiyā ti? Pacchimena ca padena ti dhammānaṃ uppādaparidīpakeṇa samuppādapadena paccayasāmaggiyaṃ dhammānaṃ uppattito vihatā uccheda-natthika-akiriya-vādā ti ucchedādi-vighāto paridīpito hoti. Purima-purimapaccayavasena hi punappuna uppajjamānesu dhammesu kuto uccheda-natthika-kiriya-vādā cā ti? Dvayena ti sakaleṇa paṭiccasamuppādavacanena, tassā tassā paccayasāmaggiyā santatiṃ avicchinditvā tesāṃ tesāṃ dhammānaṃ sambhavato majjhimā paṭipadā. *So karoti, so paṭisaṃvedeti; añño karoti, añño paṭisaṃvedeti* ti vadappahānaṃ janapadaniruttiyā anabhiniveso samaññāya anatidhāvanā ti ayaṃ nāyo paridīpito hotīti ayaṃ tāva paṭiccasamuppādo ti vacanamattassa attho.

Yā paṇ' ayaṃ Bhagavatā paṭiccasamuppādaṃ desenteṇa:— avijj-āpaccayā saṅkhārā ti ādinā nayeṇa nikkhittā tanti, tassā atthasaṃvaṇṇanaṃ karonteṇa vibhajjavādi-maṇḍalaṃ otaritvā ācariye anabbhācikkhanteṇa sakasaṃayaṃ avokkamanteṇa parasamaṃayaṃ anārūhanteṇa suttaṃ appaṭibhāhanteṇa vinayaṃ anulomenteṇa mahāpadese olokeṇteṇa dhammaṃ dīpenteṇa atthaṃ saṅgāhanteṇa taṃ ev' atthaṃ punarāvattetvā aparehi pi pariyāyantaṃ niddisanteṇa ca, yasmā atthasaṃvaṇṇanā kātubbā hoti, pakatiyā pi ca dukkarā va paṭiccasamuppādaṃ atthasaṃvaṇṇanā. Yath' āhu Porāṇā:

Saccam satto paṭisaṃdhi paccayākāraṃ eva ca,
duddasā caturo dhammā desetuṃ ca sudukkarā ti.

Tasmā aññatra āgamādhigamappattehi na sukarā paṭiccasamuppādaṃ atthasaṃvaṇṇanā ti paritulyitvā:

Vattukāmo ahaṃ ajja paccayākāraṃ vaṇṇanaṃ
paṭiṭṭhaṃ nādhigacchāmi ajjhogaḥho vā sāgaraṃ.

Sāsanam pan' idam nānā desanā nayamaṇḍitam
pubbācariyamaggo ca abbocchinno pavattati.
Yasmā tasmā tad-ubhayam sannissāyattha vaṇṇanam
ārabhissāmi etassa; tam sunātha samāhitā.

Vuttam h' etam pubbācariyehi :

Yo koci mam atthimkatvā suṇeyya labhetha pubbāpariyam
visesam,

Laddhāna pubbāpariyam visesam adassanam maccurājassa
gacchati.

Iti *avijjā paccayā saṅkhārā* ti ādisu hi ādito yeva tāva :

Desanābhedato attha-lakkhaṇ'-ekavidhādito,
aṅgānaṃ ca vavatthānā viññātabbo vinicchayo.

Tattha *desanābhedato* ti Bhagavato hi vallihāarakānam catunnam
purisānam valliggahaṇam viya ādito vā majjhato vā patthāya yāva
pariyosānam tatha pariyosānato vā majjhato vā patthāya yāva ādī ti
catubbidhā paṭiccasamuppādadesanā. Yathā hi vallihārakesu catusu
purisesu eko valliya mulam eva paṭhamam passati, so tam mūle chetvā
sabham ākaḍḍhitvā ādāya kamme upaneti, evam Bhagavā:—*iti kho,*
bhikkhave, avijjāpaccayā saṅkhārā . . . pe . . . jātīpaccayā jarāmaraṇam
ti ādito patthāya yāva pariyosānā pi paṭiccasamuppādam deseti. Yathā
pana tesu purisesu eko valliya majjham paṭhamam passati, so majjhe
chinditvā upari bhāgam yeva ākaḍḍhitvā ādāya kamme upaneti, evam
Bhagavā:—*tassa tam vedanam abhinandato abhivadato ajjhosāya*
tiṭṭhato uppajjati nandi. Yā vedanāsu nandī tadupādānam. Tass'
upādānapaccayā bhavo. Bhavapaccayā jātī ti majjhato patthāya
yāva pariyosānā pi deseti. Yathā ca tesu purisesu eko valliya aggam
paṭhamam passati, so agge gahetvā aggānusārena yāva mūlā sabham
ādāya kamme upaneti; evam Bhagavā:—*jātīpaccayā jarāmaraṇam ti*
iti kho pan' etam vuttam. Jātīpaccayā nu kho, bhikkhave, jarāmaraṇam
no vā, katham vā ettha hoti ti? Jātīpaccayā, bhante jarāmaraṇam,
evam no ettha hoti : jātīpaccayā jarāmaraṇam ti. Bhavapaccayā
jātī . . . pe . . . avijjāpaccayā saṅkhārā ti iti kho pan' etam vuttam.
Avijjāpaccayā nu kho, bhikkhave, saṅkhārā no vā, katham vā ettha
hoti ti pariyo-sānato patthāya yāva ādito pi paṭiccasamuppādam deseti.
Yathā pan' etesu purisesu eko valliya majjham eva paṭhamam passati,
so majjhe chinditvā hetthā otaranto yāva mūlā ādāya kamme upaneti,
evam Bhagavā : me ca, bhikkhave, cattāro āhārā kin nidānā, kim

samudayā, kim jātikā, kim pabhavā? Ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā. Taṇhā kim nidānā? Vedanā, phasso, saḷāyatanam, nāmarūpam, viññānam, Saṅkhārā kim nidānā? Saṅkhārā avijjānidānā . . . pe . . . avijjāpabhavā ti majjhato paṭṭhāya yāva ādito deseti.

Kasmā pan' evaṃ deseti ti? Paṭiccasamuppādassa samantabhadakattā sayaṃ ca desanā vitāsappattattā samanta bhaddako hi paṭiccasamuppādo. Tato tato ñāyappaṭivedhāya samvattati yeva. Desanāvilāsappatto ca Bhagavā catuvesārajjapaṭisambhidāyogena catubbidhagambhīrabhā vappattiyā ca, so desanāvilāsappattattā nānāyeh' eva dhammam deseti. Visesto pan' assa yā ādito paṭṭhāya anulomadesanā pavattikāraṇavibhāgasammūlham veneyyajanam samanupassato yathā sakehi kāraṇehi pavattisandassanattam uppattikkamasandassanattam ca pavattā ti viññātabbā. Yā pariyosānato paṭṭhāya patilomadesanā, sā:—kiccam vatā 'yam loko āpanno jāyati ca jīyati ca mīyati ca cavati ca uppajjati cā ti ādinā nayena kicchā-pannam lokam anuvilokayato pubbabhāgapaṭivedhānusārena tassa tassa jarāmarañādikassa dukkhassa attanā adhigata kāraṇasandassanattam. Yā majjhato paṭṭhāya yāva ādi pavattā, sā āhāranidānavavattāpanānusārena yāva atītam addhānam atiharitvā puna atītaddhato pabhuti hetupha-lapaṭipāṭisandassanattam. Yā pana majjhato paṭṭhāya yāva pariyosānam pavattā, sā paccuppanne addhāne anāgataddhahetusamutthānato pabhuti anāgataddhasandassanattam. Tāsu yā pavattikāraṇasammūlhasa veneyya janassa yathāsakehi kāraṇehi pavattisandassanattam uppattikkamasandassanattam ca ādito paṭṭhāya anulomadesanā vuttā, sā idha nikkhattā ti veditabbā.

Kasmā pan' ettha avijjā ādito vuttā? Kim, pakativādinam pakati viya, avijjā pi akāraṇam mūlakāraṇam lokassā ti? Na akāraṇam; āsavasamudayā avijjā samudayo ti hi avijjāya kāraṇam vuttam. Atthi pana pariyāyo yena mūlakāraṇam siyā; ko pan' eso ti? Vattakathā ya sīsabhāvo. Bhagavā hi vattakatham kathento dve dhamme sīsam katvā katheti : avijjam vā, yath' āha:—*purimā, bhikkhave, koṭi na paññāyati avijjāya ito pubbe avijjā nāhosi, atha pacchā sambhavī ti. Evaṃ c' etaṃ, bhikkhave, vuccati, atha ca pana paññāyati idappaccayā avijjā ti*, bhavataṇhā vā, yath' āha:—*purimā, bhikkhave, koṭi na paññāyati bhavataṇhāya, ito pubbe bhavataṇhā, nāhosi, atha pacchā sambhavī ti. Evaṃ c' etaṃ, bhikkhave, vuccati, atha ca pana paññāyati idappaccayābhavataṇhā ti*.

Kasmā pana Bhagavā vattakatham kathento ime dve dhamme sīsam katvā kathetī ti? Sugati-duggati-gāmino kammassa visesahetubhutattā; duggatigāmino hi kammassa visesahetu avijjā. Kasmā? Yasmā avijjābhibhūto puthujjano, aggisantāpalaguḷābhighāta-parissamābhibhūtā vajjhagāvitāya parissamāturatāya nirassādam pi attano anattāhavam pi uñhodakapānam viya, kilesasantāpato nirassādam pi duggatinipātanato ca attano anattāhavam pi pānātipātādiṃ anekappakāram duggatigāmikammam ārabhati. Sugatigāmino pana kammassa visesahetu bhavataṇhā. Kasmā? Yasmā bhavataṇhābhibhūto puthujjano, yathā vuttappakārā gāvī sītūdakataṇhāya samassādam attano parissama-vinodanaṃ ca sītūdakapānam viya, kilesasantāpavirahato sa-assādam sugatisampāpanena attano duggati-dukkhaparissama-vinodanaṃ ca pānātipātāveramaññādiṃ anekappakāram sugatigāmikammam ārabhati.

Etesu pana vattakathāya sīsabhūtesu dhammesu katthaci Bhagavā ekadhammamūlikam desanam deseti, seyyathīdam:—*itī kho, bhikkhave, avijjupanisā saṅkhārā, saṅkhārupanisam viññānam ti ādi; tathā:—upādānīyesu, bhikkhave, dhammesu assādānupassino viharato taṇhā pavaddhati, taṇhāpaccayā upādānan ti ādi; katthaci ubhayamūlikam pi; seyyathīdam:—avijjānivaranaṃssa, bhikkhave, bālassa taṇhāya sampayuttassa evam ayaṃ kāyo samudāgato, itī ayaṃ c' eva kāyo bahiddhā ca nāmarūpaṃ itth' etaṃ dvayaṃ, dvayaṃ paṭicca phasso chaḥ ev' āyatanāni ca, ye hi phuttho bālo sukhadukkham paṭisaṃvedetī ti ādi. Tāsu desanāsu: avijjāpaccayā saṅkhārā ti ayaṃ idha avijjāvasena ekadhammamūlikā desanā ti veditabbā. Evaṃ tāv' ettha desanābhedato viññātabbo vinicchayo.*

Anthato ti avijjādinam padānam atthato, seyyathīdam, puretum ayuttatthena kāyaduccaritādi avindiyam nāma, aladdhabban ti attho. Taṃ avindiyam vindatī ti avijjā. Tabbiparītato kāyasucaritādi-vindiyam nāma, taṃ vindiyam na vindatī ti avijjā. Khandhānam rāsattam, āyatanānam āyatanattam, dhātūnam suññattam, indriyānam adhipatīyattam, saccānam tathattam aviditam karotī ti pi avijjā. Dukkhaḍḍinam pīlanādivasena vuttam catubbidham attham aviditam karotī ti pi avijjā. Antavirahitesaṃsāre sabbayonigatibhavaviññānatthiti sattāvāsesu satte javāpetī ti avijjā. Paramatthato avijjamānesu itthipurisādisu javati, vijjamānesu pi khandhādisu na javatī ti avijjā. Api ca cakkhuviññānādinam vatthārammaṇānam paṭiccasamuppādapāṭiccasamuppannānaṃ ca dhammānam chādanato pi avijjā.

Yam paṭicca phalam eti, so paccayo. Paṭiccā ti na vināappaccakkhitvā attho. Etī ti uppajjati c'eva pavattati cā ti attho. Api ca upakārakattho

paccayattho, avijjā ca sā paccayo cā ti avijjāpaccayo, tasmā *avijjā paccayā*.

saṅkhatam abhisaṅkharonti ti *saṅkhārā*. Api ca : avijjāpaccayā saṅkhārā saṅkhārasaddena āgatasāṅkhārā ti duvidhā saṅkhārā. Tattha puññāpuññāneñjābhisaṅkhārā tayo ti ime cha avijjāpaccayā saṅkhārā. Te sabbe pi lokiyakusa lākusalacetanāmattam eva hoti. Saṅkhata-saṅkhāro, abhisaṅkhatasaṅkāro, abhisaṅkharanakasasaṅkhāro, payogābhisaṅkhāro ti ime pana cattāro saṅkhārasaddena āgatasāṅkhārā. Tattha : *aniccā vata saṅkhārā!* ti ādisu vuttā sabbe pi sappaccayā dhammasaṅkhatasaṅkhārā nāma. Kammanibbattā tebhūmakā rūpārūpa-dhammā abhisaṅkhatasaṅkhārā ti. Atthakathāsu vuttā; te pi *aniccā vata saṅkhārā* ti etth' eva sangham gacchanti, visum pana nesam āgatattānam na paññāyati. Tebhūmikakusalākusalacetanā pana abhisaṅkharanakasasaṅkhāro ti vuccati. Tassa:—*avijjāgato ayaṃ, bhikkhave, purisapuggalo puññañ ceva saṅkhāram abhisaṅkharonti* ti ādisu āgatattānam paññāyati. Kāyikacetasikaṃ pana viriyam payogābhisaṅkhāro ti vuccati. So:—*yāvatikā abhisaṅkhārassa gati, tāvatikaṃ gantvā akkhāhatam maññe atthāsi* ti ādisu āgato. Na kevalañ ca ete yeva, aññe pi:—*saññāvedayitanirodham samāpajjantassa kho āvuso Visākha bhikkhuno paṭhamam nirujjhati vacīsaṅkhāro, tato kāyasaṅkhāro, tato cittasaṅkhāro* ti ādinā nayena saṅkhārasaddena āgatā aneke saṅkhārā. Tesu n' atthi so saṅkhāro yo saṅkhatasaṅkhārehi sangham na gaccheyya. Ito param:—*saṅkhārapaccayā viññāṇan* ti ādisu vuttam vuttanayen' eva veditabbam. Avutte pana vijānāti ti viññānam, namati ti nāmam, rūppatī ti rūpam. Āye tanotī āyatañ ca nayatī ti āyatanam, phassatī ti phasso, vedayatī ti vedanā, paritassatī ti tanhā, upādiyatī ti upādānam, bhavati bhāvayati cā ti bhavo, jananam jāti, jīraṇam jarā, maranti etenā ti maraṇam, socanam soko, paridevanam paridevo, dukkhayatī ti dukkham, uppādatthitivasena vā dvidhā khaṇatī ti pi dukkham, dummanabhāvo domanassam, bhuso āyāso upāyāso. Sambhavanti ti abhinibbattan ti. Na kevalañ ca sokādīh' eva, atha kho sabbapadehi sambhavanti-saddassa yojanā kātābbā. Itarathā hi : avijjāpaccayā saṅkhārā ti vutte kim karonti ti na paññāyeyya, sambhavanti ti pana yojanāya satī avijjā ca sā paccayo cā ti avijjāpaccayo, tasmā avijjāpaccayā saṅkhārā sambhavanti ti paccaya paccayuppannavavatthānam katam hoti. Esa nayo sabbattha. *Evan* ti nidditthanayanidassanam, tena avijjādhih' eva kāraṇehi, na issaranimmānādīhī ti dasseti. Etassā ti yathāvuttassa, *Kevalassā* ti asammissassa, sakalassa vā. *Dukkha*kkhandhassā ti dukkhasamudayassa, na sattassa

na sukha-sulhādīnaṃ. Samudayo ti nibbatti. *Hoti* ti sambhavati. Evam ettha atthato viññātabbo vinicchayo.

Lakkhaṇādito ti avijjādināṃ lakkhaṇādito, seyyathīdaṃ : aññāṇalakkhaṇā avijjā sammohanarasā, chādanapaccupatthānā, āsavapadatthānā. Abhisāṅkharāṇalakkhaṇā saṅkhārā, āyūhanarasā cetanāpaccupatthānā, avijjāpadatthānā. Vijāṇanalakkhaṇaṃ viññāṇaṃ, pubbaṅgamarasaṃ, paṭisandhipaccupatthānaṃ, saṅkhārapadatthānaṃ, vatthārammaṇapadatthānaṃ vā. Namaṇalakkhaṇaṃ nāmaṃ, saṃpayogarasā, avinibbhogapaccupatthānaṃ, viññāṇapadatthānaṃ. Ruppanalakkhaṇaṃ rūpaṃ, vikirāṇarasā, avyākata-paccupatthānaṃ, viññāṇapadatthānaṃ. Āyatanalakkhaṇaṃ saḷāyatanaṃ, dassanādirasaṃ vatthudvārabhāva-paccupatthānaṃ, nāmarūpapadatthānaṃ. Phusaṇalakkhaṇo phasso, saṅghattānaso, saṅgati-paccupatthāno, saḷāyatanapadatthāno. Anubhavanalakkhaṇā vedanā, visayarasa-sambhogarasā, sukhadukkha-paccupatthānā, phassa-padatthānā. Hetulakkhaṇā taṇhā, abhinandana-rasā, atittabhava-paccupatthānā, vedanā-padatthānā. Gahaṇalakkhaṇaṃ upādānaṃ, amuṇṇanarasā, taṇhādalhatta-ditthi-paccupatthānaṃ, taṇhā-padatthānaṃ. Kamma-kammaphalalakkhaṇo bhavo, bhāvanā-bhavanaraso, kusalā-kusalāvyākata-paccupatthāno, upādāna-padatthāno. Jāti-ādīnaṃ lakkhaṇādīni Saccaniddese vuttanāyena eva veditabbāni. Evam ettha lakkhaṇādito pi viññātabbo vinicchayo.

Ekavidhādito ti ettha avijjā aññāṇa-adassana-mohādibhāvato ekavidhā. Appaṭipatti-micchāpaṭipattito duvidhā. Tathā sasaṅkhāra-saṅkhārato. Vedanattayasampayogato tividhā Catusacca-apāṭivedhato catubbidhā. Gatipaṇcākādīnavacchādanato pañcavidhā. Dvārārammanato pana sabbesu pi arūpadhammesu chabbidhatā veditabbā.

Saṅkhāra sāsavavipākadhammadhammādi-bhāvato ekavidhā. Kusalākusalato duvidhā. Tathā parittamahaggatahīnamajjhimamicchattasammatta-niyatāniyatato. Tividhā puññābhisaṅkhārādibhāvato. Catubbidhā catuyonisamvattanato. Pañcavidhā pañcagatigāmito.

Viññāṇaṃ lokiyavipākādibhāvato ekavidhaṃ. Sahetukāhetukādito duvidhaṃ. Bhavattayapariyāpannato vedanattayasampayogato ahetuka-dvīhetuka-tīhetukato ca tividhaṃ. Yonigativasena catubbidhaṃ pañcavidhaṃ ca.

Nāmarūpaṃ viññāṇasannissaya-to kamma-paccaya-to ca ekavidhaṃ. Sārammaṇānārammaṇato duvidhaṃ. Atītādito tividhaṃ. Yonigativasena catubbidhaṃ pañcavidhaṃ ca.

Salāyatanaṃ sañjāti-samosaraṇatthānato ekavidhaṃ. Bhūtappa-sādaviññāṇādito duvidhaṃ. Sampattāsampattato bhayagocarato tividhaṃ. Yonigatipariyāpannato catubbidhaṃ pañcavidhañ cā ti iminā nayena phassādīnaṃ pi ekavidhādi-bhāvo veditabbo ti evaṃ ettha ekavidhādito pi viññātabbo vinicchayo.

Āngānañ ca vavatthānā ti sokādayo c' ettha bhavacakkassa avicchedadassanattamaṃ vuttā, jarāmarañabbhāhatassa hi bālassa te sambhavanti. Yath' āha:—*assutavā, bhikkhave, puthujjano kāyikāya dukkhāya vedanāya phuttho samāno socati kilamati paridevati urattāliṃ kandatī samoham āpajjati* ti. Yāva ca tesam pavatti, tāva avijjāyāti puna pi avijjāpaccayā saṅkhārā ti sambandham eva hoti bhavacakkaṃ, tasmā tesam jarāmarāṇeṃ eva ekasaṅkhepaṃ katvā dvādas' eva paṭiccasamuppādaṅgāni ti veditabbā. Evaṃ ettha āngānaṃ vavatthānato pi viññātabbo vinicchayo. Ayam tav' ettha saṅkhepakathā.

Ayam pana vitthāranayo: avijjā ti suttantapariyāyena dukkhādisu catusu thānesu aññānaṃ; abhidhammapariyāyena pubbantādīhi saddhiṃ atthasu. Vuttaṃ h' etaṃ:—*tattha katamā avijjā? Dukkhe aññānaṃ . . . pe . . . dukkhanirodhagaminiyā paṭipadāya aññānaṃ, pubbante aññānaṃ aparante . . . pubbantāparante . . . idappaccayatā paṭiccasamuppannesu dhammesu aññānaṃ* ti. Tattha kiñcāpi, thapetvālokutta-ram saccadvayaṃ, sesatthānesu ārammaṇavasena pi avijjāupapajjati, evaṃ sante pi paṭicchādanavaseneṃ eva idha adhippetā; sā hi uppannā Dukkhasaccaṃ paṭicchādetvā tiṭṭhati, yāthāvasarasa-lakkhaṇaṃ paṭivijjhitaṃ na deti. Tathā Samudayaṃ, Nirodhaṃ, Maggaṃ. Pubbanta saṅkhātā atītaṃ khandhapañcakaṃ, aparanta saṅkhātā anāgataṃ khandha-pañcakaṃ, pubbantāparanta saṅkhātā tadubhayaṃ. Idappaccayatā paṭiccasamuppanna dhammasaṅkhātā idappaccayatā c' eva paṭiccasamuppannadhamme ca paṭicchādetvā tiṭṭhati. Ayam avijjā, ime saṅkhārā ti evaṃ yāthāvasarasalakkhaṇaṃ ettha paṭivijjhitaṃ na deti. Tasmā *dukkhe aññānaṃ . . . pe . . . idappaccayatā paṭiccasamuppannesu dhammesu aññānaṃ* ti vuccati.

Saṅkhārā ti puññādayo tayo, kāyasaṅkhārādayo tayo ti evaṃ pubbesaṅkhepato vuttā cha. Vitthārato pan' ettha puññābhisaṅkhāro dānasīlādivasena pavattā attha kāmāvacarakusalacetanā va bhāvanāvaseneṃ eva pavattā pañcarūpāvacarakusalacetanā cā ti terasa cetanāhonti. Apuññābhisaṅkhāro pañātipātādivasena pavattā dvādasā akusalacetanā. Āneñjābhisaṅkhāro bhāvanāvaseneṃ eva pavattā catasso arūpāvacarakusalacetanā cā ti tayo pi saṅkhārā ekūnatimsa cetanā honti.

Itaresu pana tīsu kāyasañcetanā kāyasañkhāro, vacīsañcetanā vacīsañkhāro, manosañcetanā cittasañkhāro. Ayam tiko kammāyūhanakkhaṇe puññābhisañkhārādīnaṃ dvārato pavattidassanattamaṃ vutto. Kāyaviññattimaṃ samutthapetvā hi kāyadvārato pavattā attha kāmāvacarakusalacetanā dvādasa akusalacetanā ti samavīsati cetanā kāyasañkhāro nāma. Tā eva vacīviññattimaṃ samutthapetvā vacīdvārato pavattā vacīsañkhāro nāma. Abhiññācetanā paṇ' ettha parato viññāṇassa paccayo na hoti ti na gahitā. Yathā ca abhiññācetanā, evaṃ uddhaccacetanā pi na hoti. Tasmā sā pi viññāṇassa paccayabhāve apanetabbā. Avijjāpaccayā pana sabbā p' etā honti. Ubho pi viññattiyo asamutthapetvā manodvāre uppannā pana sabbā pi ekunatimsati cetanā cittasañkhāro. Iti ayam tiko purimattikaṃ eva pavisati ti atthato puññābhisañkhārādīnaṃ yeva vasena avijjāya paccayabhāvo veditabbo.

Tattha siyā, kathaṃ paṇ'e taṃ jānitabbam: ime sañkhārā avijjāpaccayā hontī ti? Avijjābhāve bhāvato; yassa hi dukkhādisu avijjāsañkhātamaṃ aññāṇamaṃ appahīnaṃ hoti, so dukkhe tāva pubbantādisu ca aññāṇena saṃsāradukkhaṃ sukhasaññāya gahetvā, tass' eva hetubhūte tividhe pi sañkhāre ārabhati. Samudaye aññāṇena dukkha hetubhūte pi taṇhāparikkhāre sañkhāre sukha hetuto maññamāno ārabhati. Nirodhe pana Magge ca aññāṇena dukkhassa anirodhabhūte pi gativisesa dukkhanirodhasaññī hutvā nirodhassa ca amaggabhūtesu pi yaññāmaratapādisu nirodhamaggasaññī hutvā dukkhanirodhampatthayamāno yaññāmaratapādīmukhena dividhe pi sañkhāre ārabhati. Api ca:—so tāya catusu saccesu appahīnāvijjatāya visesato jātijarārogamaṇādi anekādīnavavokiṇṇamaṃ pi puññaphalasañkhātamaṃ dukkhaṃ dukkhato ajānantassa dhīgamāya kāyavacīcittasañkhāra bhedaṃ puññābhisañkhāraṃ ārabhati, devaccharakāmaṃ viyamaruppapātaṃ. Sukhasammatassā pi ca tassa puññaphalassa antemahāpariḷāhanikaṃ pariṇāmadukkhataṃ appasādataṃ ca apassanto pi tappaccayamaṃ vuttappakāraṃ eva puññābhisañkhāraṃ ārabhati, salabho viya dīpasikhābhiniṇipātaṃ, madhubindugiddho viya ca madhulittasattha dhārālehanamaṃ. Kāmupasevanādisu ca savipākesu ādīnavamaṃ apassanto sukhasaññāya c' eva kilesābhibhūtatāya ca dvārattayappavattamaṃ pi apuññābhisañkhāraṃ ārabhati, bālo viya gūthakīḷanaṃ, maritukāmo viya ca visakhādanamaṃ. Āruppavipākesu cā pi sañkhāravipariṇāmadukkhataṃ anavabujjhamāno sassatādi vipallāsena cittasañkhārabhūtaṃ āneñjābhisañkhāraṃ ārabhati, disāmulho viya pisācanagarābhimukhamaggagamanamaṃ. Evaṃ yasmā avijjābhāvato va sañkhārabhāvo, na abhāvato tasmā jānitabbamaṃ etaṃ ime sañkhārā avijjāpaccayā hontī ti. Vuttaṃ pi c' etaṃ:—*avidvā,*

bhikkhave, avijjāgato puññābhisāṅkhāraṃ pi abhisāṅkharoti, apuññā bhisāṅkhāraṃ pi abhisāṅkharoti, āneñjābhi saṅkhāraṃ pi abhisāṅkharoti. Yato ca kho bhikkhave, bhikkhuno vijjāpahīnā vijjā uppannā so avijjāvirāgā vijjupp-ādān' eva puññābhisāṅkhāraṃ abhisāṅkharoti ti.

Etth' āha : gaṇhāma tāva etaṃ : avijjā saṅkhārānaṃ paccayo ti; idaṃ pana vattabbaṃ : katamesaṃ saṅkhārānaṃ, kathaṃ paccaya hoti ti? Tatridaṃ vuccati Bhagavatā hi:—*hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, anantarapaccayo, samanantarapaccayo, saḥajātapaccayo, aññamaññapaccayo, nissayapaccayo, upanissayapaccayo purejātapaccayo, pacchājātapaccayo, āsevanapaccayo, kammaṇapaccayo, vipākaṇapaccayo, āhāraṇapaccayo, indriyaṇapaccayo, jhānaṇapaccayo, maggaṇapaccayo, sampayuttaṇapaccayo, vippayuttaṇapaccayo, atthiṇapaccayo, natthiṇapaccayo, viḡataṇapaccayo, aviḡataṇapaccayo ti catuvisatiṇapaccayā vuttā.*

Tattha hetu ca so paccayo cā ti *hetupaccayo*. Hetu hutvāpaccayo, hetubhāvena paccayo ti vuttaṃ hoti. Ārammaṇapaccayādisu pi es' eva nayo. Tattha *hetu* ti vacanāvayavakāraṇamūlānaṃ etaṃ adhivacanāṃ. Paṭiññā *hetu* ti ādisu hi loke vacanāvayavo *hetu* ti vuccati. Sāsane pana:—ye dhammā hetuppabhavā ti ādisu kāraṇaṃ. *Tayo kusalahetuṃ tayo akusalahetuṃ* ti ādisu mūlaṃ *hetu* ti vuccati, taṃ idha adhippetāṃ. *Paccayo* ti ettha pana ayaṃ vacanattho : paṭicca etasmā etī ti paccayo, appaccakkhāya naṃ vattatī ti attho. Yo hi dhammo yaṃ dhammaṃ appaccakkhāya tiṭṭhati vā uppajjati vā, so tassa paccayo ti vuttaṃ hoti. Lakkhaṇato pana upakāra-kalakkhaṇo paccayo; yo hi dhammo yassa dhammassa ṭhitiyā vā uppattiyā vā upakārako hoti, so tassa paccayo ti vuccati. Paccayo, hetu, kāraṇaṃ, nidānaṃ, sambhavo, pabhavo ti ādi atthato ekaṃ, vyañjanato nānaṃ. Iti mūlaṭṭhena hetu, upakārakaṭṭhena paccayo ti saṅkhepato mūlaṭṭhena upakārako dhammo *hetupaccayo*. So sāli-ādināṃ sāli-bijādīni viya, maṇippabhādīnaṃ viya ca maṇivaṇṇādayo, kusalādīnaṃ kusalādibhāvasādhako ti ācariyānaṃ adhippāyo. Evaṃ sante pana taṃ samutṭhānarūpesu *hetupaccayatā* na sampajjati; na hi so tesāṃ kusalādibhāvaṃ sādheti, na ca paccayo na hoti. Vuttaṃ h' etaṃ:—*hetuṃ hetusampayuttakānaṃ dhammānaṃ taṃ samutṭhānaṃ ca rūpānaṃ hetupaccayena paccayo ti*. Ahetukacittānaṃ ca vinā etena avyākatabhavo siddho, Sahetukānaṃ pi ca yonisomanasikārā dipaṭibaddho kusalādibhāvo, na sampayuttahetupaṭibaddho. Yadi ca sampayuttahetusu sabhāvato va kusalādibhāvo, siyā, sampayuttesu hetupaṭibaddho alobho kusalo vā siyā, avyākato vā. Yasmā pana

ubhayathā pi hoti, tasmā yathā sampayuttesu evaṃ hetusu pi kusala-
āditā pariyesitabbā. Kusalātibhāvasādhana-vasena pana hetūnaṃ
mulattamaṃ agahetvā suppatitthitabhāvasādhana-vasena gayhamāne na
kiñci virujjhati. Laddha-hetupaccayā hi dhammā virulhamulā viya
pādapā thirā honti suppatitthitā, ahetukā tilabījakādi-sevālā viya na
suppatitthitā. Iti mulattamaṃ upakārako ti suppatitthitabhāvasādhana-
upakārako dhammo hetupaccayo ti veditabbo.

Tato paresu ārammaṇabhāvena upakārako dhammo ārammaṇa-
paccayo. So rūpāyatanam cakkhuviññānadhātuyā ti ārabhitvā pi yaṃ
yaṃ dhammaṃ ārabha ye ye dhammā uppajjanti cittacetāsikā dha-
mmā, te te dhammā tesam tesam dhammānaṃ ārammaṇapaccayena
paccayo ti osāpitattā na koci dhammo na hoti. Yathā hi dubbalo puriso
daṇḍam vā rajjumaṃ vā ālambitvā va utthahati c'eva tiṭṭhati ca, evaṃ
cittacetāsikā dhammā rūpādi-ārammaṇam ārabha' eva uppajjanti c'
eva tiṭṭhanti ca. Tasmā sabbe pi cittacetāsikānaṃ ārammaṇabhūtā dhammā
ārammaṇapaccayo ti veditabbo.

Jetṭhakattamaṃ upakārako dhammo *adhipatipaccayo*. So saha-jāt'-
ārammaṇa-vasena duvidho. Tattha:—*chanda-dhipati chanda-sampayuttaka-*
ānaṃ dhammānaṃ taṃ samutthānānaṃ ca rūpānaṃ adhipatipaccayena
paccayo ti ādi-vacanato chandaviriyacittavīmaṃsāsankhātācattāro
dhammā adhipatipaccayo ti veditabbā, no ca kho ekato. Yadā hi chandaṃ
dhuraṃ, chandaṃ, jetṭhakaṃ katvā cittaṃ pavattati tadā chando va
adhipati, na itare. Esa nayo sesesu. Yaṃ panadhammaṃ garuṃ katvā
arūpadhammā pavattanti, so nesaṃ ārammaṇādhipati, tena vuttaṃ :
yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppajjanti cittacetāsikā
dhammā, te te dhammā tesam tesam dhammānaṃ adhipatipaccayena
paccayo ti.

Anantarabhāvena upakārako dhammo *anantarapaccayo*.
Samanantarabhāvena upakārako dhammo *samanantarapaccayo*. Idaṃ ca
paccayadvayaṃ bahudhā papañcayanti. Ayaṃ paṇ' ettha sāro:—
yo hi esa cakkhuviññānānanantrā manodhātu, manodhātu-anantarā
manoviññānadhātu ti-ādicittaniyamo, so yasmā purimapurimacitta
vasen' eva ijjhati, na aññathā, tasmā attano attano anantaraṃ anur-
ūpassa cittuppādassa uppādanasamattho dhammo anantara paccayo.
Ten' ev' āha:—*anantarapaccayo* ti cakkhuviññānadhātu taṃ sampayut-
takā ca dhammā manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ
anantarapaccayena paccayo ti ādi. Yo anantarapaccayo, sveva
samanantarapaccayo. Vyañjanamattam eva h' ettha nānaṃ upacayasanta-
tisu viya, adhivacanāniruttidukādisu viya ca atthato pana nānaṃ n'

atthi. Yam pi atthānantaratāya anantarapaccayo kālānantaratāya samanantarapaccayo ti ācariyānaṃ matam, taṃ nirodhā vuṭṭhahantassa neva saññā-nāsaññāyatanakusalam phalasamāpattiya samanantarapaccayena paccayo ti ādīhi virujjhati. Yam pi tattha vadanti dhammānaṃ samutthāpanasamatthatā na parihāyati, bhāvanābalena pana vāritattā dhammā samanantarā nuppajjanti ti taṃ pi kālānantaratāya abhāvam eva sādheti. Bhāvanābalena hi tattha kālānantaratā n' atthi ti mayam pi etad-eva vadāma. Yasmā ca kālānantaratā n' atthi, tasmā samanantarapaccayatā na yujjati. Kālānantaratāya hi tesam samanantara-paccayo hoti ti laddhi, tasmā abhinivesam akatvā vyañjanamattato p' ettha nānākaraṇam pacce tabbam, na atthato. Katham? N' atthi etesam antaran ti hi anantarā, saññānābhāvato sutthu anantarā ti samanantarā.

Uppajjamāno va saha uppādanabhāvena upakārako dhammo *sahajātapaccayo*, pakāsassa padīpo viya. So arūpakkhandhādivasena chabbidho hoti. Yath' āha : *cattāro khandhā arūpino aññamaññaṃ sahajātapaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ, okkantikkhaṇe nāmarūpaṃ aññamaññaṃ, cittacetasikā dhammā cittasamutthānānaṃ rūpānaṃ, mahābhūtā upādārūpānaṃ, rūpino dhammā arūpinaṃ dhammānaṃ kañci kāle sahajātapaccayena paccayo, kañci kāle na sahajātapaccayena paccayo ti.* Idam hadayavatthum eva sandhāya vuttam.

Aññamaññaṃ uppādanūpatthambhanabhāvena upakārako dhammo aññamaññapaccayo, aññamaññūpatthambhakam ti daṇḍakam viya. So arūpakkhandhādivasena tividho hoti. Yath' āha:—*cattāro khandhā arūpino aññamaññapaccayena paccayo. Cattāro mahābhūtā . . . pe . . . okkantikkhaṇe nāmarūpaṃ aññamaññapaccayena paccayo ti.*

Adhiṭṭhānākārena nissayākārena ca upakārako dhammo nissayapaccayo, tarucittakammādīnaṃ paṭhavīpaṭādayo viya. So:—*cattāro khandhā arūpino aññamaññaṃ nissayapaccayena paccayo ti evaṃ sahajāte vuttanayen' eva veditabbo. Chaṭṭho pan' ettha koṭṭhāso : cakkhāyatanaṃ cakkhuviññāṇadhātuyā . . . pe . . . sota-, ghāna-, jivhā-, kāy' āyatanaṃ kāyaviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ nissayapaccayena paccayo. Yam rūpaṃ nissāyamanodhātu ca manoviññāṇadhātu ca vattanti, taṃ-rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃ-sampayuttakānaṃ ca dhammānaṃ nissayapaccayena paccayo ti evaṃ vibhatto.*

Upanissayapaccayo ti ettha pana ayam tāva vacanattho:—*tadadhiṇavuttitāya attano phalena nissito na paṭikkhitto ti nissayo.* Yathā

pana bhuso āyāso upāyāso, evaṃ bhuso nissayo *upanissayo*. Balavak-
āraṇass' etaṃ adhivacanam, tasmā balavakāraṇabhāvena upakārako
dhammo *upanissayapaccayo* ti veditabbo.

So ārammaṇupanissayo anantarūpanissayo, pakatūpanissayo ti
vividho hoti.

Tattha:—*dānaṃ datvā sīlaṃ samādiyitvā uposathakammaṃ katvā
taṃ garuṃ katvā paccavekkhati, pubbe suciṇṇāni garuṃ katvā
paccavekkhati, jhānā vuṭṭhahitvā jhānaṃ garuṃ katvā paccavekkhati.
Sekhā gotrabhuṃ garuṃ katvā paccavekkhanti vodānaṃ garuṃ katvā
paccavekkhanti, sekhā maggā vuṭṭhahitvā maggaṃ garuṃ katvā
paccavekkhanti ti evaṃ ādinā nayena ārammaṇūpanissayo tāva
ārammaṇādhīpatinā saddhiṃ nānattaṃ akatvā va vibhatto. Tattha yaṃ
ārammaṇaṃ garuṃ katvā cittacetasikā uppajjanti, taṃ niyamato tesu
ārammaṇesu balavārammaṇaṃ hoti. Iti garukātabbatṭhena ārammaṇ-
ādhīpati balavakāraṇatṭhena ārammaṇūpanissayo ti evaṃ etesaṃ
nānattaṃ veditabbaṃ.*

Anantarūpanissayo pi:—purimā purimā kusalā khandhā pacchi-
mānaṃ pacchimānaṃ kusalānaṃ khandhānaṃ upanissayapaccayena
paccayo ti ādinā nayena anantarapaccayena saddhiṃ nānattaṃ akatvā
vā vibhatto. Mātikānikkhepe pana tesam:—cakkhuvīññāṇadhātu taṃ
sampayuttakā ca dhammā manodhātuyā taṃ-sampayuttakānañ ca dhamm-
ānaṃ anantarapaccayena paccayo ti ādinā nayena anantarassa:—purimā
purimākusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhamm-
ānaṃ upanissayapaccayena paccayo ti ādinā nayena upanissayassa
āgatattā nikkhepe viseso atthi. So pi atthato ekībhāvam eva gacchati.
Evaṃ sante pi attano attano anantarā anurūpassa cittupp-ādassa
pavattanasamatthatāya anantaratā, purimacittassa pacchamacittuppādane
balavatāya anantarūpanissayatā veditabbā. Yathā hi hetupaccayādisu
kiñci dhammaṃ vinā pi cittaṃ uppajjati na evaṃ anantaracittaṃ vinā
cittassa uppatti nāma atthi, tasmā balavapaccayo hoti. Iti attano attano
anantarāanurūpacittuppādanavasena anantarapaccayo, balavakāra
navasena anantarūpanissayo ti evaṃ etesaṃ nānattaṃ veditabbaṃ.

Pakatūpanissayo pana pakato upanissayo *pakatūpanissayo*. Pakato
nāma attano santāne nipphādito vā, saddhā-sīlādi upasevito vā, utubhojan-
ādi pakatiyā eva vā upanissayo pakatūpanissayo ārammaṇā nantarehi
asammisso ti attho. Tassa:—pakatūpanissayo saddhaṃ upanissāya
dānaṃ deti, sīlaṃ samādiyati, uposathakammaṃ karoti, jhānaṃ
uppādeti, vipassanaṃ uppādeti, maggaṃ uppādeti abhiññaṃ uppādeti,
samāpattiṃ uppādeti. Sīlaṃ, sutam, cāgaṃ paññaṃ upanissāya dānaṃ

deti . . . pe . . . samāpattiṃ uppādeti. Saddhā, sīlaṃ, suttaṃ, cāgo, paññā saddhāya sīlassa sutassa cāgassa paññāya upanissayapaccayena paccayo ti ādinā nayena anekappakārato pabhedo veditabbo. Iti ime saddhādayo pakatā c' eva balavakāraṇatthena upanissayā cā ti pakatupanissayo ti.

Paṭhamataram uppajjitvā vattamānabhāvena upakārako dhammo purejātapaccayo. So pañcadvāre vatthārammaṇahadayavattuvasena ekādasavidho hoti. Yath' āha : *cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānaṃ ca dhammānaṃ purejātapaccayena paccayo. Sota . . . pe . . . ghāṇā-, jivhā-, kāyāyatanaṃ, rūpāyatanaṃ . . . sadda-, gandha-, rasa-, phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānaṃ ca' dhammānaṃ purejātapaccayena paccayo. Rūpa-, sadda-, gandha-, rasa-, phoṭṭhabbāyatanaṃ manodhātuyā, yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā taṃsampayuttakānaṃ ca dhammānaṃ purejātapaccayena paccayo, manoviññāṇa dhātuyā taṃsampayuttakānaṃ ca dhammānaṃ kiñci kāle purejātapaccayena paccayo, kiñci kāle na purejātapaccayena paccayo ti.*

Purejātānaṃ rūpadhammānaṃ upatthambhakattena upakārako arūpadhammo pacchājātapaccayo, gijjhapotakasarīraṇaṃ āhārāsā cetanā viya tena vuttaṃ:—*pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo ti.*

Āsevanatthena anantarānaṃ paṇṇabalavabhāvāya upakārako dhammo āsevanapaccayo, ganthādisu purimapurimābhiyogo viya, so kusalā kusalakiriya javanavasena tividho hoti. Yath' āha:—*purimā purimākusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ āsevanapaccayena paccayo. Purimā purimā akusalā . . . pe . . . kiriya vyākatā dhammā pacchimānaṃ pacchimānaṃ kiriya vyākatānaṃ dhammānaṃ āsevanapaccayena paccayo ti.*

Cittappayogasaṅkhātena kiriyaabhāvena upakārako dhammo kamma paccayo. So nānakkaṇṭhikāya c' eva kusalākusalacetanāya saha jātāya ca sabbāya pi cetanāya vasena duvidho hoti. Yath' āha:—*kusalākusalaṃ kammaṃ vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kamma paccayena paccayo. Sahajāta cetanā sampayuttakānaṃ dhammānaṃ taṃsamutthānānaṃ ca rūpānaṃ kamma paccayena paccayo ti.*

Nirussāhasantabhāvena nirussāhasantabhāvāya upakārako vipākadhammo vipākapaccayo. So pavatte taṃsamutthānānaṃ paṭisandhiyaṃ kaṭattā ca rūpānaṃ sabbattha ca sampayutta-

dhammānaṃ paccayo hoti. Yath' āha:—*vipākā-vyākato eko khandho tiṇṇannaṃ khandhānaṃ cittasamutthānānaṃ ca rūpānaṃ vipākapaccayena paccayo . . . pe . . . paṭisandhikkhaṇe vipākāvyākato eko dhammo tiṇṇannaṃ khandhānaṃ kaṭattā ca rūpānaṃ . . . tayo khandhā ekassa khandhassa . . . dve khandhā dvinnāṃ khandhānaṃ kaṭattā ca rūpānaṃ vipākapaccayena paccayo. Khandhā vatthussa vipākapaccayena paccayo ti.*

Rūpārūpānaṃ upatthambhakaṭṭhena upakāraṇā cattāro āhārā āhārapaccayo. Yath' āha:—*kabalīṇkāro āhāro imassa kāyassa āhārapaccayena paccayo. Arūpino āhārā sampayuttakānaṃ dhammānaṃ taṃ-samutthānānaṃ rūpānaṃ āhāra-paccayena paccayo ti. Pañhāvāre pana:—paṭisandhikkhaṇe vipākāvyākata āhārā taṃ-sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ āhārapaccayena paccayo ti pi vuttaṃ.*

Adhipatīyaṭṭhena upakāraṇā itthindriya-purisaṇḍriyavajjā vīsaṇḍriyā *indriyapaccayo*. Tattha cakkhundriyādayo arūpadhammānaṃ yeva, sesā rūpārūpānaṃ paccayā honti. Yath' āha:—*cakkhundriyaṃ cakkhaviññāṇadhātuyā . . . pe . . . sota-, ghāna-, jivhā-, kāyindriyaṃ kāyaviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ indriya-paccayena paccayo. Rūpajīvitindriyaṃ kaṭattā rūpānaṃ indriyapaccayena paccayo. Arūpino indriyā sampayuttakānaṃ dhammānaṃ taṃ-samutthānānaṃ ca rūpānaṃ indriyapaccayena paccayo ti. Pañhāvāre pana:—paṭisandhikkhaṇe vipākāvyākata indriyā sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ indriya-paccayena paccayo ti pi vuttaṃ.*

Upanijjhāyanatṭhena upakāraṇāni, ṭhapetvā dvipaṇca-viññāṇesu sukhadukkavedanā dvayaṃ, sabbāni pi kusalādi-bhedāni sattajhānaṅgāni jhānapaccayo. Yath' āha:—*jhānaṅgāni jhānasampayuttakānaṃ dhammānaṃ taṃ-samutthānānaṃ ca rūpānaṃ jhānapaccayena paccayo ti. Pañhāvāre pana:—paṭisandhikkhaṇe vipākāvyākataṇi jhānaṅgāni sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ jhāna paccayena paccayo ti pi vuttaṃ.*

Yato tato vā niyyānatṭhena upakāraṇāni kusalādi-bhedāni dvādasā maggaṅgāni maggapaccayo. Yath' āha :— *maggaṅgāni maggasampayuttakānaṃ dhammānaṃ taṃ-samutthānānaṃ ca rūpānaṃ maggapaccayena paccayo ti. Pañhāvāre pana :— paṭisandhikkhaṇe vipākāvyākataṇi maggaṅgāni sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ maggapaccayena paccayo ti pi vuttaṃ. Ete pana dve*

pi jhānamaggapaccayā dvipaṇca-viññāṇāhetukacittesu na labbhanti ti veditabbā.

Ekavatthuka-ekārammaṇa-ekuppāda-ekanirodhasankhārena sampayuttabhāvena upakārakā arūpadhammā sampayutta-paccayo. Yath' āha:—cattāro khandhā arūpino aññamaññaṃ sampayuttapaccayena paccayo ti.

Ekavatthukādibhāvānupagamena upakārakā rūpino dhammā arūpīnaṃ dhammānaṃ arūpino pi rūpīnaṃ vippayutta-paccayo. So sahaajāta-pacchājāta-purejātavasena tivīdho hoti. vuttaṃ h' etaṃ:—sahajāta-kusalā khandhā cittasamutthānānaṃ rūpānaṃ vippayutta-paccayena paccayo. Pacchājātā kusalā khandhā purejātassa imassa kāyassa vippayuttapaccayena paccayo ti. Avyākatapadassa pan sahaajātavibhaṅge:—paṭisandhikkhaṇe vipākāvyākātā khandhā kaṭattā rūpānaṃ vippayuttapaccayena paccayo. Khandhā vatthussa, vatthu khandhānaṃ vippayuttapaccayena paccayo ti pi vuttaṃ. Purejātaṃ pana cakkhundriyādivatthuvasen' eva veditabbaṃ. Yath' āha:—purejātaṃ cakkhāyatanam viññāṇassa . . . pe . . . kāyāyatanam kāyaviññāṇassa vippayuttapaccayena paccayo. Vatthu vipākāvyākātānaṃ kiriyāvyākātānaṃ khandhānaṃ . . . pe . . . vatthu kusalānaṃ khandhānaṃ . . . pe . . . vatthu akusalānaṃ khandhānaṃ vippayuttapaccayena paccayo ti.

Paccuppannalakkhaṇena atthibhāvena tādisass' eva dhammassa upatthambhakattena upakārako dhammo atthipaccayo. Tassa arūpakakhandha—mahābhūta—nāmarūpa—cittacetāsika—mahābhūta-āyatanavattthuvasena sattadhā mātikā nikkhattā. Yath' āha:—cattāro khandhā arūpino aññamaññaṃ atthipaccayena paccayo. Cattāro mahābhūtā okkantikkhaṇe nāma-rūpaṃ aññamaññaṃ . . . cittacetāsikā dhammā cittasamutthānānaṃ rūpānaṃ . . . mahābhūtā upādārūpānaṃ . . . cakkhāyatanam cakkhuvīññāṇadhātuyā, . . . pe . . . kāyāyatanam . . . pe rūpāyatanam . . . pe . . . phoṭṭhabbāyatanam kāya-viññāṇadhātuyātaṃ-sampayuttakānaṃ ca dhammānaṃ atthipaccayena paccayo. Rūpāyatanam . . . pe . . . phoṭṭhabbāyatanam manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ . . . yaṃ rūpaṃ nissāya manodhātu ca manovīññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manovīññāṇadhātuyā ca taṃ-sampayuttakānaṃ ca dhammānaṃ atthipaccayena paccayo ti. Pañhāvāre pana: sahaajātaṃ purejātaṃ pacchājātaṃ āhāraṃ indriyaṃ ti pi nikkhipitvā sahaajāte tāva:—eko khandho tinnaṇam khandhānaṃ taṃsamutthānānaṃ ca rūpānaṃ atthipaccayena paccayo ti ādinā nayena niddeso kato.

Purejāte purejātānaṃ cakkhādīnaṃ vasena niddeso kato. Pacchājāte purejātassa imassa kāyassa pacchājātānaṃ cittacetāsikānaṃ paccayavasena niddeso kato. Āhārindriyesu kabalīṅkāro āhāro imassa kāyassa atthipaccayena paccayo. Rūpajīvitindriyaṃ kaṭattā rūpānaṃ atthipaccayena paccayo ti evaṃ niddeso kato ti.

Attano anantarā uppajjamānānaṃ arūpadhammānaṃ pavatti okāsadānena upakārakā samanantaraniruddhā arūpadhammā n' atthipaccayo. Yath' āha:—samanantaraniruddhā cittacetāsikā dhammā paccupp-annānaṃ cittacetāsikānaṃ dhammānaṃ n' atthipaccayena paccayo ti.

Te eva vigatabhāvena upakārakattā vigatapaccayo. Yath' āha:—*samanantaravigatā cittacetāsikā dhammā paccuppannānaṃ cittacetāsikānaṃ dhammānaṃ vigatapaccayena paccayo ti.*

Atthipaccayadhammā eva ca avigatabhāvena upakārakattā avigatapaccayo ti veditabbā. Desanāvilāsenā pana tathā vinetabba-veneyyavasena vā ayaṃ duko vutto, ahetukadukaṃ vatvā pi hetu-vippayuttaduko viyā ti.

Evaṃ imesu catuvīsatiyā paccayesu ayaṃ avijjā:

Paccayo hoti puññānaṃ duvidhā 'nekaadhā pana paresaṃ, pacchimānaṃ sā ekadhā paccayo matā.

Tattha *puññānaṃ* duvidhā ti ārammaṇapaccayena ca upanissaya-paccayena cā ti dvedhā paccayo hoti. Sā hi avijjāṃ khayato vayatu sammasanakāle kāmāvacarānaṃ puññābhisaṅkhārānaṃ ārammaṇapaccayena paccayo hoti. Abhiññācittena samohacittajānanakālerūpāvacarānaṃ avijjāsamatikkamatthāya pana dānādini c' eva kāmāvacarapuññakiriyavatthūni pūrentassa rūpāvacarajjhānāni ca uppādentassa dvinnam pi tesāṃ upanissayapaccayena paccayo hoti. Tathā avijjāsamūlhattā kāmabhava-rūpabhavasampattiyo patthetvā tān' eva puññāni karontassa.

Anekadhā pana paresaṃ ti apuññābhisaṅkhārānaṃ anekadhā paccayo hoti. Kathaṃ? Esā hi avijjāṃ ārabha rāgādīnaṃ uppajjanakāle ārammaṇapaccayena garuṃ katvā, assādanakāle ārammaṇādhipati-ārammaṇūpanissayehi avijjāsamūlhassa anādīnavadassāvino pañātipā tādīni karontassa upanissayapaccayena, dutiyajavanādīnaṃ anantara-samanantara-anantarūpanissay' -āsevana-n' atthi-vigata paccayehi, yaṃ kiñci akusalaṃ karontassa hetusahajāta-aññamaññanissaya-sampayutta atthi-avigatapaccayehi ti anekadhā paccayo hoti.

Pacchimānaṃ sā ekadhā paccayo matā ti āneñjābhisaṅkhārānaṃ

upanissayapaccayen' eva ekadhā paccayo matā; so pan' assā upanissayabhāvo puññābhisankhāre vuttanayen' eva veditabbo ti.

Etth' āha:—kiṃ pan' āyaṃ ekā va avijjā saṅkhārānaṃ paccayo udāhu aññe pi paccayā santi ti? Kiṃ pan' ettha yadi tāva ekā va ekakāraṇavādo āpajjati; atha aññe pi santi avijjāpaccayā saṅkhārā ti ekakāraṇaniddeso n' upapajjati ti? Na n' upapajjati. Kasmā ? Yasmā

Ekam na ekato idha n' ānekam anekato pi no ekam,
phalam atthi, atthi pana ekahetuphaladīpane attho.

Ekato hi kāraṇato na idha kiñci ekam phalam atthi, na anekam nā pi anekehi kāraṇehi ekam. Anekehi pana kāraṇehi anekam eva hoti. Tathā hi anekehi utu-paṭhavi-bīja-salila-saṅkhātehi kāraṇehi anekam eva rūpagandharasādi aṅkura saṅkhātāṃ phalaṃ uppajjamānaṃ dissati. Yaṃ pan' etaṃ *avijjāpaccayā saṅkhārā, saṅkhārā paccayā viññāṇaṃ* ti ekahetuphaladīpanaṃ kataṃ, tattha attho atthi, payojanaṃ vijjati. Bhagavā hi katthaci padhānattā, katthaci pākaṭattā, katthaci asādhāraṇattā, desanāvīlāsassa ca veneyyānaṃ ca anurūpato ekam eva hetuṃ vā phalaṃ vā dīpeti, *phassapaccayā vedanā* ti hi padhānattā ekam eva hetuphalaṃ āha. Phasso hi vedanāya padhānāhetu, yathāphassaṃ vedanāvavattānato. Vedanā ca phassassa padhānaphalaṃ yathā vedanaṃ phassavavattānato. *Semhasamutthānā ābādha* ti pākaṭattā ekam hetuṃ āha, pākaṭo hi ettha semho, na kammādayo. *Ye keci, bhikkhave, akusalā dhammā, sabbe te ayoniso manasikāramūlakā* ti asādhāraṇattā ekam hetuṃ āha, asādhāraṇo hi ayoniso manasikāro akusalānaṃ, sādharmaṇi vatthāram-manādīni ti. Tasmā ayam idha avijjā vijjamānesu pi aññesu vatthārammaṇasahajātadhammādisu saṅkhārakāraṇesu: assādānupassino taṇhā pavaḍḍhatī ti ca:avijjāsamudayā āsavaśamudayo ti ca vacanato aññesaṃ pi taṇhādīnaṃ saṅkhārahetūnaṃ hetū ti padhānattā:— avidvā, bhikkhave, avijjāgato puññābhisankhāram pi abhisankharotī ti pākaṭattā asādhāraṇattā ca saṅkhārānaṃ hetubhāvena dīpitā ti veditabbā. Eten' eva ca ekekaheṭuphaladīpanaparihāravacanena sabbattha ekekaheṭuphaladīpane payojanaṃ veditabban ti.

Etth' āha:—evaṃ sante pi ekantānītthaphalāya sāvajjāya avijjāya kathaṃ puññāneñjābhisankhārapaccayattaṃ yujjati, na hi nimbabījato ucchu uppajjati ti? Kathaṃ na yujjissati? Likasmiṃ hi

Viruddho c' āviruddho ca, sadisāsadiśo tathā,
dhammānaṃ paccayo siddho vipākā eva te ca na.

Dhammānaṃ hi ṭhānasabhāvakiccādi-viruddho c' āviruddho ca paccayo loke siddho, purimacittaṃ hi aparacittassa ṭhānaviruddho, paccayo purimasippādi-sikkhā ca pacchā pavattamānānaṃ sippādi-

kiriyānaṃ, kammam rūpassa sabhāva-viruddho paccayo. Khīrādīni ca dadhi-ādīnaṃ, āloko cakkhuviññāṇassa kiccaviruddho. Gulādayo ca āsavādīnaṃ, cakkhurūpādayo pana cakkhuviññāṇādīnaṃ thānāvīruddhā paccayā. Purimajavanādayo pacchimajavanādīnaṃ sabhāvā viruddhā kiccā viruddha ca, yathā ca viruddhāvīruddhā paccayā siddhā, evaṃ sadisāsadisā pi, sadisam eva hi utu-āhāra-saṅkhātāṃ rūpaṃ rūpassa paccayo. Sālībījādīni ca sālīphalādīnaṃ, asadisam pi rūpaṃ arūpassa arūpaṃ ca rūpassa paccayo hoti. Golomāviloma-visāṇa-dadhi-tila-piṭṭhādīni ca dabbhabhūtinakādīnaṃ. Yesaṃ ca dhammānaṃ te viruddhāvīruddhasadisāsadisā paccayā, na te dhammā tesāṃ dhammānaṃ vipākā eva. Iti ayaṃ avijjā vipākavasena ekantāniṭṭhaphalā sabhāvavasena sāvajjā pi samānā sabbesaṃ pi etesaṃ puññā bhisāṅkhārādīnaṃ yathānurūpaṃ thānakiccasabhāvaviruddhāvīruddhapaccayavasena sadisā sadisapaccayavasena ca paccayo hoti ti veditabbā.

So c' assā paccayabhāvo, yassa hi dukkhādisu avijjāsaṅkhātāṃ aññāṇaṃ appahīnaṃ hoti, so dukkhe tāva pubbantādisu ca aññāṇena saṃsāradukkhaṃ sukhasaññāya gahetvā tassa hetubhūte tividhe pi saṅkhāre ārabhatī ti ādinā nayena vutto eva.

Api ca ayaṃ añño pi pariyāyo:

Cutūpāte saṃsāre saṅkhārānaṃ ca lakkhaṇe,
yo paṭiccasamuppanna-dhammesu ca vimuyhati.
Abhisāṅkharoti so ete saṅkhāre tividhe yato,
avijjā paccayo tesāṃ tividhānaṃ ayaṃ tato ti.

Kathaṃ pana yo etesu vimuyhati, so tividhe p' ete saṅkhāre karoti ti ce? Cutiyā tāva vimūlho sabbattha khandhānaṃ bhedo maraṇaṃ ti cutiṃ agaṇhanto:satto marati, sattassa dehantarasaṅkamanānaṃ ti ādīni vikappeti. Upapāte vimūlho sabbattha khandhānaṃ pātubhāvo jāti ti upapātāṃ agaṇhanto:satto uppajjati, sattassaṇavasārīrapātubhāvo ti ādīni vikappeti. Saṃsāre vimūlho yo esa:

Khandhānaṃ ca paṭipāti dhātu-āyatanāna ca,
abbocchinnaṃ vattamānaṃ saṃsāro ti pavuccatī ti.

Evam vaṇṇito saṃsāro. Taṃ evaṃ agaṇhanto:ayaṃ satto asmā lokā paraṃ lokāṃ gacchati, parasmā lokā imaṃ lokāṃ āgacchatī ti ādīni vikappeti. Saṅkhārānaṃ lakkhaṇe vimūlho saṅkhārānaṃ sabhāvalakkhaṇaṃ sāmāññalakkhaṇaṃ ca agaṇhanto saṅkhāre attato attaniyato dhuvato sukhato subhato vikappeti. Paṭiccasamuppannadhammesu vimūlho avijjādīhi saṅkhārādīnaṃ pavattiṃ agaṇhanto : attā jānāti vā na jānāti vā; so eva karoti ca kāreti ca; paṭisandhiyaṃ uppajjati, tassa aṇu issarādayo kalalādi-bhāvena sarīraṃ saṇṭhapentā

indriyāni sampādenti, so indriyasampanno phusati vediyati tanhīyati upādiyati ghaṭīyati; so puna bhavantare bhavati ti vā; sabbe sattāniyati-saṅgatibhāvaparīṇatā ti vā vikappeti. So avijjāya andhīkato evaṃ vikappento, yathā nāma andho paṭhaviyaṃ vicaranto maggaṃ pi amaggaṃ pi thalaṃ pi ninnāṃ pi samaṃ pi visamaṃ pi paṭipajjati, evaṃ puññaṃ pi apuññaṃ pi āneñjābhisaṅkhāraṃ pi abhisaṅkharoti ti.

Ten' etaṃ vuccati:

Yathā pi nāma jaccandho naro aparināyako,
ekadā yāti maggena kummaggenā pi ekadā,
saṃsāre saṃsāraṃ bālo tathā aparīṇāyako,
karoti ekadā puññaṃ apuññaṃ api ekadā,
yadā ca ñatvā so dhammaṃ saccāni abhisamessati,
tadā avijjūpasamā upasanto carissati ti.

*Ayaṃ avijjāpaccayā saṅkhārā ti padasmim
vitthārakathā mukhaṃ.*

*Saṅkhārapaccayā viññāṇa-pade viññāṇan ti cakkhuviññāṇādi
chabbidham. Tattha cakkhuviññāṇaṃ kusalavipākaṃ akusalavipākan
ti duvidham hoti, tathā sota-ghāna-jivhā-kāyaviññāṇāni. Manoviññāṇaṃ
kusalākusalavipākā dve mano-dhātuyo, tisso ahetukamanoviññāṇadh-
ātuyo, attha sahetu-kāni kāmāvacaravipākacittāni, pañca rūpāvacar-
āni, cattāri arupāvacarāni ti bāvisati-vidham hoti. Iti imehīchahi viññ-
āṇehi sabbāni pi battimsa lokiyavipākaviññāṇaṃ saṅgahitāni honti.
Lokuttarāni pana vaṭṭakathāya na yujjanti ti na gahitāni.*

Tattha siyā:—kathaṃ pan' etaṃ jānitabbam idam vuttappak-
āraṃ viññāṇaṃ saṅkhārapaccayā hoti ti? Upacita-kammābhāve vip-
ākābhāvato vipākaṃ h' etaṃ, vipākañ ca na upacitakammābhāve
upajjati. Yadi uppajjeyya, sabbesaṃ sabbavipākāni uppajjeyyūṃ:
na ca uppajjanti ti jānitabbam etaṃ saṅkhārapaccayā, idam viññāṇaṃ
hoti ti.

Katarasa saṅkhārapaccayā, kataraṃ viññāṇan ti ce? Kāmā vacar-
apuññābhisaṅkhārapaccayā tāva kusalavipākāni pañca cakkhuviññāṇ-
ādinī, manoviññāṇe ekā manodhātu, dve manoviññāṇadhātuyo attha kāmāvacaravipākāni ti soḷasa. Yath' āha:—*kāmāvacarassa kusalassa
kammaṃsa katattā upacitattā vipākaṃ cakkhuviññāṇaṃ uppannaṃ hoti.
Sota-, ghāna-, jivhā-, kāyaviññāṇaṃ . . . vipākā manodhātu uppannā
hoti . . . somanassasahagatā manoviññāṇadhātu uppannā hoti . . .
upekkhā sahagatā manoviññāṇadhātu uppannā hoti . . .
somanassasahagatā ñāṇasampayuttā . . . somanassasahagatā
ñāṇasampayuttā sasāṅkhārena . . . somanassasahagatā ñāṇavippayuttā*

...somanassasahagatā nāṇavippayuttā sasaṅkhārena upekkhāsahagatā nāṇasampayuttā ... upekkhāsahagatā nāṇasampayuttā ... sasaṅkhārena upekkhā-sahagatā nāṇavippayuttā upekkhāsahagatā nāṇavippayuttā sasaṅkhārenā ti. Rūpāvacarapuññābhisaṅkhārapaccayā pana pañca rūpāvacaravipākāni. Yath' āha:—tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākam viviecc' eva kāme hi Paṭhamam jhānampe... Pañcamam jhānam upasampajja viharatī ti. Evaṃ Puññābhisaṅkhārapaccayā ekavisatividham viññānam hotī. Apuññābhisaṅkhārapaccayā pana akusalavipākāni pañca cakkhuviññāṇādīni, ekā manodhātu, ekā manoviññāṇadhātū ti evaṃ satta-vidham viññānam hoti. Yath' āha :— akusalassa kammassa katattā upacitattā vipākam cakkhuviññāṇam uppannam hoti . . .sota-, ghāna-, jivhākā yaviññāṇam . . . vipākā mano-dhātu . . . vipaka manoviññāṇadhātu uppannā hotī ti. Āneñjā-bhisaṅkharapaccayā pana cāttari arūpavipākāni ti evaṃ catubbidham viññānam hoti. Tath' āha:—tass' eva ar-ūpāvacarassa kusalassa kammassa katattā upacitattā vipākam sabboso rūpasāññānam samatikkamā . . . ākāsaññāyatanasaññā sahagatam, viññāṇāñcā . . . ākiñcaññā- . . . nevasāññā-nāsaññāyatanasahagatam sukhassa ca dukkhassa ca pahānā . . . catuttham jhānam upasampajjaviharatīEvaṃ saṅkhārapaccayā yam viññānam hoti, tam natvā idāni 'ssa evaṃ pavatti veditabbā.

Sabbam eva hi idaṃ pavattipaṭisandhivasena dvedhā pavattati. Tattha:dve pañca viññāṇāni, dve manodhātuyo, somanassasahagatā ahetukamanoviññāṇadhātū ti imāni terasa pañca vokārabhave pavattiyam yeva pavattanti; sesāni ekūnavīsati tisu bhavesu yathānurūpam pavattiyam pi paṭisandhiyam pi pavattanti. Katham? Kuslavipākāni tāva cakkhuviññāṇādīni pañca kuslavipākena akusalavipākena vā nibbattassa yathākkamam paripākam upagatindriyassa cakkhādīnam āpāthagatam ittham itthamajjhattam vā rūpādi ārammaṇam ārabha cakkhādi-pasādam nissāya dassana-savana ghāyana-sāyana-phusanakiccam sādhayamānāni pavattanti. Tathā akusalavipākāni pañca. Kevalam hi tesam anittham anitthamajjhattam vā ārammaṇam hoti. Ayam eva viseso. Dasa pi c'etāni niyatadvārārammaṇavattuṭṭhānāni niyatakiccān' eva ca bhavanti. Tato kuslavipākānam cakkhuviññāṇādīni anantarākusala vipākā manodhātu tesam yeva ārammaṇam ārabha hadayavatthum nissāya sampapaṭicchanakiccam sādhayamānā pavattati; tathā akusalavipākānam anantarā akusalavipākā. Idañ ca pana dvayam aniyatadvārārammaṇam, niyatavatthutṭhānam, niyatakiccān ca hoti. Somanassasahagatā pana ahetukamanoviññāṇadhātu kuslavipaka manodhātuyā anantarā tassā eva ārammaṇam ārabha hadayavatthum

nissāya santiraṇakiccaṃ sādhayamānā chasu dvāresu balavārammaṇe kāmāvacarasattānaṃ yebhuyyena lobhasampayuttajavanāvasāne bhavangavīthiṃ pacchinditvā javanena gahitārammaṇe tadārammaṇa vasena sakīṃ vā dvikkhattuṃ vā pavattatī ti Majjhimaṭṭhakathāyaṃ vuttaṃ. Abhidhammaṭṭhakathāyaṃ pana tadārammaṇe dve cittavārā āgatā. Idaṃ pana cittaṃ tadārammaṇaṃ ti ca piṭṭhibhavangan ti cāti dve nāmāni labhati. Aniyatadvārārammaṇaṃ niyatavatthukaṃ aniyataṭṭhānakiccaṃ ca hotī ti. Evaṃ tāva terasa pañcavokārabhave pavattiyaṃ yeva pavattantī ti veditabbāni. Sesesu ekūnavīsatiyā na kiñci attano anurūpāya paṭisandhiyā na pavattatī ti. Pavattiyaṃ pana kusalā kusalavipākā tāva dve ahetukamanoviññādhātuyo pañcadvāre ku salākusalavipākamanodhātūnaṃ anantarā santiraṇakiccaṃ, chasu dvāresu pubbe vuttanayen' eva tadārammaṇakiccaṃ, attanā dinnapaṭisandhito uddhaṃ asatibhavangupacchedake cittuppāde bhavangakiccaṃ, ante cutikiccaṃ cā ti cattāri kiccāni sādhayamānā niyatavatthukā aniyatadvārārammaṇaṭṭhānakiccā hutvā pavattanti. Attha kāmāvacarasahetukacittāni vuttanayen' eva chasu dvāresu tadārammaṇakiccaṃ, attanā dinnapaṭisandhito uddhaṃ asatibhavangupacchedake cittuppāde bhavangakiccaṃ, ante cutikiccaṃ cā ti tīni kiccāni sādhayamānāni niyatavatthukāni aniyatadvārārammaṇaṭṭhānakiccāni hutvā pavattanti. Pañca rūpāvacarāni cattāri ca āruppāni attanā dinnapaṭisandhito uddhaṃ asatibhavangupacchedake cittuppāde bhavangakiccaṃ, ante cutikiccaṃ cā ti kiccadvayaṃ sādhayamānāni pavattanti. Tesu rūpāvacarāni niyatavatthārammaṇāni aniyataṭṭhānakiccāni, itarāni niyatavatthukāni niyatārammaṇāni aniyataṭṭhānakiccāni hutvā pavattantī ti evaṃ tāva battimsavidham pi viññānaṃ pavattiyaṃ saṅkhārapaccayā pavattatī.

Tatrā 'ssa te te saṅkhārā kammappaccayena ca upanissayapaccayena ca paccayā ḥonti. Yaṃ pana vuttaṃ: sesesu ekūnavīsatiyā na kiñci attano anurūpāya paṭisandhiyā na pavattatī ti, taṃ atisankhittatā dubbijānaṃ ten' assa vitthāranayadassanattamaṃ vuccati: (1) Kati paṭisandhiyo? (2) Kati paṭisandhicittāni? (3) Kena kattha paṭisandhi hoti? (4) Kiṃ paṭisandhiyā ārammaṇaṃ ti?

(1) Asaññapaṭisandhiyā saddhiṃ vīsati paṭisandhiyo. Vuttappakārān' eva ekūnavīsati paṭisandhicittāni. Tattha akusalavipākāya ahetukamanoviññādhātuyā apāyesu paṭisandhi hoti. Kusalavipākāya manussaloke jaccandhajāti badhirajāti ummattakajāti eḷamūganapuṃ sakādīnaṃ atthahi sahetukakāmāvacaravipākehi devesu c' eva manussesu ca puññavantānaṃ paṭisandhi hoti. Pañcahi rūpāvacaravipākehi rūpībrahmaloke, catūhi arūpāvacaravipākehi arūpaloke ti. Yena ca yattha paṭisandhi hoti, sā eva tassa arūpāpaṭisandhi nāma. Saṅkhepato pana

paṭisandhiyā tīṇi ārammaṇāni honti atītam, paccuppannam na vattabbañ ca, asaṇṇāpaṭisandhi anārammaṇā ti. Tattha viññāṇāncāyatana-neva-saṇṇānāsaṇṇāyatana-paṭisandhinam atītam eva ārammaṇam, dasannam kāmāvacarānam atītam vā paccuppannam vā. Sesānam na vattabbam eva. Evaṃ tīsu ārammaṇesu pavattamānā pana paṭisandhi, yasmā atītārammaṇassa vā navattabbārammaṇassa vā cuticittassa anantaram eva pavattati, paccuppannārammaṇam pana cuticittam nāma n' atthi, tasmā dvīsu ārammaṇesu aññatarārammaṇāya cutiyā anantarā tīsu ārammaṇesu aññatarārammaṇāya paṭisandhiyā sugatiduggati-vasena pavattanākāro veditabbo. Seyyathīdam: kāmāvacarasugatiyam tāva tṭhassa pāpakammīno puggalassa: tāni 'ssa tasmim samaye olambantī ti ādivacanato maraṇamañce nipannassa yathūpacitam pāpakammaṃ vā kammanimittam vā manodvāre āpātham āgacchati, tam ārabha uppannāya tadārammaṇa pariyosānāya javanavīthiyā anantaram bhavaṅgavisayam ārammaṇam katvā cuticittam uppajjati. Tasmim niruddhe tad-eva āpāthagatamkammaṃ vā, kammanimittam vā ārabha anupacchinnak-ilesabalavi namitam duggatipariyāpannam paṭisandhicittam uppajjati. Ayam atītārammaṇāya cutiyā anantarā atītārammaṇā paṭisandhi.

Aparassa maraṇasamaye vuttappakārakammavasena narakādisu aggijālavaṇṇādikam duggatinimittam manodvāre āpātham āgacchati. Tasmā, dvikkhattum bhavaṅge uppajjitvā niruddhe, tam ārammaṇam ārabha ekam āvajjanam maraṇassa āsannabhāvena mandībhūtavegattā pañca javanāni dve tadārammaṇāni tī tīṇi vīthicittāni uppajjanti. Tato bhavaṅgavisayam ārammaṇam katvā ekam cuticittam, ettavatā ekādasa cittakkhaṇā atītā honti. Ath' assa avasesa pañca-cittakkaṇāyuke tasmim yeva ārammaṇe paṭisandhi cittam uppajjati. Ayam atītārammaṇāya cutiyā anantarā paccuppannārammaṇā paṭisandhi.

Aparassa maraṇasamaye pañcannam dvārānam aññatarasmim rāgā dihetubhūtam hīnam ārammaṇam āpātham āgacchati. Tassa yathākkamena uppanne votthapanāvasāne maraṇassa āsannabhāvena mandībhūtavegattā pañca javanāni dve tadārammaṇāni, ca uppajjanti. Tato bhavaṅgavisayam ārammaṇam katvā ekam cuticittam. Ettavatā ca dve bhavaṅgāni, āvajjanam, dassanam, sampaticchanam, santīraṇam, votthapanam, pañca javanāhi, dve tadārammaṇāni, ekam cuticittam ti pañcadasa cittakkhaṇā atītā honti. Ath' āvasesaekacittakkhaṇāyuke tasmim yeva ārammaṇe paṭisandhi cittam uppajjati. Ayam pi atītārammaṇāya cutiyā anantarā paccuppannārammaṇā paṭisandhi. Esa tāva atītārammaṇāya sugati-cutiyā anantarā atītapaccuppannārammaṇāya duggati-paṭisandhiyā pavattanākāro.

Duggatīyaṃ t̥hitassa pana upacitānavajjakammasa vuttanayena' eva taṃ anavajjakammaṃ vā kammanimittam vā manodvāre āpātham āgacchati ti kaṇhapakkhe sukkapakkham t̥hapetvā sabbam puri manayen' eva veditabbam. Ayam atītārammaṇāya duggati-cutiyā anantarā atītapaccuppannārammaṇāya sugati-paṭisandhiyā pavattanākāro.

Sugatīyaṃ t̥hitassa pana upacitānavajjakammasa : tāni 'ssa tasmim samaye olambanti ti ādivacanato maraṇamañce nipannassa yathūpacitam anavajjakammaṃ vā kammanimittam vā manodvāre āpātham āgacchati, tañ ca kho upacitakāmāvacarānavajjakammas' eva. Upacitamahagga-akammasa pana kammanimittam eva āpātham āgacchati, taṃ ārabba uppannāya tadārammaṇapariyosānāya suddhāya vā javanavīthiyā anantaram bhavaṅgavisayam ārammaṇam katvā cuticittam uppajjati, tasmim niruddhe tam eva āpāthagatam kammaṃ vā kammanimittam vā ārabba anupacchinnakilesabalavinamitam sugatipariyāpannam paṭisandhicittam uppajjati. Ayam atītārammaṇāya cutiyā anantarā atītārammaṇā vā na-vattabbārammaṇā vā paṭisandhi.

Aparassa maraṇasamaye kāmāvacara-anavajjakammavasena manussaloke mātukucchivaṇṇasaṅkhātam vā devaloke uyyāna-vimāna-kapparukkhādi-vaṇṇasaṅkhātam vā, sugati-nimittam manodvāre āpātham āgacchati. Tassa duggati-nimitte dassitānukkamen' eva cuticittānantaram paṭisandhi-cittam uppajjati. Ayam atītārammaṇāya cutiyā anantarā paccuppannārammaṇā paṭisandhi.

Aparassa maraṇasamaye nātakā:ayam, tāta, tavatthāya Buddhap-ūjā kariyati, cittam pasādehi ti vatvā pupphadāmapatākādivasena rūpārammaṇam vā, dhammasavanatūriya-pūjādi-vasena saddārammaṇam vā, dhūmavāsagandhādivasena gandhārammaṇam vā:idaṃ, tāta, sāyassu tavatthāya dātabba-deyyadhamman ti vatvā, madhuphāṇitādivasena rasārammaṇam vā:idaṃ, tāta, phusassu tavatthāya dātabbadeyyadhamman ti vatvā, cīnapattasomārapatādivasena phoṭṭhabbārammaṇam vā pañcadvāre upasaṃharanti. Tassa tasmim āpāthagate rūpādi-ārammaṇe yath-ākkamena uppannavotthapanāvasāne maraṇassa āsannabhāvena mandībhūtavagattā pañca javanāni dve tadārammaṇāni ca uppajjanti. Tato bhavaṅgavisayam ārammaṇam katvā ekam cuticittam, tadavasāne tasmim yeva ekacittakkhaṇaṭṭhitike ārammaṇe paṭisandhicittam uppajjati. Ayam pi atītārammaṇāya cutiyā anantarā paccuppannārammaṇā paṭisandhi.

Aparassa pana pathavīkaṣiṇajjhānādivasena paṭiladdha-mahagga-tassa sugatīyaṃ t̥hitassa maraṇasamaye kāmāvacarakusalakammakammanimitta-gatinimittānam vā aññataram pathavīkaṣiṇādikaṃ vā

nimittam mahaggatacittam vā manodvāre āpātham āgacchati, cakkhu-sotānam vā aññatarasmim kusaluppatthetubhūtam pañitam ārammaṇam āpātham āgacchati. Tassa yathākkamena uppānavotthapanāvasāne maraṇassa āsannabhāvena mandībhūtavegattā pañca javanāni uppajjanti. Mahaggatagatikānam pana tadārammaṇam n' atthi, tasmā javanānantaram yeva bhavangavisayam ārammaṇam katvā ekaṃ cuticittam uppajjati. Tass' āvasāne kāmāvacaramahaggatasugatinam aññatarasugatipariyāpannam yathūpatthitesu ārammaṇesu aññatarārammaṇam paṭisandhicittam uppajjati. Ayam navattabbārammaṇāya sugati-cutiyā anantarā atīta-paccupaññānavattabbārammaṇāni aññatarārammaṇā paṭisandhi. Etenānusārena āruppacutiyā pi anantarā paṭisandhi veditabbā. Ayam atītana vattabbārammaṇāya sugati-cutiyā anantarā atīta-na-vattabbapaccupannārammaṇāya paṭisandhiyā pavattanākāro.

Duggatiyam thitassa pana pāpakammīno vuttanayen' eva tam kammam, kammanimittam, gatinimittam vā manodvāre, pañcadvāre vā pana akusaluppatthetubhūtam ārammaṇam āpātham āgacchati. Ath' assa yathākkamena cuticittāvasāne duggati-pariyāpannam tesu ārammaṇesu aññatarārammaṇam paṭisandhi-cittam uppajjati. Ayam atītārammaṇāya duggati-cutiyā anantarā atītapaccupannārammaṇāya paṭisandhiyā pavattanākāro ti.

Ettāvatā ekūnavīsatividhassā pi viññāṇassa paṭisandhivasena pavatti dīpitā hoti. Tayidaṃ sabbam pi evaṃ:

Pavattamānam sandhimhi dvedhā kammēna vattati,
missādīhi ca bhedehi bhedassa duvidhādiko.

Idam hi ekūnavīsatividham pi vipākaviññāṇam paṭisandhim p' pavattamānā dvedhā kammēna vattati. Yathāsakam hi etassa janakakammam nānākkhaṇikakammapaccayena c' eva upanissaya paccayena ca paccayo hoti. Vuttam h' etam: *kusalākusalam kammam vipākassa upanissayapaccayena paccayo* ti. Evaṃ vattamānassa pan' assa missādīhi bhedehi duvidhādiko pi bhedo veditabbo. Seyyathīdam: idam hi paṭisandhivasena ekadhā pavattamānam pi rūpena saha missāmissabhedato duvidham, kāmarūpārūpabhavabhedato tividham, aṇḍajalābuja-samsedaja-opapātikayonivasena catubbidham, gativasena pañcavidham, viññāṇatthitivasena sattavidham, sattāvāsavaena atthavidham hoti. Tattha:

Missam dvidhā bhāvabheda sabhāvam tattha ca dvidhā,
dve vā tayo vā dasakā omato ādinā saha.

Missam dvidhā bhāvabhedā ti yaṃ h' etaṃ ettha aññatra arūpa bhavārūpamissam paṭisandhiviññāṇaṃ uppajjati, taṃ rūpabhāve itthindriya-purisindriyasaṅkhātena bhāvena vinā uppattito. Kāmabhāve aññatra jātipaṇḍaka-paṭisandhiyā bhāvena saha uppattito sabhāvaṃ abhāvan ti duvidhaṃ hoti.

Sabhāvaṃ tattha ca dvidhā ti tatthā pi ca yaṃ sabhāvaṃ, taṃ itthipurisabhāvāṇaṃ aññatarena saha uppattito duvidhaṃ eva hoti.

Dve vā tayo vā dasakā omato ādinā sahā ti yaṃ h' etaṃ ettha missam amissan ti dvaye ādibhūtaṃ rūpamissam paṭisandhiviññāṇaṃ, tena saha vatthukāyadasakavasena dve vā vatthu-kāyabhāvadasakavasena tayo vā dasakā omato uppajjanti, n' atthi ito param rūpaparihānī ti. Taṃ pan' etaṃ evaṃ omakaparimāṇaṃ uppajjamāṇaṃ aṇḍaja-jalābujanā mikāsu dvīsu yonisū jāti-uṇṇāya ekena aṃsunā uddhaṭasappimaṇḍappamāṇaṃ kalalan ti laddhasaṅkhaṃ hutvā uppajjati. Tattha yonīnaṃ gativasena sambhavabhedo veditabbo. Etāsu hi:

Niraye bhummaṃvajesu devesu ca na yoniyo,
tisso purimikā honti catasso pi gatittaye.

Tattha devesu cā ti ca saddena yathā niraye ca bhummaṃvajesu ca devesu, evaṃ nijjhāmatanḥikapetesu ca purimikā tisso yoniyo na santī ti veditabbā. Opapātikā eva hi te honti. Sese pana tiracchā napettivīsayamanussasaṅkhāte gatittaye pubbe vajjitabhummadevesu ca catasso pi yoniyo honti. Tattha:

Tiṃsa nava c' eva rūpisu satta ti ukkaṃ sotatha rūpāni,
saṃsedupapātayonisū atha vā avakaṃsato tiṃsa.

Rūpī brahmesu tāva opapātikayonikesu cakkhusotavattthudasakāṇaṃ jīvitanaṃvakkassa cā ti catunnaṃ kalāpānaṃ vasena tiṃsa ca nava ca paṭisandhiviññāṇena saha rūpāni uppajjanti. Rūpī brahme pana ṭhapetvā, aññesu saṃsedaja-opapātikayonikesu ukkaṃsato cakkhusota-ghāna jivhā kāyavattthubhāvadasakāṇaṃ vasena sattati; tāni ca niccaṃ devesu.

Tattha vaṇṇo gandho raso ojā catasso cā pi dhātuyo cakkhuppasādo jīvitanaṃ ti ayaṃ dasa rūpaparimāṇo rūpapuñjo cakkhudasakonāma. Evaṃ sesā veditabbā. Avakaṃsato pana jaccandhabadhiraagghānakanapaṃsakassa jivhā-kāya-vattthudasakāṇaṃ vasena tiṃsa-rūpāni uppajjanti. Ukkasāvakasānaṃ pana antare anurūpato vikappo veditabbo. Evaṃ veditvā puna:

Khandhārammaṇagatīhetu vedanā-pīti-vitakkavicārehi
bhedaḥbhedaṃviseṣo cutisandhīnaṃ pariññeyyo.

Yā h' esā missāmissato duvidhā paṭisandhi, yā ca assā atītānantarā cuti, tāsam imehi khandhādīhi bhedābhedaviseso nātabbo ti attho Katham? Kadāci hi catukkhandhāya āruppacutiya anantarā catukkhandhā va ārammanato pi abhinnāpaṭisandhi hoti, kadāci amahaggata-bahiddhā rammanāya mahaggata-ajjhātārammanā. Ayam tāva arūpabhumisu yeva nayo. Kadāci pana catukkhandhāya arūpacutiya anantarā pañcakkhandhā kāmāvacarapaṭisandhi. Kadāci pañcakkhandhāya kāmāvacaracutiya rūpāvacaracutiya vā anantarā catukkhandhā arūpapaṭisandhi. Evam atītārammanāya cutiya paccuppannārammanā paṭisandhi. Ekaccasugati-cutiya ekaccaduggati-paṭisandhi. Ahetukacutiya sahetukapaṭisandhi. Duhetuka cutiya tihetukapaṭisandhi. Upekkhā sahagatacutiya somanassa sahagatapaṭisandhi. Appitika cutiya sappitika paṭisandhi. Avitakka cutiya savitakkapaṭisandhi. Avicāracutiya savicārapaṭisandhi. Avitakkāvicā racutiya savitakkasavicārapaṭisandhi ti tassa tassa viparīl tato ca yathāyogam yojetabbam.

Laddhapaccayam iti dhammamattam etaṃ bhavantaram upeti nā 'ssa tato saṅkanti na tato hetum vinā hoti.

Iti h' etaṃ laddhapaccayam rūpārūpadhammamattam uppajjamānam bhavantaram upeti ti vuccati, na satto, na jīvo, tassa ca nā pi atītabhavato idha saṅkanti atthi, nā pi tato hetum vinā pātubhāvo.

Tayidaṃ pākaṭena manussacutipāṭisandhikkamena pakāsayissāma. Atītabhavasmiṃ hi sarasena upakkamena vā samāsanna maraṇassa asayhānam sabbaṅgapaccaṅgasandhibandhanacchedakānāṃ mārānantikavedanā sattānaṃ sannipātam asahantassa, ātape-pakkhittaharītālapaṇṇam iva, kamena upasussamāne sarīre, niruddhesucakkhādisu indriyesu, hadayavatthumatte patitthitesu kayindriya manindriya-jīvitindriyesu, taṃkhaṇavasesahadaya vatthusannissitam viññānaṃ garukasamā sevitassannapubbakatānam aññataram laddhāvasesappaccayasāṅkhārassāṅkhātaṃ kammaṃ tadupaṭṭhāpi taṃ vā kammanimitta gatinimittasaṅkhātaṃ visayaṃ ārabha pavattati, tad, evaṃ pavattamānaṃ taṃhā vijjānaṃ appahinattā avijjāpaṭicchāditādīnave tasmīṃ visaye taṃhā nameti, saha-jātasāṅkhārā khipanti, taṃ santativasena taṃhāya namīyamānaṃ, saṅkhārehi khipamānaṃ orimatīrarukkhavinibandharajjūṃ ālambitvā mātikātikkamakoviya, purimaṃ ca nissayaṃ jahati aparaṃ ca kammasamutthāpitaṃ nissayaṃ assādayamānaṃ vā anassādayamānaṃ vā, ārammanādīhi yeva paccyehi pavattati ti. Ettha ca purimaṃ cavanato cuti, pacchimaṃ bhavantarādipaṭisandhānato paṭisandhi ti vuccati. Tad etaṃ nā pi purimabhavā idhāgataṃ, nā pi tato kammasāṅkhārantivisayādi hetum vinā pātubhūtaṃ ti veditabbam.

Siyum nidassanān' ettha paṭighosādikā atha,
santānabandhato n' atthi ekatā na pi nānatā.

Ettha c'etassa viññāṇassa purimabhavato idha anāgamane atīta-
bhavapariyāpannahetūhi ca uppāde paṭighosa-padīpa-muddā-paṭi-
bimbappakārā dhammā nidassanāni siyum. Yathā hi paṭighosapadīpa-
muddā-chāyā saddādi-hetukā honti, aññatra agantvā va honti, evam
eva idaṃ cittam. Ettha ca *santānabandhato n' atthi ekatā nā pi
nānatā*. Yadi hi santānabandhe sati ekantam ekatā bhavēyya, na
khīrato dadhi sambhūtam siyā, athā pi ekantanānatā bhavēyya, na
khiras-
sādhīno dadhi siyā; esa nayo sabbahetusamuppannesu. Evañ ca sati
sabbalokavohāralopo siyā, so ca anīttho; tasmā ettha na ekantam ekatā
vā nānatā vā upagantabbā ti.

Etth' āha: nanu evam asaṅkanti pātubhāve sati ye imasmim
manussattabhāve khandhā, tesam niruddhattā, phalapaccayassa ca
kammassa tattha agamanato aññassa aññato ca tam phalam siyā,
upabhuñjake ca asati kassa tam phalam siyā? Tasmā na sundaram
idaṃ vidhānan ti. Tatrīdam vuccati:

Santāne yaṃ phalam etaṃ n' aññassa na ca aññato,
bījānaṃ abhisāṅkhāro etass' atthassa sādako.

Ekasantānasmim hi phalam uppajjamānaṃ tattha ekantaekattan-
ānattānaṃ paṭisiddhattā *aññassā* ti vā *aññato* ti vā na hoti. Etassa
ca pan' atthassa bījānaṃ abhisāṅkhāro sādako. Ambabījādinam hi
abhisāṅkhāresu katesu tassa bījassa santāne ladhapaccayā kālantare
phalaviseso uppajjamāno, na aññabījānaṃ, nā pi aññābhisāṅkhārapaccayā
uppajjati, na ca tāni bījāni abhisāṅkhārā phalatthānaṃ pāpuṇāti; evam
sampadam idaṃ veditabbaṃ.

Vijjāsipposadhādīhi cā pi bālasarīre upayuttehi kālantare vuḍḍha-
sarīrādīsu phalam deti ti ayam attho veditabbo.

Yaṃ pi vuttam: upabhuñjake ca asati kassa tam phalam siyā ti?
tattha:

Phalass' uppattiyā eva siddhā bhuñjakasammuti,
phaluppādena rukkhassa yathā phalati sammuti.

Yathā hi rukkhasaṅkhātānaṃ dhammānaṃ ekadesabhūtassa
rukkhaphalassa uppattiyā eva rukkho phalati ti vā phalito ti vā vuccati,
tathā devamanussasaṅkhātānaṃ khandhānaṃ ekadesabhūtassa upabhoga-
saṅkhātassa sukhadukkhaphalassa uppāden' eva devo manusso vā
upabhuñjati ti vā sukhito dukkhito ti vā vuccati, tasmā na ettha aññena
upabhuñjakena nāma koci attho atthi ti. Yo pi vadeyya:— evam sante
pi ete saṅkhārā vijjamānā vā phalassa paccayā siyum, avijjamānā

vā; yadi ca vijjamānā pavattikkhaṇe yeva nesaṃ vipākena bhavita-
bbaṃ, atha avijjamānā pavattito pubbe pacchā ca niccaṃ phalāvahā
siyun ti—so evaṃ vattabbo:

Katattā paccayā ete na ca niccaṃ phalāvahā,
pātibhogādikaṃ tattha veditabbaṃ nidassanaṃ.

Katattā yeva hi saṅkhārā attano phalassa paccayā honti, na vijjam-
ānattā avijjamānattā vā. Yath' āha:—kāmaṃvacarassa kusalassa kammaṃ
katattā upacitattā vipākaṃ cakkhuviññāṇaṃ uppannaṃ hoti ti ādi. Yath-
ārahassa ca attano phalassa paccayā hutvā na puna phalāvahā honti
vipakkavipākattā. Etassa ca' attha assa vibhāvane idaṃ pātibhogādikaṃ
nidassanaṃ veditabbaṃ. Yathā hi loke yo kassaci atth' assa niyy-
ātanatthaṃ pātibhogo hoti, bhaṇḍaṃ vā kiṇāti, iṇaṃ vā gāhāti, tassa
taṃ kiriyākaraṇamatam eva tad-atthaniyyātanādīmihi paccayo hoti, na
kiriyāya vijja mānattaṃ avijjamānattaṃ vā, na ca tad-atthaniyyātan-
ādito param pi dhārako va hoti. Kasmā? Niyyātanādīnaṃ katattā. Evaṃ
katattā va saṅkhārā pi attano phalassa paccayā honti, na ca yathārahaṃ
phaladānato paraṃ pi phalāvahā honti ti.

Ettāvatā missāmissavasena dvedhā pi vattamānassa paṭisandhi
viññāṇassa saṅkhārapaccayā pavatti dīpitā hoti.

Idāni sabbe sveva tesu battiṃsavipākaviññāṇesu sammohavi
ghātattaṃ:

Paṭisandhi pavattīnaṃ vassen' ete bhavādisu,
vijānitabbā saṅkhārā yathā yesaṃ ca paccayā.

Tattha tayo bhavā, catasso yoniyo, pañca gatiyo, satta viññāṇaṭṭhitiyo,
nava sattāvāsā ti ete bhavādayo nāma. Etesu bhavā disu paṭisandhiyaṃ
pavatte ca ete yesaṃ vipākaviññāṇānaṃ paccayā yathā ca paccayā
honti, tathā vijānitabbā ti attho.

Tattha puññābhisaṅkhāre tāva kāmaṃvacara-atṭha-cetanā-bhedo
puññābhisaṅkhāro avisesena kāmaṃbhavesu gatiyaṃ navannaṃ vipāka-
viññāṇānaṃ paṭisandhiyaṃ nānakkhaṇikakammaṃpaccayena c' eva
upanissayaṃpaccayena cā ti dvedhā paccayo. Rūpaṃvacaraṃpañcakuṣala
cetanābhedo puññābhisaṅkhāro rūpaṃbhavaṃ paṭisandhiyā eva
pañcannaṃ. Vuttappabhedakāmaṃvacaro pana kāmaṃbhavaṃ sugatiyaṃ
upekkhāsahagatāhetumanoviññāṇadhātu—vijjānaṃ sattannaṃ parittavip-
ākaviññāṇānaṃ vuttanayen' eva dvedhā paccayo pavatte, no
paṭisandhiyaṃ. Sveva rūpaṃbhavaṃ pañcannaṃ vipākaviññāṇānaṃ tath'
eva paccayo pavatte, no paṭisandhiyaṃ. Kāmaṃbhavaṃ pana duggatiyaṃ
atṭhannaṃ pi parittavipākaviññāṇānaṃ tath' eva paccayo pavatte, no
paṭisandhiyaṃ.

Tattha niraye Mahāmoggallānattherassa narakacārikādisu itthā rammanasamāyoge so paccayo hoti. Tiracchānesu pana petamahiddhikesu ca itthārammaṇaṃ labbhati yeva. Sveva kāmabhava sugatiyaṃ solasannaṃ pi kusalavipākaviññāṇaṃ tath' eva paccayo pavatte ca paṭisandhiyaṃ ca. Avisesena pana puññābhisaṅkhāro rūpabhava dasannaṃ vipākaviññāṇaṃ tath' eva paccayo pavatte ca paṭisandhiyaṃ ca. Dvādasākusalacetanābhedo puññābhisaṅkhāro kāmabhava duggatiyaṃ ekassa viññāṇassa tath' eva paccayo paṭisandhiyaṃ, no pavatte. Channaṃ pavatte, no paṭisandhiyaṃ. Sattannaṃ pi akusalavipākaviññāṇaṃ pavatte ca paṭisandhiyaṃ ca. Kāmabhava pana sugatiyaṃ tesāṃ yeva sattannaṃ tath' eva paccayo pavatte, no paṭisandhiyaṃ. Rūpabhava catunnaṃ vipākaviññāṇaṃ tath' eva paccayo pavatte, no paṭisandhiyaṃ. So ca kho kāmāvacare anittarūpadassanasaddasavanavasena, Brahmaloce pana anittarūpādayo nāma n' atthi. Tathā kāmāvacaradevaloce pi. Āneñjābhisaṅkhāro arūpabhava catunnaṃ vipākaviññāṇaṃ tath' eva paccayo pavatte ca paṭisandhiyaṃ ca. Evaṃ tāva bhavesu paṭisandhipavattinaṃ vasena ete saṅkhārā yesaṃ paccayā, yathā ca paccayā honti, tathā jānitabbā. Eten' eva nayena yonīadisū pi veditabbā.

Tatrīdaṃ ādito paṭṭhāya mukhamattappakāsaṇaṃ. Imesu hi saṅkhāresu, yasmā puññābhisaṅkhāro tāva dvīsu bhavesu paṭisandhiṃ datvā sabbāṃ attano vipākāṃ janeti, tathā aṇḍajādisu catūsu yonīsu, devamanussasaṅkhātāsu dvīsu gatīsu nānattakāyā nānattasaññī, nānattakāyā ekattasaññī, ekattakāyā nānattasaññī, ekattakāyā ekattasaññī, saṅkhātāsu catūsu viññāṇaṭṭhitīsu, asaññasattāvāse paṇ' esa rūpamattam ev' ābhisaṅkharoti ti catūsu yeva sattāvāsesu ca paṭisandhiṃ datvā sabbāṃ attano vipākāṃ janeti. Tasmā esa etesu dvīsu bhavesu, catūsu yonīsu, dvīsu gatīsu, catūsu viññāṇaṭṭhitīsu, catūsu sattāvāsesu ca ekavīsatīyā vipāka-viññāṇaṃ vuttanayen' eva paccayo hoti yathāsambhavaṃ paṭisandhiyaṃ pavatte ca. Apuññābhisaṅkhāro pana, yasmā ekasmiṃ yeva kāmabhava catūsu yonīsu, avasesāsu tīsu gatīsu nānattakāyā ekattasaññī saṅkhātāya ekissā viññāṇaṭṭhitiyā tādise yeva ca ekasmiṃ sattāvāse paṭisandhi vasena vipaccati, tasmā esa ekasmiṃ bhava catūsu yonīsu, tīsu gatīsu, kissā viññāṇaṭṭhitiyā, ekasmiṃ ca sattāvāse sattannaṃ vipākaviññāṇaṃ vuttanayen' eva paccayo paṭisandhiyaṃ pavatte ca. Āneñjābhisaṅkhāro pana, yasmā ekasmiṃ yeva arūpabhava, ekissā opapātikayoniyā, ekissā devagatiyā, ākāsaṇācāyatanādikāsu tīsu viññāṇaṭṭhitīsu, ākāsaṇācāyatanādikesu catūsu sattāvāsesu paṭisandhi vasena vipaccati, tasmā esa ekasmiṃ bhava, ekissā yoniyā, ekassā

gatiyā, tīsu viññāṇaṭṭhitīsu, catūsu sattāvāsesu, catunnaṃ viññāṇānaṃ vuttanāyena' eva paccayo hoti paṭisandhiyaṃ pavatte cā ti. Evaṃ:

Paṭisandhipavattīnaṃ vasena' ete bhavādisu,
vijānitabbā saṅkhārā yathā yesaṃ ca paccayā ti.

Ayaṃ saṅkhārapaccayā viññāṇaṃ ti padasmiṃ vitthāra-kathā. Viññāṇapaccayā nāmarūpa-pade:

Vibhāgā nāmarūpānaṃ bhavādisu pavattito,
saṅgaḥ paccayanayā viññātabbo vinicchayo.

Vibhāgā nāmarūpānaṃ ti ettha hi: *nāmaṃ* ti ārammaṇābhimukhaṃ namanto vedanādayo tayo khandhā. Rūpaṃ ti cattāri mahābhūtāni catunnaṃ ca mahābhūtānaṃ upādāya rūpaṃ. Tesam vibhāgo Khandhaniddese vutto yevā ti. Evaṃ tāv' ettha vibhāgā nāmarūpānaṃ viññātabbo vinicchayo.

Bhavādisu pavattito ti ettha ca nāmaṃ ekaṃ sattāvāsaṃ ṭhapetvā sabbabhava-yoni-gati-viññāṇaṭṭhiti-sesasattāvāsesu pavattati. Rūpaṃ dvīsu bhavesu, catūsu yonīsu, pañcasu gatīsu, purimāsu catūsu viññāṇaṭṭhitīsu, pañcasu sattāvāsesu pavattati. Evaṃ pavattamāne ca etasmiṃ nāmarūpe, yasmā abhāvakagabbhaseyyakānaṃ aṇḍajānaṃ ca paṭisandhikkhaṇe vatthukāyadasakavasena rūpato dve santati sīsāni tayo ca arūpino khandhā pātubhavanti, tasmā tesam vitthārena rūpa-rūpato vīsati dhammā, tayo ca arūpino khandhā ti ete tevīsati dhammā viññāṇapaccayā *nāmarūpaṃ* ti veditabbā.

Aggahitagahaṇena pana ekasantati sīsato nava rūpadhamme apanetvā cuddasa; sabhāvakānaṃ bhāvadasakaṃ pakkhipitvā tettiṃsa; tesam pi aggahitagahaṇena santatisīsadvayato aṭṭhārasa rūpadhamme apanetvā pañnarasa. Yasmā ca opapātikasattesu. Brahmakāyikādīnaṃ paṭisandhikkhaṇe cakkhu-sotavattthudasakānaṃ jīvitindriyanavakassa ca vasena rūpato cattāri santatisīsāni tayo ca arūpino khandhā pātubhavanti, tasmā tesam vitthārena rūpa-rūpato ekūnacattālīsa dhammā, tayo ca arūpino khandhā ti ete dvācattālīsa dhammā viññāṇapaccayā *nāmarūpaṃ* ti veditabbā.

Aggahitagahaṇena pana santatisīsattayato sattavīsati dhamme apanetvā pañnarasa. Kāmabhava pana, yasmā sesa-opapātikānaṃ samsedajānaṃ vā sabhāvakaparipunnāyatanam paṭisandhikkhaṇe rūpato satta santatisīsāni, tayo ca arūpino khandhā pātubhavanti, tasmā tesam vitthārena rūpa-rūpato sattati dhammā, tayo ca arūpino khandhā ti ete tesattati dhammā viññāṇapaccayā *nāmarūpaṃ* ti veditabbā.

Aggahitagahanena pana rūpasantatisīśacakkato catupññāsa dhamme apanetvā ekūnavīsati, esa ukkaṃso. Avakaṃsena pana taṃ taṃ rūpasantatisīśavikalānaṃ tassa tassa vasena hāpetvā hāpetvā saṅkhepato vitthārato ca paṭisandhiyaṃ viññāṇapaccayā nāmarūpasāṅkhā veditabbā. Arūpinaṃ pana tayo vā arūpino khandhā asaṅṅīnaṃ rūpato jīvitindriyanavakam evā ti. Esa tāva paṭisandhiyaṃ nayo.

Pavatte pana sabbattha rūpappavattidese paṭisandhicittassa ṭhitikkhaṇe paṭisandhicittena saha pavatta-ututo utusamuṭṭhānaṃ suddhaṭṭhakaṃ pātubhavati. Paṭisandhicittaṃ pana rūpaṃ na samuṭṭhāpeti; taṃ hi, yathā papāte patitapuriso parassa paccayo hotuṃ na sakkoti, evaṃ vatthudubbalatāya dubbalattā rūpaṃ samuṭṭhāpetuṃ na sakkoti; paṭisandhicittato pana uddhaṃ paṭhamabhavaṅgato pabhūticittasamuṭṭhānaṃ suddhaṭṭhakaṃ. Saddapātubhāvakāle paṭisandhikhaṇato ca uddhaṃ pavatta-ututo c' eva cittato ca saddanavakam. Ye pana kabalīṅkārahārūpajīvino gabbhaseyyakasattā, tesam:

Yaṇ c' assa bhuñjati mātā annaṃ pānaṃ ca bhojanaṃ,
tena so tattha yāpeti mātukucchigato naro ti.

Vacanato mātārā ajjhoharitāhārena anugate sarīre opapātikānaṃ sabbapaṭhamam attano mukhagataṃ khelaṃ ajjhoharaṇakāle āhārasamuṭṭhānaṃ suddhaṭṭhakaṃ ti idaṃ āhārasamuṭṭhānassa suddhaṭṭhakassa utucittasamuṭṭhānānaṃ ca ukkaṃsato dvinnam navakānaṃ vasena chabbīsatividham, pubbe ekekacittakhaṇe tikkhattuṃ uppajjamānaṃ vuttaṃ kammāsamuṭṭhānaṃ ca sattatividhan ti channavutividham rūpaṃ, tayo ca arūpino khandhā ti samāsato navanavuti dhammā. Yasmā vā saddo aniyato kadācid-eva pātubhāvato, tasmā duvidham pi taṃ apanetvā ime sattanavuti-dhammā yathāsambhavaṃ sabbasattānaṃ, viññāṇapaccayā nāmarūpan ti veditabbam. Tesam hi suttānaṃ pi pamattānaṃ pi khādantānaṃ pi pivantānaṃ pi divācarattiṃ ca ete viññāṇapaccayā pavattanti, taṃ ca nesam viññāṇapaccayabhāvaṃ parato vaṇṇayissāma.

Yaṃ pan' etam ettha kammajarūpaṃ, taṃ bhava-yoni-gati ṭhitisattā vāsesu sabbapaṭhamam patitṭhahantaṃ pi tisamuṭṭhānikarūpena anupatthaddham na sakkoti saṅṭhātum, nā pi tisamuṭṭhānikaṃ tena anupatthaddham; atha kho vātabbhāhatā pi catuddisā vavatthā pitā naḷakalāpino viya, ūmivegabbhāhatā pi mahāsamudde katthaci laddhapatitṭhā bhinnavāhanikā viya ca, aññamaññupatthaddhā nev etāni apatamānāni saṅṭhahitvā ekaṃ pi vassaṃ dve pi vassāni pe . . . vassasataṃ pi yāva tesam sattānaṃ āyukkhayo vā puñṇakkhayo vā, tāva pavattanti ti. Evaṃ bhavādisu pavattito p'ettha viññātabbo vinicchayo.

Sanṅahā ti ettha ca yaṃ arūpe pavattipaṭisandhīsu, pañca vokāra bhava ca pavattiyaṃ viññāṇapaccayā nāmaṃ eva. Yaṃ ca asaṇṇesuisabbattha pañca vokārabhave ca pavattiyaṃ viññāṇapaccayā rūpaṃ eva, yaṃ ca pañca vokārabhave sabbattha viññāṇapaccayā nāmarūpaṃ, taṃ sabbam nāmaṃ ca rūpaṃ ca nāmarūpaṃ ca *nāmarūpan* ti evaṃ ekadesasarūpekasesanayena saṅgahetvā *viññāṇapaccayā nāmarūpan* ti veditabbaṃ. Asaṇṇesu viññāṇabhāvā ayuttan ti ce? Nāyuttam idaṃ hi:

Nāmarūpassa yaṃ hetu viññāṇam taṃ dvidhā matam,
vipākam avipākaṃ ca yuttam eva yato idaṃ.

Yaṃ hi nāmarūpassa hetu viññāṇam, taṃ vipākāvipākabheda dvedhā matam. Idaṃ ca asaṇṇasattesu kammasamuṭṭhānattā pañca vokārabhave pavatta-abhisankhāraviññāṇapaccayā rūpaṃ, tathā pañcavokāre pavattiyaṃ kusalādi cittaḥkhaṇe kammasamuṭṭhānti yuttam eva idaṃ. Evaṃ saṅgahato p' viññātabbo vinicchayo.

Paccayanayā ti ettha hi:

Nāmassa pākaviññāṇam navadhā hoti paccayo,
vatthurūpassa navadhā sesarūpassa aṭṭhadhā.
Abhisankhāraviññāṇam hoti rūpassa ekadhā,
tad añṇam pana viññāṇam tassa tassa yathāraham.

Yaṃ h'etaṃ paṭisandhiyaṃ pavattiyaṃ vā vipākasaṅkhātam nāmaṃ tassa rūpamiṣṣassa vā amiṣṣassa vā, paṭisandhiyaṃ vā añṇam vā vipākaviññāṇam saḥajāta-añṇamañña-nissaya-sampayutta-vipākāhār-indriya-atthi-avigatapaccayehi navadhā paccayo hoti. Vatthurūpassa paṭisandhiyaṃ saḥajāta-añṇamañña-nissaya-vipāk'-āhār-indriya-vippayutta-atthi-avigatapaccayehi navadhā paccayo hoti. Thapetvā pana vatthurūpaṃ, sesarūpassa imesu navasu añṇamaññaṇapaccayaṃ apanetvā sesehi aṭṭhahi paccayehi paccayo hoti. Abhisankhāraviññāṇam pana asaṇṇasattarūpassa vā pañcavokāra-bhave vā kammajassa rūpassa suttantikapariyāyato upanissayavasena ekadhā va paccayo hoti. Avasesam paṭhama-bhavaṅgato pabhūti sabbam pi viññāṇam tassa tassa nāmarūpassa yathāraham paccayo hoti ti veditabbaṃ. Vitthārato pana tassa paccayanaye dassiyamāne sabbā pi Paṭṭhānakathā vitthāretabbā hoti ti na naṃ ārabhāma.

Tattha siyā:—katham pan' etaṃ jānitabbaṃ paṭisandhi-nāmarūpaṃ viññāṇapaccayā hoti ti? Suttato, yuttito ca. Sutte hi: *cittānuparivattino dhammā* ti ādinā nayena bahudhā vedanādīnaṃ viññāṇapaccayatā siddhā. Yuttito pana:

Cittajena hi rūpena idha diṭṭhena sijjhati.
adiṭṭhassā pi rūpassa viññāṇaṃ paccayo iti.

Citte hi pasanne appasanne vā tadanurūpāni rūpāni uppajjamānāni diṭṭhāni. Diṭṭhena ca adiṭṭhassa anumānaṃ hotī ti iminā idha diṭṭhena cittajarūpena adiṭṭhassā pi paṭisandhi-rūpassa viññāṇaṃ paccayo hotī ti jānitabbam etaṃ. Kammasamuṭṭhānassā pi hi tassa cittasamuṭṭhānass' eva viññāṇa-paccayatā Paṭṭhāne āgatā ti. Evaṃ paccayanayato p' ettha viññātabbo vinicchayo ti.

Ayaṃ viññānapaccayā nāmarūpan ti padasmim vitthārakathā.
Nāmarūpapaccayā saḷāyatana-pade:

Nāmaṃ khandhattayaṃ rūpaṃ bhūtavatthādikaṃ mataṃ,
katekasesaṃ taṃ tassa tādissas' eva paccayo.

Yaṃ h'etaṃ saḷāyatanass' eva paccayabhūtaṃ nāmarūpaṃ, tattha nāman ti vedanādikkhandhattayaṃ. Rūpaṃ pana sasantatipariyāpannaṃ niyamato cattāri bhūtāni, cha vatthūni, jīvitindriyaṃ ti evaṃ bhūtavatthādikaṃ matan ti veditabbam. Taṃ pana nāmañ ca rūpañ ca nāmarūpañ ca nāmarūpan ti evaṃ katekasesaṃ, chaṭṭhāyatanañ ca saḷāyatanañ ca saḷāyatanan ti evaṃ katekasesass' eva saḷāyatanassa paccayo ti veditabbam. Kasmā? Yasmā arūpe nāmaṃ eva paccayo, tañ ca chaṭṭhāyatanass' eva, na aññassa. Nāmapaccayā chaṭṭhāyatanan ti hi Vibhaṅge vuttaṃ.

Tattha siyā:—kathaṃ pan' etaṃ jānitabbam nāmarūpaṃ saḷāyatanassa paccayo ti? Nāmarūpabhāve bhāvato. Tassa tassa hi nāmassarūpassa ca bhāve taṃ taṃ āyatanam hoti, na aññathā. Sā pan' assa tabbhāvabhāvitā paccayanayasmiṃ yeva āvibhavissati. Tasmā:

Paṭisandhiyā pavatte vā hoti yaṃ yassa paccayo,
yathā ca paccayo hoti, tathā neyyaṃ vibhāvinā.

Tatra 'yaṃ atthadīpanā:

Nāmaṃ eva hi āruppe paṭisandhi pavattisu,
paccayo sattadhā chadhā hoti taṃ avakāmsato.

Kathaṃ? Paṭisandhiyaṃ tāva avakāmsato saha-jāta-aññamañña-nissaya-sampayutta-vipāka-atthi-avigatapaccayehi sattadhā nāmaṃ chaṭṭhāyatanassa paccayo hoti. Kiñci pan' ettha hetupaccayena, kiñci āhārapaccayenā ti evaṃ aññathā pi paccayo hoti. Tassa vasena ukkaṃsāvakāmsa veditabbo. Pavatte pi vipākaṃ vuttanayen' eva paccayo hoti; itaram pana avakāmsato vuttappakāresu paccayesu vipākapaccayavajjehi chahi paccayehi paccayo hoti. Kiñci pan' ettha hetupaccayena,

kiñci āhārapaccayenā ti evaṃ aññathā pi paccayo hoti. Tassa vasena ukkaṃs-āvakamso veditabbo.

Āññasmim pi bhava nāmaṃ tath' eva paṭisandhiyaṃ,
chaṭṭhassa itaresaṃ taṃ chah' ākārehi paccayo.

Āruppato hi aññasmim pi pañcavokārabhave taṃ vipākanāmaṃ hadayaavatthuno sahāyaṃ hutvā chaṭṭhassa manāyatanassa yathā āruppe vuttaṃ, tath' eva avakaṃsato sattadhā paccayo hoti. Itaresaṃ pana taṃ pañcannaṃ cakkhāyatanādīnaṃ catumahābhūtasahāyaṃ hutvā sahajāta-nissaya-vipāka-vippayutta-atthi-avigatavasena chah' ākārehi paccayo hoti. Kiñci pan' ettha hetupaccayena, kiñci āhārapaccayenā ti evaṃ aññathā pi paccayo hoti. Tassa vasena ukkaṃsāvakamso veditabbo:

Pavatte pi tathā hoti pākaṃ pākassa paccayo,
apākaṃ avipākassa chadhā chaṭṭhassa paccayo.

Pavatte pi hi pañcavokārabhave yathā paṭisandhiyaṃ, tath' eva vipākanāmaṃ vipākassa chaṭṭhāyatanassa avakaṃsato sattadhā paccayo hoti. Avipākaṃ pana avipākassa chaṭṭhassa avakaṃsato va tato vip-ākappaccayaṃ apanetvā chadhā paccayo hoti. Vuttanayen' eva pan' ettha ukkaṃsāvakamso veditabbo.

Tatth' eva sesapañcannaṃ vipākaṃ paccayo bhava,
Catudhā avipākaṃ pi eva eva pakāsitam.

Tatth' eva hi pavatte sesānaṃ cakkhāyatanādīnaṃ pañcannaṃ cakkhuppasādādi-vatthukaṃ itaram pi vipākanāmaṃ pacchājāta-vippayutta-atthi-avigatapaccaye hi catudhā paccayo hoti. Yathā ca vipākaṃ avipākaṃ pi, eva eva pakāsitam; tasmā kusalādi-bhedam pi tesaṃ catudhā paccayo hoti ti veditabbam.

Evaṃ tāva nāmaṃ eva paṭisandhiyaṃ, pavatte vā yassa yassa āyatanassa paccayo hoti, yathā ca paccayo hoti. Tathā veditabbam.

Rūpaṃ pan' ettha āruppa-bhave bhavati paccayo,
na ekāyatanassā pi pañcakkhandhabhave pana.
Rūpato sandhiyaṃ vatthu chadhā chaṭṭhassa paccayo,
bhūtāni catudhā honti pañcannaṃ avisesato.

Rūpato hi paṭisandhiyaṃ vatthurūpaṃ chaṭṭhassa manāyatanassa sahajāta-aññamañña-nissaya-vippayutta-atthi-avigatapaccayehi chadhā paccayo hoti. Cattāri pana bhūtāni avisesato paṭisandhiyaṃ pavatte ca yaṃ yaṃ āyatanam uppajjati, tassa tassa vasena pañcannaṃ pi cakkhāyatanādīnaṃ sahajāta-nissaya-atthi-avigata-paccayehi catudhā paccayā honti.

Tidhā jīvitam etesaṃ āhāro ca pavattiyam,
tān' eva chadhā chaṭṭhassa vatthu tass' eva pañcadhā.

Etesaṃ pana cakkhādīnaṃ pañcannaṃ paṭisandhiyaṃ pavatte ca atthi-avigata-indriyavasena rūpajīvitam tidhā paccayo hoti. Āhāro ca atthi-avigat'-āhāravasena tidhā paccayo hoti. So ca kho ye sattā āhārūpajīvino, tesam āhārānugate kāye pavattiyam yeva, no paṭisandhiyaṃ. Tāni pana pañcacakkhāyatanādīni chaṭṭassa cakkhusotaghāna-jivhā-kāya-viññāṇasaṅkhātassa manāyatanassa nissaya-pure-jāta-indriya-vippayutta-atthi-avigatavasena chah' ākārehi paccayā honti pavatte, no paṭisandhiyaṃ. Thapetvā pana pañca viññāṇāni, tass' eva avasesamanāyatanassa vatthurūpaṃ nissaya-purejāta-vippayutta-atthi-avigatavasena pañcadhā paccayo hoti pavatte yeva, no paṭisandhiyaṃ. Evaṃ rūpaṃ eva paṭisandhiyaṃ pavatte vā yassa yassa āyatanassa paccayo hoti; yathā ca paccayo hoti tathā veditabbaṃ.

Nāmarūpaṃ pan' ubhayaṃ hoti yaṃ yassa paccayo,
yathā ca taṃ pi sabbattha viññātabbaṃ vibhāvinā.

Seyyathīdaṃ: paṭisandhiyaṃ tāva pañcavokārabhave khandhattaya-vatthurūpasāṅkhātāṃ nāmarūpaṃ chaṭṭhāyatanassa saha-jāta-aññamañña-nissaya-vipāka-sampayutta-vippayutta-atthi-avigata-paccayādihi paccayo hoti ti. Idam etthamukhamattaṃ; vuttanayānusārena pana sakkā sabbam yojetun ti na ettha vitthāro dassito ti.

Ayaṃ nāmarūpapaccayā saḷāyatanān ti padasmim vitthārakathā.

Salāyatanapaccayā phassa-pade:

Sal'eva phassā saṅkhepā cakkhusamphassa ādayo,
viññāṇam iva battiṃsa vitthārena bhavanti te.

Saṅkhepena hi *saḷāyatanapaccayā phasso* ti cakkhusamphasso, sotasaṃphasso, ghānasamphasso, jivhāsaṃphasso, kāyasaṃphasso, manosamphasso ti ime cakkhusamphassādayo cha eva phassā bhavanti. Vitthārena pana cakkhusamphassādayo pañca kusalavipākā, pañca akusalavipākā ti dasa, sesā bāvisati-lokiyavipākaviññāṇasampayuttā ca bāvisatī ti evaṃ sabbe pi saṅkhārapaccayā vuttaviññāṇam iva battiṃsa honti. Yaṃ pan' etassa battiṃsavidhassā pi phassassa paccayo saḷāyatanam, tattha:

Chaṭṭhena saha ajjhataṃ cakkhādiṃ bāhirehi pi,
saḷāyatanam icchanti chahi saddhiṃ vicakkaṇā.

Tattha ye tāva: upādinnakapavattikathā ayaṃ ti sakasantatipariyāpannam eva paccayaṃ paccayuppannaṃ ca dīpenti, te *chaṭṭhāyatana-paccayā phasso* ti Pāli-anusārato āruppe chaṭṭhāyatanaṃ ca aññattha

chattimsa. Iti atītā chattimsa, anāgatā chattimsa, paccuppannā chattimsā ti atthasatatanhā honti. Tā puna saṅkhippamānā rūpādi-ārammaṇavasena cha, kāmataṇhādi-vasena tisso va taṇhā honti ti veditabbā. Yasmā pan' ime sattā, puttam assādetvā putte mamattena dhātiyā viya, rūpādi-ārammaṇavasena uppajjamānaṃ vedanaṃ assāetvā vedanāya mamattena rūpādi-ārammaṇadāyakaṇaṃ cittakāragandhabbagandhikasūdatantavāya rasāyanavidhāyakavejjādīnaṃ mahāsakkāraṃ karonti, tasmā sabbā p' esā vedanāpaccayā taṇhā hoti ti veditabbā.

Yasmā c'ettha adhippetā vipākasukhavedanā,
ekā va ekadhā v'esā tasmā taṇhāya paccayo.

Ekadhā ti upanissayapaccayen' eva paccayo hoti. Yasmā vā:

Dukkhī sukhaṃ patthayati, sukhi bhīyyo pi icchatī,
upekkhā pana santattā sukhaṃ icc' eva bhāsītā.
Taṇhāya paccayā tasmā honti tisso pi vedanā,
vedanāpaccayā taṇhā iti vuttā mahesinā.

Vedanāpaccayā cā pi yasmā nānusayaṃ vinā
hoti, tasmā na sā hoti brāhmaṇassa vusīmato ti.

Ayaṃ vedanāpaccayā taṇhā ti padasmiṃ vitthārakathā.

Taṇhāpaccayā upādāna-pade:

Upādānāni cattāri tāni atthavibhāgato.
dhammasaṅkhepavitthārā kamato ca vibhāvaye.

Tatr āyaṃ vibhāvanā:—kāmupādānaṃ, diṭṭhupādānaṃ, sīlabbat-upādānaṃ, attavādūpādānaṃ ti imāni tāv' ettha cattāri upādānāni. Tesam ayam atthavibhāvo:—vatthusāṅkhātāṃ kāmāṃ upādiyatī ti kāmupādānaṃ. Kāmo ca so upādānaṃ cā ti pi Kāmupādānaṃ. *Upādānaṃ* ti dalhaggahaṇaṃ, dalhattho h'ettha *upasaddo*, upāyāsa-upakatthādīsu viya. Tathā diṭṭhi ca sā upādānaṃ cā ti diṭṭhupādānaṃ, diṭṭhim upādiyatī ti vā diṭṭhupādānaṃ; sassato attā ca loko cā ti ādīsu hi purimadiṭṭhim uttaradiṭṭhi upādiyatī. Tathā sīlabbatāṃ upādiyatī ti sīlabbatupādānaṃ, sīlabbatāṃ ca taṃ upādānaṃ cā ti pi sīlabbatupādānaṃ. Gosīlagovatādīni hi evaṃ suddhī ti abhinivesato sayam eva upādānāni. Tathā vadanti etenā ti vādo. Upādiyanti etenā ti upādānaṃ. Kiṃ vadanti upādiyanti vā? Attānaṃ attano vā upādānaṃ attavādūpādānaṃ, attavādamattam eva vā attā ti upādiyanti etenā ti attavādūpādānaṃ. Ayaṃ tāva tesam atthavibhāgo.

Dhammasaṅkhepayitthāre pana kāmupādānaṃ tāva:—*tattha katamaṃ kāmupādānaṃ? Yo kāmesu kāmaccchando kāmarāgo kāmanandī kāmataṇhā kāmasineho kāmapiṇḍāho kāmamucchā*

kāmajjhosaṇaṃ: idaṃ vuccati kāmūpādānaṃ ti āgatattā saṅkhepato taṇhādalhattaṃ vuccati. Taṇhā-dalhattaṃ nāma purimataṇhā upanissaya-paccayena dalhasambhūtā uttarataṇhā va. Keci paṇ' āhu appattavisa-yapatthaṇā taṇhā, andhakāre corassa hatthappasāraṇaṃ viya; sampattavisayagahaṇaṃ upādānaṃ, tass' eva bhaṇḍagahaṇaṃ viya. Appicchataṇṭa santuṭṭhitā paṭipakkhā ca te dhammā. Tathā pariyesanā rakkhadukkha-mūlā ti. Sesupādānattayaṃ pana saṅkhepato diṭṭhimattam eva. Vitthārato pana pubbe rūpādīsu vutta-aṭṭhasatappabhedāya pi taṇh-āya dalhabhāvo kāmupādānaṃ; dasavattukā micchādiṭṭhi diṭṭhupād-ānaṃ. Yath' āha:—*tattha katamaṃ diṭṭhupādānaṃ? N'atthi dinnam, n'atthi yitthaṃ . . . pe . . . sacchikatvā pavedenī ti yā evarūpā diṭṭhi . . . pe . . . vipariyesagāho : idaṃ vuccati diṭṭhupādānaṃ* ti. Sīlabbatehī suddhī ti parāmasaṃ pana sīlabbatūpādānaṃ. Yath' āha:—*tattha katamaṃ sīlabbatūpādānaṃ? . . . sīlena suddhi, vatena suddhi, sīlabbatena suddhi ti yā evarūpā diṭṭhi . . . pe . . . vipariyesagāho: idaṃ vuccati sīlabbatupādānaṃ* ti. Visati-vattukā sakkāyadiṭṭhi attavādūpādānaṃ. Yath' āha:— *tattha katamaṃ attavādūpādānaṃ? Idha assutavā puthujjano . . . pe . . . sappurisadhamme avinīto rūpaṃ attato samanupassati . . . pe . . . vipariyesagāho : idaṃ vuccati attavād-ūpādānaṃ* ti.

Ayam ettha dhammasaṅkhepavittāro.

Kamato ti ettha pana tividdhā kamo : uppattikkamo pahānakkamo desanākkamo ca. Tattha anamatagge saṃsāre imassa paṭhamam uppattī ti abhāvato kilesānaṃ nippariyāyena uppattikkamo na vuccati; pariya-yena pana yebhuyyena ekasmiṃ bhava attagāhapubbaṅgamo sassatu-cchedābhiniveso; tato : sassato ayam attā ti gaṇhato attavisuddhatthaṃ sīlabbatūpādānaṃ, ucchiṇṇati ti gaṇhato paralokanirapekkhassa kām-ūpādānaṃ ti evaṃ paṭhamam attavādūpādānaṃ, tato diṭṭhi-sīlabbata-kāmupādānāni ti ayam etesaṃ ekasmiṃ bhava uppattikkamo. Diṭṭhupādānādīni c'ettha paṭhamam pahīyanti sotāpattimaggavajjh-attā; kāmupādānaṃ pacchā arahattamaggavajjhataṇṭa ti ayam etesaṃ pah-ānakkamo. Mahāvisayattā pana pākaṭattā ca etesu kāmupādānaṃ paṭhamam desitam. Mahāvisayaṃ hi taṃ aṭṭhacittasampayogā; appavisa-yāni itarāni catucittasampayogā. Yebhuyyena ca ālayarāmatā pajāya pākaṭam kāmupādānaṃ, na itarāni. Kāmupādānaṃ vā kāmānaṃ samadhigamatthaṃ kotūhalamaṅgalādi-bahulo hoti; sassatan ti tadanantaram diṭṭhupādānaṃ. Taṃ pabhijjamānaṃ sīlabbata-attavādu-pādānavasena duvidham hoti. Tasmim dvaye gokiriyaṃ kukkurakiriyaṃ vā disvā pi veditabbato: olārikan ti sīlabbatūpādānaṃ paṭhamam desitam; sukhumattā ante attavādūpādānaṃ ti ayam etesaṃ desanākkamo.

Tañhā ca purimass' ettha ekadhā hoti paccayo,
Sattadhā atthadhā vā pi hoti sesattayassa sā.

Ettha ca evaṃ desite upādānacatukke purimassa kāmūpādānassa kāmatañhā upanissayavasena ekadhā va paccayo hoti, tañhābhinanditesu visayesu uppattito. Sesattayassa pana saha-jāta-aññamañña-nissaya-sampayutta-atthi-avigata-hetuvassena sattadhā vā, upanissayavasena atthadhā vā pi paccayo hoti. Yadā ca sā upanissayavasena paccayo hoti, tadā asahajātā va hoti ti.

Ayaṃ tañhāpaccayā upādānan ti padasmim vutthārakathā.

Upādānapaccayā bhava-pade:

Atthato dhammato c'eva sātthato bhedasaṅgahā,

Yaṃ yassa paccayo c'eva viññātabbo vinicchayo.

Tattha bhavatī ti bhavo. So kammabhavo uppattibhavo cā ti duvidho hoti. Yath' āha:—*bhavo duvidhena: atthi kammabhavo, atthi uppattibhavo* ti. Tattha kammam eva bhavo kammabhavo. Tatha uppatti yeva bhavo uppattibhavo. Ettha ca uppatti bhavatī ti bhavo. Kammaṃ pana yathā sukhakāraṇattā: *sukho Buddhānam uppādo* ti vutto, evaṃ bhavakāraṇattā phalavohārena bhavo ti veditabban ti. Evaṃ tāv' ettha *atthato* viññātabbo vinicchayo.

Dhammato pana kammabhavo tāva saṅkhepato cetanā c'eva cetanā sampayuttā ca abhi-jjādayo kammasaṅkhātā dhammā. Yath āha:—*tattha katamo kammabhavo? Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjā bhisaṅkhāro* [paritta-bhūmako vā mahābhūmako vā]: *ayaṃ vuccati kammabhavo. Sabbam pi bhavagāmikammaṃ kammabhavo* ti. Ettha hi puññābhisaṅkhāro ti terasa cetanā, apuññābhisaṅkhāro ti dvādasa, āneñjābhisaṅkhāro ti catasso cetanā. Evaṃ parittabhūmako vā mahābhūmako vā ti etena tasmaṃ yeva cetanānaṃ mandabahu vipākātā vuttā. *Sabbam pi bhavagāmikammaṃ* ti iminā pana cetanā sampayuttā abhi-jjādayo vuttā.

Uppattibhavo pana saṅkhepato kammābhinibbattā khandhā pabhedato navavidho hoti. Yath āha:—*tattha katamo uppattibhavo? Kāmabhavo, rūpabhavo, arūpabhavo, saññābhavo, asaññābhavo, nevasaññā-nāsaññā-bhavo, ekavokārabhavo, catuvokārabhavo, pañcavokārabhavo: ayaṃ vuccati uppattibhavo* ti. Tattha kāmasaṅkhātato bhavo *kāmabhavo*: esa nayo rūpārūpabhavesu. Saññā va taṃ bhavo, saññā vā ettha bhavati atthi ti *saññābhavo*. Vipariyāyena *asaññābhavo*. Olārikāya-saññāya abhāvā sukhumāya ca bhāvā nevasaññānāsaññā asmiṃ bhavati ti *nevasaññā-nāsaññā-bhavo*. Ekena rūpakkhandhena vokiṇṇo

bhavo *ekavokārabhavo*, eko vā vokāro assa bhavassā ti ekavok-ārabhavo. Esa nayo *catuvokāra-pañcavokārabhavesu*.

Tattha kāmabhavo pañca upādinna-kkhandhā, tathā rūpabhavo; arūpabhavo cattāro; saññābhavo (catu-) pañca; asaññābhavo eko upādinna-kkhandho, nevasaññā-nāsaññā-bhavo cattāro. Ekavokāra-bhavā dayo eka—catu—pañcakkhandhā upādinna-kkhandhehi ti evam ettha dhammato pi viññātabbo vinicchayo.

Sāttthato ti yathā ca bhavaniddese, tath' eva kāmam saṅkhārā-niddese pi puññābhisaṅkhārādayo va vuttā, evam sante pi purime atītakammavasena idha paṭisandhiyā paccayattā, ime paccuppanna-kammavasena āyatim paṭisandhiyā paccayattā ti puna vacanam sāttthakam eva. Pubbe vā; *tattha katamo puññābhisaṅkhāro? Kusalā cetanā kāmāvacarā* ti evam ādinā nayena cetanā va saṅkhārā ti vuttā; idha pana: sabbam pi bhavagāmikamman ti vacanato cetanāsampayuttā pi. Pubbe ca viññānapaccayam eva kammam saṅkhārā ti vuttam; idāni asaññābhavanibbattakam pi, kim vā bahunā avijjāpaccayā saṅkhārā ti ettha puññābhisaṅkhārādayo va kusalākusalā dhammā vuttā. Upādānapaccayā bhavo ti idha pana uppattibhavassā pi saṅgahitattā kusalākusalāvyākātā dhammā vuttā. Tasmā sabbathā pi sāttthakam ev' idam puna vacanan ti. Evam ettha sāttthato pi viññātabbo vinicchayo.

Bhedasaṅgahā ti upādānapaccayā bhavassa bhedato c'eva saṅgahato ca.

Yam hi kāmupādānapaccayā kāmabhavanibbattakam kammam kariyati, so kāmabhavo; tad-abhinibbattā khandhā uppattibhavo. Esa nayo rūpārūpabhavesu. Evam kāmupādānapaccayā dve kāmabhavā, tad-antogadhā ca saññā-bhava-pañcavokārabhavā; dve rūpabhavā, tad-antogadhā ca saññābhava-asaññābhava-ekavokārabhava-pañcavokārabhavā; dve arūpabhavā, tad-antogadhā ca saññābhava-nevasaññā-nāsaññābhava-catuvokārabhavā ti saddhim antogadhehi cha bhavā. Yathā ca kāmupādānapaccayā saddhim anto gadhehi cha bhava, tathā sesupādānapaccayā pi ti evam upādāna paccayā bhedato saddhim antogadhehi catuvīsati bhavā.

Saṅgahato pana kāmabhavam uppattibhavañ ca ekato katvā kāmupādānapaccayā saddhim antogadhehi eko kāmabhavo, tathā rūpārūpabhavā ti tayo bhavā; tathā sesupādānapaccayā pi ti evam upādānapaccayā sangahato saddhim antogadhehi dvādasa bhavā.

Api ca avisesena upādānapaccayā kāmabhavūpagam kammam kāmabhavo; tad-abhinibbattā khandhā uppattibhavo. Esa nayo

rūpārūpabhavesu. Evaṃ upādānapaccayā saddhiṃ antogadhehi dve kāmabhavā, dve rūpabhavā, dve arūpabhavā ti aparena pariyāyena saṅgahato cha bhavā. Kammabhavaupattibhavabhedam vā anupagamma saddhiṃ antogadhehi kāmabhavādivasena tayo bhavā honti. Kāmabhavā dibhedam pi anupagamma, kammabhava-upattibhavavasena dve bhavā honti. Kammupattibhedam cā pi anupagamma, upādānapaccayā bhavo ti bhavavasena eko va bhavo hoti ti. Evaṃ ettha upādānapaccayassa bhavassa bhedasaṅgahā pi viññātabbo vinicchayo.

Yaṃ yassa paccayo cā ti yaṃ c'ettha upādānam yassa paccayo hoti, tato pi viññātabbo vinicchayo ti attho. Kiṃ pan' ettha kassa paccayo hoti? Yaṃ kiñci yassa kassaci paccayo hoti yeva. Ummattako viya hi puthujjano; so : idaṃ yuttam, idaṃ ayuttan ti avicāretvā, yassa kassaci upādānassa vasena yaṃ kiñci bhavam patthetvā, yaṃ kiñci kammam karoti yeva. Tasmā yad-ekacce sīlabbatūpādānena rūpārūpabhavā na honti ti vadanti, tam na gahetabbam. Sabbena pana sabbo hoti ti gahetabbam; seyyathīdam : idh' ekacco anussavavasena vā diṭṭhānusārena vā : kāmā nām' ete manussaloke c'eva khattiyamahāsāla-kusalādīsu cha kāmāvacaradevaloke ca samiddhā ti cintetvā tesam adhigamattham asaddhammasavanādīhi vañcito : iminā kammena kāmā sampajjanti ti maññamāno kāmūpādānavasena kāyaduccaritādīni pi karoti. So duccaritapāripuriyā apāye uppajjati. Sandiṭṭhike vā pana kāme patthayamāno paṭiladdhe ca gopayamāno kāmūpādānavasena kāyaduccaritādīni karoti; so duccaritapāripuriyā apāye uppajjati. Tatr āssa uppattihetubhūtam kammam kammabhavo. Kammābhiniḥḥattā khandhā uppattibhavo; saññābhava-paṇcavokārabhavā pana tad-antogadhā eva.

Aparo pana saddhammasavanādīhi upabrūhitañño : iminā kammena kāmā sampajjanti ti maññamāno kāmūpādānavasena kāyasucaritādīni karoti; so sucaritapāripuriyā devesu vā manussesu vā uppajjati; tatr āssa uppattihetubhūtam kammam kammabhavo; kammābhiniḥḥattā khandhā uppattibhavo, saññābhava-paṇcavo-kārabhavā pana tadantogadhā eva. Iti kāmūpādānam sappabhedassa sātogadhassa kāmabhavassa paccayo hoti.

Aparo: rūpārūpabhavesu tato samiddhitarā kāmā ti sutvā vā parikappetvā vā kāmūpādānavasen' eva rūpārūpasamāpattiyo nibbattetvā samāpattibalena rūpārūpabrahmaloke uppajjati; tatr āssa uppattihetubhūtam kammam kammabhavo; kammābhiniḥḥattā khandhā uppattibhavo; saññā-asaññā-nevasaññā-ñāsaññā-eka-catu-paṇcavokārabhavā

pana tad-antogadhā eva. Iti kāmūpādānaṃ sappabhedānaṃ sântogadhānaṃ rūpārūpabhavānaṃ pi paccayo hoti.

Aparo : ayaṃ attā nāma kāmāvacarasampattibhave vā rūpārūpabhavānaṃ vā aññatarasmiṃ ucchinne su-ucchinno hoti ti uccheda diṭṭhim upādāya tadupagaṃ kammaṃ karoti; tassa kammaṃ kammabhavo; kammābhiniḃbattā khandhā uppattibhavo. saññābhavādayo pana tadantogadhā eva. Iti diṭṭhūpādānaṃ sappabhedānaṃ sântogadhānaṃ tiṇṇaṃ pi kāmārūpārūpabhavānaṃ paccayo hoti.

Aparo : ayaṃ attā nāma kāmāvacarasampattibhave vā rūpārūpabhavānaṃ vā aññatarasmiṃ sukhī hoti vigataparilāho ti attavādūpādānena tadupagaṃ kammaṃ karoti; tassa taṃ kammaṃ kammabhavo; tadabhinibbattā khandhā uppattibhavo; saññābhavādayo pana tadantogadhā eva. Iti attavādūpādānaṃ sappabhedānaṃ sântogadhānaṃ tiṇṇaṃ bhavānaṃ paccayo hoti.

Aparo : idaṃ sīlabbatam nāma kāmāvacarasampattibhave vā rūpārūpabhavānaṃ vā aññatarasmiṃ paripurentassa sukhaṃ pāri-puriṃ gacchatī ti sīlabbatūpādānavasena tadupagaṃ kammaṃ karoti; tassa taṃ kammaṃ kammabhavo; tadabhinibbattā khandhā uppattibhavo; saññābhavādayo pana tadantogadhā eva. Iti sīlabbatupādānaṃ sappabhedānaṃ sântogadhānaṃ tiṇṇaṃ bhavānaṃ paccayo hoti. Evam ettha yaṃ yassa paccayo hoti, tato viññātabbo vinicchayo.

Kim pan' ettha kassa bhavassa kathaṃ paccayo hoti ti ce?

Rūpārūpabhavānaṃ upanissayapaccayo upādānaṃ, saḥajātādīhi pi taṃ kāmabhavassā ti viññeyyaṃ.

Rūpārūpabhavānaṃ hi kāmabhavapariyāpannassa ca kammabhave kusalakammass' eva uppattibhavassa c'etaṃ catubbidham pi upādānaṃ upanissayapaccayavasena ekadhā va paccayo hoti. Kāmabhava attanā sampayuttā kusalā kammabhavassa saḥajātaaññamañña-nissaya-sampayutta-atthi-avigata-hetupaccayappaḃhedehi saḥajātādīhi paccayo hoti; vippayuttassa pana upanissaya-paccayen' evā ti.

Ayaṃ upādānapaccayā bhavo ti padasmiṃ vitthārakathā.

Bhavapaccayā jāti ti ādisu jāti-ādīnaṃ vinicchayo Saccaniddese vuttanayen' eva veditabbo. Bhavo ti pan' ettha kammabhavo va adhippeto, so hi jātiyā paccayo, na uppattibhavo. So pana kammapaccaya-upanissayapaccayavasena dvedhā paccayo hoti ti.

Tattha siyā : kathaṃ pan' etaṃ jānitabbaṃ : bhavo jātiyā paccayo ti ce?

Bāhirapaccayasamatte pi hīna-paṇītatādivisesadassanato. Bāhirānaṃ hi janakajanānisukkasonitāhārādināṃ paccayānaṃ samatte pi sattānaṃ yamakānaṃ pi satāṃ hīna-paṇītatādiviseso dissati; so ca na ahetuko, sabbadā ca sabbesaṇ ca abhāvato. Na kammabhavato aññahetuko tadabhinibbattakasattānaṃ ajjhattasantāne aññassa kāraṇassa abhāvato ti kammabhavaahetuko va. Kammaṃ hi sattānaṃ hīnapaṇītatādivisesassa hetu, ten āha Bhagavā:—*kammaṃ satte vibhajati, yadidaṃ hīna-paṇītatāyā* ti; tasmā jānitabbam etaṃ: bhavo jātiyā paccayo ti. Yasmā ca asati jātiyā, jarāmarāṇaṃ nāma sokādayo vā dhammā na honti, jātiyā pana sati, jarāmarāṇaṃ c'eva jarāmarāṇasaṅkhātadukkhadhammaphuṭṭhassa ca bālajanassa jarāmarāṇābhisambandhā vā tena tena dukkhadhammena phuṭṭhassa anabhisambandhā vā, sokādayo ca dhammā honti, tasmā ayam pi jāti jarāmarāṇassa ceva sokādinaṇ ca paccayo hoti ti veditabbā. Sā pana upanissayaakoṭiyā ekadhā va paccayo hoti ti.

Ayaṃ bhavapaccayā jāti ti ādisu vitthārakathā.

[*Sokādihi avijjā siddhā*]

Yasmā pan' ettha sokādayo avasāne vuttā, tasmā yā sā: avijjā-paccayā saṅkhārā ti evam etassa bhavacakkassa ādimhi vuttā:

Sā sokādihi avijjā siddhā, bhavacakkam aviditādīni idaṃ, kārakavedakarahitaṃ, dvādasavidhasuññatā suññaṃ.

Satataṃ samitaṃ pavattati ti veditabbam.

Kathaṃ pan' ettha sokādihi avijjā siddhā? Kathaṃ idaṃ bhavacakkam aviditādi? Kathaṃ kārakavedakarahitaṃ? Kathaṃ dvādasavidhasuññatāsuññaṇ ti ce?

Ettha hi sokadomanassupāyāsā avijjāya aviyogino, paridevo ca nāma mulhassā ti tesu tāva siddhesu siddhā hoti avijjā. Api ca āsavasamudayā avijjāsamudayo ti vuttam; āsavasamudayā c'ete sokādayo honti. Kathaṃ? Vatthukāma viyoge tāva soko kāmā savasamudayo hoti. Yath' āha:

*Tassa ce kāmāyānassa, chandajātassa jantuno,
te kāmā parihāyanti sallaviddho va ruppatī ti.*

Yathā c'āha:—*kāmato jāyati soko ti. Sabbe pi c'ete diṭṭhāsavasamudayā honti. Yath āha:—tassa: ahaṃ rūpaṃ mama rūpan ti pariyutṭhaṭṭhāyino rūpavipariṇāma'—aññathābhāvā uppajjanti soka-paridevadukkhadomanassupāyāsā* ti. Yathā ca diṭṭhāsavasamudayā, evaṃ bhavāsavasamudayā pi. Yath āha:—*ye pi te devā dīghāyukā*

vaṇṇavanto sukhābahulā uccesu vimānesu ciraṃ dīghaṃ addhānam tiṭṭhanti, te pi Tathāgatassa dhammadesanaṃ sutvā bhayaṃ santāsaṃ saṃvegā āpajjanti ti, pañca pubbanimittāni disvā maraṇābhayaena santajjitānaṃ devānaṃ viya. Yathā ca bhavāsavaśamudayā, evaṃ avijjāśavaśamudayā pi. Yathā āha:—sa kho so, bhikkhave, bālo diṭṭh' eva dhamme tividhaṃ dukkhaṃ domanassaṃ paṭisaṃvedeṇ ti. Iti yasmā āśavaśamudayā ete dhammā honti, tasmā ete sījjhamānā avijjāya hetubhūte āśave sādheṇti; āśavesu ca siddhesu paccayābhāve bhāvato avijjā pi siddhā va hoti ti. Evaṃ tāv' ettha sokādihi avijjā siddhā honti ti veditabbā.

[*Bhavaśakkaṃ aviditādi*]

Yasmā pana evaṃ paccayābhāve bhāvato avijjāya siddhāya puna *avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ* ti evaṃ hetuphalāparamparāya pariyośanaṃ n'atthi. Tasmā taṃ hetuphalasambandhasena pavattaṃ dvādaśaṅgaṃ bhavaśakkaṃ aviditādi ti siddham hoti. Evaṃ sati *avijjāpaccayā saṅkhārā* ti idaṃ ādimattakathanaṃ virujjhati ti ce?

Na-yidaṃ ādimattakathanaṃ; paṭṭhānadhammakathanaṃ pan' etaṃ. Tiṇṇaṃ hi vattānaṃ avijjā paṭṭhānā:avijjāggahanaena hi avasesa-kilesavattaṇ ca kammādiṇi ca bālaṃ paṭibodheṇti. Sappasiraggahanaena sesasappasārīraṃ viya bāhaṃ. Avijjāśamucchede pana kate, tehi vimokkha hoti, sappasiracchede kate paṭibodhitabāhā vimokkha viya. Yathā āha:—*avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho* ti ādi. Iti yaṃ gaṇhato bandho muccato ca mokkha hoti, tassa paṭṭhānadhammassa kathanā idaṃ, na ādimattakathanaṃ ti. Evaṃ idaṃ *bhavaśakkaṃ aviditādi* ti veditabbāṃ.

[*Kāraśa-vedaka-rahitāṃ*]

Tayidaṃ yasmā avijjādihi kāraṇehi saṅkhārādīnaṃ pavatti, tasmā tato aññaena Brahmā Mahābrahmā seṭṭho sañjitā ti evaṃ parikappitena Brahmādinā vā saṃsāraśa kārakena. So kho pana : me ayaṃ attā vado vedeyyo ti evaṃ parikappitena attanā vā sukhadukkhānaṃ vedakena raṇitaṃ, iti *kāraśavedakarāhitaṃ* ti veditabbāṃ.

[*Dvādaśavidhasuññatā*]

Yasmā pan' ettha avijjā udayābbayadhammakattā dhuvābhāvena, saṅkiliṭṭhattā saṅkilesikattā ca subhābhāvena, udayābbayapīlitattā sukhābhāvena, paccayāyattavuttittā vaśavattanaḃhūtena attābhāvena ca suññā; tathā saṅkhārādīni pi aṅgāni. Yasmā vā avijjā na attā, na attano,

na attani, na attavatī, tathā saṅkhārādīni pi aṅgāni, tasmā *dvādasavidha-suññatā suññam etaṃ bhavacakkam* ti veditabbam.

[*Bhavacakkassa tayo kālā*]

Evañ ca veditvā puna:

Tassāvijjā taṇhā mulam atītādayo tayo kālā,
dve aṭṭha dve eva ca sarūpato tesu aṅgāni.

Tassa kho pan' etassa bhavacakkassa avijjā taṇhā cā ti dve dhammā mūlan ti veditabbā. Tadetam pubbantā-haraṇato avijjā mūlam vedanā vasānam, aparantasantānato taṇhā mulam jarāmarañavasānan ti duvidham hoti. Tattha purimam diṭṭhicaritavasena vuttam, pacchimam taṇhā caritavasena. Diṭṭhicaritānam hi avijjā, taṇhācaritānañ ca taṇhā saṃs-āranāyikā. Uccchedadiṭṭhisamugghātāya vā paṭhamam phaluppattiyā hetūnam anupacchedappakāsanato; sassatadiṭṭhisamugghātāya dutiyam uppannānam jarāmarañappakāsanato; gabbhaseyyakavasena vā purimam anupubbapavattidīpanato; opapātikavasena pacchimam sahuppattidīpanato. Atītapaccuppannānāgatā c'assa tayo kālā; tesu Pāliyam sarūpato āgatavasena avijjā saṅkhārā cā ti dve aṅgāni *aṭṭhakālāni*. Viññānādīni bhavāvasānāni aṭṭha *paccuppannakālāni*. Jāti c'eva jarāmarañāñ ca dve *anāgatakālāni* ti veditabbāni.

Puna:

Hetuphala-hetupubbaka-tisandhi catubhedasaṅgahañ c'etaṃ,
vīsati ākārāram tivaṭṭam anavatṭhitam bhamati

iti pi veditabbam. Tattha saṅkhārānañ ca paṭisandhi-viññāṇassa ca antarā eko hetuphalasandhi nāma vedanāya ca taṇhāya ca antarā eko phalahetusandhi nāma, bhavassa ca jātiyā ca antarā eko hetuphalasandhi ti evam idaṃ *hetuphala-hetupubbaka-tisandhi* ti veditabbam.

Catubhedasaṅgahan

Sandhīnam ādipariyosānavavatthitā pan' assa cattāro saṅgahā honti, seyyathīdam: avijjā saṅkhārā eko saṅgaho; viññāṇa-nāmarūpasalāyatana-phassa-vedanā dutiyo; taṇhūpādāna-bhavā tatiyo; jātijarāmarañam catuttho ti, evam idaṃ *catubhedasaṅgahan* ti veditabbam.

Vīsati ākārāram

Atīte hetavo pañca idāni phalapañcakam
idāni hetavo pañca āyatim phalapañcakan ti.

Etehi pana vīsatiyā ākārasaṅkhūtehi arehi vīsati ākārāran ti veditabbam.

Tattha atīte hetavo pañcā ti avijjā saṅkhārā cā ti ime tāva dve vuttā eva. Yasmā pana avidvā paritassati paritassito upādiyati, tass' upādānapaccayā bhavo, tasmā taṇhupādāna-bhavā pi gahitā honti. Ten āha:—*purimakammabhavasmiṇi moho avijjā, āyūhanā saṅkhārā, nikanti taṇhā, upagammanam upādānam, cetanā bhavo ti ime pañcadhammā purimakammabhavasmiṇi idha paṭisaṅdhiyā paccayā ti.*

Tattha *purimakammabhavasmin* ti purime kammabhavā, atītajātiyaṃ kammabhavā karīyamāne ti attho. *Moho avijjā* ti yo tadā dukkhādisu moho, yena mūlho kammaṃ karoti, sā avijjā. *Āyūhanā saṅkhārā* ti taṃ kammaṃ karoto, yā purimacetanāyo: yathā dānaṃ dassāmī ti cittaṃ uppādetvā māsam pi samvaccharam pi dānopakaraṇāni sajjentassa uppannā purimacetanāyo. *Paṭiggahakānaṃ* pana hatthe dakkhiṇaṃ patiṭṭhāpayato cetanā bhavo ti vuccati. *Ekāvajjanesu* vā chasu javanesu cetanā āyūhanā saṅkhārā nāma, sattamo bhavo; yā kāci vā pana cetanā bhavo, sampayuttā āyūhanā saṅkhārā nāma. *Nikanti taṇhā* ti yā kammaṃ karontassa phale uppattibhave nikāmanā pattaṇā, sā taṇhā nāma. *Upagamanam upādānam* ti yaṃ kammabhavassa paccayabhūtam: idaṃ katvā asukasmim nāma tṭhāne kāme sevissāmi ucchiṭṭissāmī ti ādinā nayena pavattaṃ upagamanam gahaṇam parāmasanaṃ, idaṃ upādānam nāma, *cetanā bhavo* ti āyūhanāvasāne vuttā cetanā bhavo ti evam attho veditabbo.

Idāni phalapañcakan ti viññāṇādi vedanāvasānaṃ Pāliyaṃ āgatam eva. Yath āha:—*idha paṭisaṅdhi viññāṇam, okkanti, nāmarūpaṃ, pasādo āyatanaṃ, phuṭṭho phasso, vedayitam vedanā iti ime pañca dhammā idhūppattibhavasmiṇi purekatassa kammassa paccayā ti.* Tattha *paṭisaṅdhiviññāṇam* ti yaṃ bhavantarapaṭisaṅdhānavasena uppannattā paṭisaṅdhī ti vuccati, taṃ viññāṇam : *okkanti nāmarūpaṃ* ti yā gabbhe rūpārūpadhammānaṃ okkanti āgantvā pavisaṇam viya, idaṃ nāmarūpaṃ. *Pasādo āyatanam* ti idaṃ cakkhādi pañcāyatanavasena vuttaṃ. *Phuṭṭho phasso* ti yo ārammaṇam phuṭṭho phusanto uppanno, ayam phasso. *Vedayitam vedanā* ti yaṃ paṭisaṅdhiviññāṇena vā saḷāyatanapaccayena vā phassena saha uppannam vipākavedayitam, sā vedanā ti evam attho veditabbo.

Idāni *hetavo pañcā* ti taṇhādayo Pāliyaṃ āgatā taṇhupādānabhavā. Bhave pana gahite tassa pubbabhāgā taṃ-sampayuttā vā saṅkhārā gahitā va honti. Taṇhupādānaggahaṇena ca taṃ sampayuttā yāya vā mūlho kammaṃ karoti, sā avijjā gahitā va hotī ti evam pañca. Ten āha:—*idha paripakkattā āyatanānaṃ moho avijjā, āyūhanā saṅkhārā, nikanti taṇhā, upagamanam upādānam, cetanā bhavo iti ime*

pañca dhammā idha kammabhavasmim āyatiṃ paṭisandhiyā paccayā ti. Tattha *idha paripakkattā āyatanānaṃ* ti paripakkāyatanassa kammakaraṇakāle sammoho dassito. Sesam uttānattham eva.

Āyatiṃ phalapañcakan ti viññāṇādīni pañca, tāni jātiggahaṇena vuttāni. Jarāmaraṇaṃ pana tesam yeva jarāmaraṇaṃ; ten' āha:—*āyatiṃ paṭisandhi viññāṇaṃ, okkanti nāmarūpaṃ, pasādo āyatanam, phutṭho phasso, vedayitam vedanā* ti ime pañca dhammā āyatiṃ uppattibhavasmim idha katassa kammassa paccayā ti. Evam idaṃ *visati ākārāraṃ* hoti.

[*Tivattam anavatthitam bhamati*]

Tivattam anavatthitam bhamati ti ettha pana saṅkhārabhavā kammavattam, avijjā taṇhupādānāni kilesavattam, viññāṇa-nāmarūpasalāyatana-phassa-vedanā-vipākavattam ti imehi tīhi vattehi *tivattam* idaṃ bhavacakkam, yāva kilesavattam na upacchijjati, tāva anupacchinnapaccayattā *anavatthitam*, punappunaṃ parivattanato *bhamati* yevā ti veditabbaṃ.

[*Saccappabhavato . . .*]

Tayidaṃ evaṃ bhamamānaṃ:

Saccappabhavato kiccā vāraṇā upamāhi ca,
gambhīranayabhedā ca viññātabbaṃ yathārahaṃ.

Tattha yasmā kusalākusalaṃ kammaṃ avisesena samudayasaccan ti Saccavibhaṅge vuttam, tasmā avijjāpaccayā saṅkhārā ti avijjāya saṅkhārā dutiyasaccappabhavaṃ dutiyasaccam, saṅkhārehi viññāṇaṃ dutiyasaccappabhavaṃ paṭhamasaccam. Viññāṇādīhi nāmarūpādīni vipākavedanā pariyosānāni paṭhamasaccappabhavaṃ paṭhamasaccam; vedanāya taṇhā paṭhamasaccappabhavaṃ dutiyasaccam. Taṇhāya upādānaṃ dutiyasaccappabhavaṃ dutiyasaccam. Upādānato bhavo dutiya-saccappabhavaṃ paṭhamadutiyasaccadvayaṃ. Bhavato jāti dutiya-saccappabhavaṃ paṭhamasaccam. Jātiyā jarāmaraṇaṃ paṭhamasaccappabhavaṃ paṭhamasaccan ti evaṃ tāv' idaṃ saccappabhavato viññātabbaṃ yathārahaṃ.

[*Kiccato . . .*]

Yasmā pan' ettha avijjā vatthūsu ca satte sammoheti, paccayo ca hoti saṅkhārānaṃ pātubhāvāya, tathā saṅkhārā saṅkhataṃ ca abhi saṅkharonti, paccayā ca honti viññāṇassa; viññāṇam pi vatthuṃ ca paṭijānāti, paccayo ca hoti nāmarūpassa; nāmarūpaṃ pi aññamaññaṃ ca upatthambheti, paccayo ca hoti saṭāyatanassa; saṭāyatanam pi savisaye ca pavattati,

paccayo ca hoti phassassa; phasso pi ārammaṇaṇ ca phusati, paccayo ca hoti vedanāya; vedanā pi ārammaṇarasaṇ ca anubhavati, paccayo ca hoti taṇhāya; taṇhā pi rajjaniye ca dhamme rajjati, paccayo ca hoti upādānassa; upādānaṃ pi upādāniye ca dhamme upādiyati, paccayo ca hoti bhavassa; bhavo pi nānāgatīsu ca vikkhipati, paccayo ca hoti jātiyā; jāti pi khandhe ca janeti, tesam abhinibbattibhāvena pavattattā paccayo ca hoti jarāmarāṇassa. Jarāmarāṇaṃ pi khandhānaṃ pākabheda bhāvaṇ ca adhiṭṭhāti, paccayo ca hoti bhavantarapātubhāvāya sokkādināṃ adhiṭṭhānattā. Tasmā sabbapadesu dvedhā pavatti kiccato pi idaṃ viññātabbaṃ yathārahaṃ.

[Vāraṇā . . .]

Yasmā c'ettha avijjāpaccayā saṃkhārā ti idaṃ kārakadassanani-vāraṇaṃ, Saṃkhārapaccayā viññāṇaṇ ti : attasaṅkanti dassanani-vāraṇaṃ, Viññāṇapaccayā nāmarūpan ti attā ti parikappitavatthubhedadassanato ghanasaṇṇānivāraṇaṃ, Nāmarūpapaccayā saḷāyatanan ti ādi: attā passati . . . pe . . . vijānāti phusati vedayati taṇhiyati upādiyati bhavati jāyati jīyati mīyati ti evam-ādi-dassananivāraṇaṃ, tasmā micchādassananivāraṇato p'etaṃ bhavacakkaṃ viññātabbaṃ yathārahaṃ.

[Upamāhi ca . . .]

Yasmā pan' ettha salakkhaṇa-sāmaññalakkhaṇavasena dhammānaṃ adassanato andho viya avijjā; andhassa upakkhalanaṃ viya avijjāpaccayā saṃkhārā; upakkhalitassa patanaṃ viya saṃkhārapaccayā viññāṇaṃ; patitassa gaṇḍa-pātubhāvo viya viññāṇapaccayā nāmarūpaṃ; gaṇḍabheda-pīlakā viya nāmarūpapaccayā saḷāyatanan; gaṇḍapīlakā ghaṭṭanaṃ viya saḷāyatanapaccayā phasso; ghaṭṭanadukkhaṃ viya phassapaccayā vedanā; dukkhassa paṭikārābhilāso viya vedanāpaccayā taṇhā; paṭikārābhilāseṇa asappāyagahaṇaṃ viya taṇhāpaccayā upādānaṃ; upādinna-asappāyalepanaṃ viya upādānapaccayā bhavo; asappāyālepanena gaṇḍavikārapātubhāvo viya bhavapaccayā jāti; gaṇḍavikārato gaṇḍabhedo viya jātipaccayā jarāmarāṇaṃ:—yasmā vā pan' ettha avijjā appaṭipatti-micchāpaṭipattibhāvena satte abhibhavati paṭalaṃ viya akkhini; tadabhibhūto ca bālo punabbhavikehi saṃkhārehi attānaṃ veṭheti kosakārakimi viya kosappadesehi; saṃkhārapariggahitaṃ viññāṇaṃ gatīsu paṭiṭṭhaṃ labhati pariṇāyaka-pariggahito viya rājakumāroraṇṇe; uppattinimutte parikappanato viññāṇaṃ paṭisandhiyaṃ anekappakāraṃ nāmarūpaṃ abhinibbatteti, māyākāro viya nāmāyaṃ; nāmarūpe paṭiṭṭhitaṃ saḷāyatanan viddhiṃ virūhiṃ vepullampā

puṇāti: subhūmiyaṃ patiṭṭhito, vanappagumbo viya; āyatanaghaṭṭanato phasso jāyati, aranīsaḥitābhimatthanato aggi viya; ve phassena phuṭṭhassa vedanā pātubhavati, agginā phuṭṭhassa dāho viya; dayamānassa taṇhā pavaḍḍhati loṇodakaṃ pivato pipāsā viya; ve tasito bhavesu abhilāsaṃ karoti pi, pāsito viya pāṇīye; tad-ass' upādānaṃ upādānena bhavaṃ upādiyati, āmisalobhena maccho baḷisaṃ viya; bhava sati jāti hoti, bīje sati aṅkuro viya; jātassa avassaṃ jarāmarāṇaṃ, uppannassa rukkhassa patanaṃ viya;—tasmā evaṃ upamāhi p'etaṃ bhavacakkaṃ viññātabbaṃ yathārahaṃ.

[*Gambhīranayabhedā ca . . .*]

Yasmā ca Bhagavatā atthato pi dhammato pi desanato pi paṭivedhato pi gambhīrabhāvaṃ sandhāya:—*gambhīro c' āyaṃ, Ananda, paṭicca-samuppādo, gambhīrāvabhāso cā* ti vuttaṃ, tasmā gambhīradhedato h'etaṃ bhavacakkaṃ viññātabbaṃ yathārahaṃ.

Tattha yasmā na jātito jarāmarāṇaṃ na hoti, na ca jātiṃ vināaṇṇato hoti, itthaṇ ca jātito samudāgacchatī ti evaṃ jātipaccayasamudāgatatthassa duravabodhaniyato jarāmarāṇassa jātipaccayasambhūtasamudāgataṭṭho *gambhīro*; tathā jātiyā bhavapaccayā . . . pe . . . saṅkhārānaṃ avijjāpaccayā sambhūtasamudāgataṭṭho *gambhīro*; tasmā idaṃ bhavacakkaṃ atthagambhīraṃ ti. Ayaṃ tāv' ettha atthagambhīratā. Hetuphalaṃ hi attho ti vuccati. Yath āha:—*hetuphale nānaṃ atthapaṭisambhidā* ti. Yasmā pana yen ākārena yadvatthā ca avijjātesaṃ tesaṃ saṅkhārānaṃ paccayo hoti, tassa duravabodhaniyato avijjāya saṅkhārānaṃ paccayaṭṭho *gambhīro*. Tathā saṅkhārānaṃ . . . pe . . . jātiyā jarāmarāṇassa paccayaṭṭho *gambhīro*. Tasmā idaṃ bhavacakkaṃ dhammagambhīraṃ ti ayaṃ attha dhammagambhīratā. Hetuno hi dhammo ti nāmaṃ, yath āha:—*hetumhi nānaṃ dhammapaṭisambhidā* ti. Yasmā c'assa tena tena kāraṇena, tathā tathā pavattetabbattā desanā pi gambhīrā, natattha sabbaññutaññāto aññaṃ nāṇaṃ patiṭṭhaṃ labhati, tathā h' etaṃ katthaci Sutte anulomato, katthaci paṭilomato, katthaci anuloma paṭilomato, katthaci vemajjhato paṭṭhāya anulomato vā paṭilomato vā, katthaci tisandhi catusaṅkhepaṃ, katthaci dvisandhi tisāṅkhepaṃ katthaci ekasandhi dvisāṅkhepaṃ desitaṃ; tasmā idaṃ bhavacakkaṃ desanāgambhīraṃ ti ayaṃ *desanā gambhīratā*.

Yasmā c'ettha yo so avijjādīnaṃ sabhāvo yena paṭividhena avijjādayo, sammā salakkhaṇato paṭividdhā honti, so duppariyogāhattā *gambhīro*, tasmā idaṃ bhavacakkaṃ paṭivedhagambhīraṃ. Tathā h' ettha yasmā avijjāya aññāṇādassana saccāsampaṭivedhaṭṭho

gambhīro, saṅkhārānaṃ abhisāṅkharanāyūhasarāgavirāgaṭṭho, viññāṇassa suññataavyāpārasaṅkanti-paṭisandhipātubhāvaṭṭho, nāma rūpassa ekup-
 ādavinibbhogāvinibbhoganamana-ruppanaṭṭho, saḷāyatanassa adhipati-
 lokadvāra-khettavisayībhāvaṭṭho, phassassa phusanasaṅghaṭṭanasaṅgati-
 sannipātaṭṭho, vedanāya ārammaṇarasānu bhavana-sukhadu-kkhamā-
 jjhatabhāva-nijjīvavedayaṭṭho, tanhāya abhinandi-ajjhosāna-sarītā-latā
 nadī-tanhā samuddaduppūraṭṭho, upādānassa ādānaggahaṇābhinivesa-
 parāmāsa-duratikkamaṭṭho, bhavassa āyuhanābhisāṅkharana-yoni-gati-
 ṭhiti-nivāsesu-khipanaṭṭho, jātiyā jāti-sañjāti-okkanti-nibbatti-pātubhā-
 vaṭṭho, jarā-maraṇassa khayavayabhedavipariṇāmaṭṭho gambhīro ti ayam
 ettha paṭivedhagambhīratā.

Yasmā paṇ' ettha ekattanayo nānattanayo avyāpāranayo evaṃ
 dhammatānayo ti cattāro atthanayā honti, tasmā naya-bhedato p'etaṃ
 bhavacakkam viññātabbam yathārahaṃ.

Tattha: *avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇan ti evaṃ*
 bījassa aṅkurādi-bhāvena rukkhabhāvappatti viya, santānā nupacchedo
ekattanayo nāma. Yaṃ sammā passanto hetuphalasam bandhena sant-
 ānassa anupacchedāvabodhato ucchedadiṭṭhiṃ pajahati micchāpassanto
 hetuphalasambandhena pavattamānassa santānānupacchedassa
 ekattaggahaṇato sassatadiṭṭhiṃ upādiyati; avijjādīnaṃ pana yathāsakam
 lakkhaṇavatthānaṃ *nānattanayo* nāma. Yaṃ sammā passanto navanav-
 ānam uppādadassanato sassata-diṭṭhiṃ pajahati; micchā passanto ekasant-
 ānapatitassa bhinnasantānass' eva nānattaggahaṇato ucchedadiṭṭhiṃ
 upādiyati; avijjāya saṅkhārā mayā uppādetabbā, saṅkhārānaṃ vā viññ-
 āṇam amhehi ti evaṃ-ādivyāpārā bhavo *avyāpāranayo* nāma. Yaṃ sammā
 passanto kārakassa abhāvā vabodhato attadiṭṭhiṃ pajahati; micchā
 passanto yo, asati pi vyāpāre avijjādīnaṃ sabhāvanīyamasiddho
 hetubhāvo, tassa aggahaṇato akiri yadiṭṭhiṃ upādiyati; avijjādīni pana
 kāraṇehi saṅkhārādīnaṃ yeva sambhavo, khīrādīhi dadhi-ādīnaṃ viya,
 na aññesan ti ayam *evaṃ dhammatānayo* nāma.

[*Viññātabbam yathārahaṃ*]

Yaṃ sammā passanto paccayānurūpato phalāvabodhā ahetuka-
 diṭṭhiṃ akiriyadiṭṭhiṃ ca pajahati; micchā passanto paccayānurūpaṃ
 phalappavattiṃ agahetvā yato kutoci yassa kassaci asambhavaga-
 haṇato ahetukadiṭṭhiṃ c'eva niyatavādaṃ ca upādiyati ti evaṃ idaṃ
 bhavacakkam :

Saccappabhavato kiccā vāraṇā upamāhi ca,
 gambhīranayabhedā ca viññātabbam yathārahaṃ.

Idam hi atigambhīrato agādham nānāyaggahaṇato durabhiyānaṃ
ñāṇāsinā samādhipavarasilāyaṃ sunisitena bhavacakkaṃ apadāletvā
asanivicakkaṃ iva niccanimmathanāṃ saṃsārabhayaṃ atīto na koci
supinantarepyatthi.

Vuttaṃ pi h'etaṃ Bhagavatā: gambhīro c' āyaṃ, Ānanda, paṭicca-
samuppādo gambhīrāvabhāso ca etassa c' Ānanda, dhammassa
aññāṇā ananubodhā evaṃ ayaṃ pajā tantākulakajātā guḷāguṇṭhika-
jātā muñjapabbajabhūtā apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ
nātivattati ti, tasmā attano vā paresaṃ vā hitāya ca sukhāya ca paṭipanno
avasesakiccāni pahāya.

Gambhīre paccayā karappabhede idha paṇḍito,
yathā gādham labheth' evaṃ anuyuñje sadā sato ti.

*Iti sādhujanapāmojjatthāya kate Visuddhimagge paññābhāvan-
ādhikāre Paññābhūminiddeso nāma sattarasamo paricchedo.*

MILINDA PAÑHO

MILINDA PAÑHO

MILINDA PAÑHO

Bhassappavedī vetanḍī atibuddhi vicakkhaṇo
Milindo nāṇabhedāya Nāgasenam - upāgami.

Vasanto tassa chāyāya paripucchanto punappunam
Pabhinnabuddhi hutvāna so pi āsī tpeṭako.

Navangam anumajjanto rattibhāge rahogato
addakkhi meṇḍake pañhe dunniveṭhe saniggahe:

Pariyāyabhāsitaṁ atthi, atthi sandhāya bhāsitaṁ,
sabhāvabhāsitaṁ atthi Dhammarājassa sāsane.

Tesaṁ atthaṁ aviññāya meṇḍake Jinabhāsita
anāgatamhi addhāne viggaho tattha hessati.

Handa kathim pasādetvā chejjapessāmi meṇḍake,
tassa nidditṭhamaggena niddisissanty - anāgate ti.

Atha kho Milindo rājā pabhātāya rattiyā uggate aruṇe sīsaṁ
nahātvā sirasi añjalim - paggaḥetvā atītānā-gata-paccuppanne
sammāsambuddhe anussaritvā atṭha vatapadāni samādiyi : Ito me
anāgatāni satta divasāni atṭha guṇe samādiyitvā tapo caritabbo bhavissati,
so 'haṁ ciṇṇatapo samāno ācariyaṁ ārādhetvā meṇḍake pañhe pucchiss-
āmīti. Atha kho Milindo rājā pakatidussayugaṁ apanetvā ābharaṇ-
āni ca omuñcitvā kāsāyaṁ nivāsetvā muṇḍakapaṭisīsakam sīse paṭimu-
ñcitvā munibhāvam - upagantvā atṭha guṇe samādiyi : Imaṁ sattāhaṁ
mayā na rājaattho anusāsitaḥ, na rāgūpasamhitam cittam uppādet-
abbaṁ, na dosūpasamhitam cittam uppādetabbaṁ, na mohūpasamhitam
cittam uppādetabbaṁ, dāsakammakara-porisa-jane pi nivātavuttinā
bhavitabbaṁ, kāyikaṁ vācasikaṁ anurakkhitabbaṁ, cha pi āyatanāni
niravasesato anurakkhitabbāni, mettābhāvanāya mānaṁ pakkhipit-
abban - ti ime atṭha guṇe samādiyitvā tesv - eva atṭhasu guṇesu
mānaṁ pati tṭhapetvā bahi anikkhamitvā sattāhaṁ vītināmetvā
atṭhame divase pabhātāya rattiyā pag - eva pātarāsaṁ katvā okkhitta-
cakkhu mitabhāṇi susaṇṭhitena iriyāpathena avikkhittena cittaṇa haṭṭhena
udaggena vippasannena theram Nāgasenam upasaṅkamitvā therassa
pāde sirasā vanditvā ekamantaṁ tṭhito idam - avoca :

Atthi me bhante Nāgasena koci attho tumhehi saddhim mantayitaḥ,
na tattha añño koci tatiyo icchitaḥ, suññe okāse pavivitte araṇṇe
atṭhangupāgate samaṇasārurpe tattha so pañho pucchitaḥ bhavissati,
tattha me guyhaṁ na kātappaṁ na rahassakaṁ, arahā m' ahaṁ

rahassa-kam suñitum sumantaṇe upagate. Upamāya pi so attho upaparikkhitabbo, yathā kiṃ viya : Yathā nāma bhante Nāgasena mahā paṭhavī nikkhepaṃ arahati nikkhepe upagate, evam - eva kho bhante Nāgasena arahāṃ ahaṃ rahassakam suñitum sumantaṇe upagate ti.

Gurunā pi saha pavivittam pavanam pavisitvā idam - avoca : Bhante Nāgasena, idha purisena mantayitukāmena atṭha-tṭhānāni parivajjayi tabbāni bhavanti, na tesu ṭhānesu viññū puriso attham manteti, mantito pi attho paripaṭati na sambhavati; katamāni atṭha-tṭhānāni : visa-matṭhānam parivajjanīyam, sabhayam parivajjanīyam, ativātaṭṭhānam parivajjanīyam, paṭicchannatṭhānam parivajjanīyam, devatṭhānam parivajjanīyam, pantho parivajjanīyo, sankamo parivajjanīyo, udakatittham parivajjanīyam, imāni atṭha-tṭhānāni parivajjanīyānīti. — Thero āha : Ko doso visamatṭhāne sabhaye ativāte paṭicchanne devatṭhāne panthe sankame udakatitthe ti. — Visarhe bhante Nāgasena mantito attho vikirati vidhamati paggharati na sambhavati; sabhaye mano santasati, santasito na sammā attham samanupassati; ativāte saddo avibhūto hoti; paṭicchanne upassutim tiṭṭhanti; devatṭhāne mantito attho garukam pariṇamati; panthe mantito attho tuccho bhavati; sankame calācalo bhavati; udakatitthe pākaḷo bhavati. Bhavatīha :

Visamam sabhayam ativāto paṭicchannam devanissitam pantho ca sankamo tittham, atṭh' etc parivajjayāti.

Bhante Nāgasena, atṭh' ime puggalā mantiyamānā mantitamattham byāpādentī, katame atṭha : rāgacarito dosacarito mohacarito mānacarito luddho alaso ekacintī bālo ti, ime atṭha puggalā mantitam attham byāpādentīti.—Thero āha : Tesam ko doso ti. — Rāgacarito bhante Nāgasena rāgavasena mantitam asttham byāpādeti, dosacarito dosavasena mantitam attham byāpādeti, mohacarito mohavasena mantitam attham byāpādeti, mānacarito mānavasena mantitam attham byāpādeti, luddho lobhavasena mantitam attham byāpādeti, alaso alasaṭṭāya mantitam attham byāpādeti, ekacintī ekacintitāya mantitam attham byāpādeti, bālo bālatāya mantitam attham byāpādeti. Bhavatīha :

Ratto duṭṭho ca mūlho ca mānī luddho tathā 'laso ekacintī ca bālo ca, etc atthavināsakā ti.

Bhante Nāgasena, nav' ime puggalā mantitam guyham vivaranti na dhārentī, katame nava : rāgacarito dosacarito mohacarito bhīruko āmisagaruko itthī soṇḍo paṇḍako dārako ti. — Thero āha : Tesam ko doso ti. — Rāgacarito bhante Nāgasena rāgavasena mantitam guyham

vivarati na dhāreti, duṭṭho dosavasena mantitaṃ guyhaṃ vivarati na dhāreti, mūlho mohavasena mantitaṃ guyhaṃ vivarati na dhāreti, bhīruko bhayavasena mantitaṃ guyhaṃ vivarati na dhāreti, āmisagaruko āmisahetu mantitaṃ guyhaṃ vivarati na dhāreti, itthī ittaratāya mantitaṃ guyhaṃ vivarati na dhāreti, soṇḍiko surālolatāya mantitaṃ guyhaṃ vivarati na dhāreti, paṇḍako anekaṃsikatāya mantitaṃ guyhaṃ vivarati na dhāreti, dārako capalatāya mantitaṃ guyhaṃ vivarati na dhāreti. Bhavatīha:

Ratto duṭṭho ca mūlho ca bhīru āmisacakkhuko
itthī soṇḍo paṇḍako ca, navamo bhavati dārako :

Nav' ete puggalā loke ittarā calitā calā;
etehi mantitaṃ guyhaṃ khippaṃ bhavati pākaṇ - ti.

Bhante Nāgasena, aṭṭhahi kāraṇehi buddhi pariṇamati paripākaṃ gacchati, katamehi aṭṭhahi : vayapariṇāmena buddhi pariṇamati paripākaṃ gacchati, yasapariṇāmena buddhi pariṇamati paripākaṃ gacchati, paripucchāya buddhi pariṇamati paripākaṃ gacchati, titthasamvāsaena buddhi pariṇamati paripākaṃ gacchati, yoniso manasikārena buddhi pariṇamati paripākaṃ gacchati, sākacchāya buddhi pariṇamati paripākaṃ gacchati, snehūpasevana - vasena buddhi pariṇamati paripākaṃ gacchati, patirūpa - desavāsaena buddhi pariṇamati paripākaṃ gacchati. Bhavatīha :

Vayena yasa - pucchāhi titthavāsaena yoniso
sākacchā' snehasamsevā' patirūpavāsaena ca :

Etāni aṭṭha ṭhānāni buddhivisadakāraṇā,
yesaṃ etāni sambhonti tesaṃ buddhi pabhijjatīti.

Bhante Nāgasena, ayam bhumibhāgo aṭṭha-mantadosa-vivajjito, ahaṇ - ca loke paramo mantisahāyo, guyham - anurakkhī cāhaṃ, yāvāhaṃ jīvissāmi tāva guyham-anurak-khissāmi aṭṭhahi ca me kāraṇehi buddhi pariṇāmaṃ gatā; dullabho etarahi mādiso antevāsī.

Sammā paṭipanne antevāsike ye ācariyānaṃ pañcavīsati ācariyaguṇā tehi guṇehi ācariyena sammā paṭipajjitabbaṃ. Katame pañcavīsati guṇā : idha bhante ācariyena antevāsimhi satataṃ samitaṃ āraṃbhā upaṭṭhapetabbā, asevana-sevanā jānitabbā, pamattāppamattatā jānitabbā, seyyūvakāso jānitabbo, gelaṇṇaṃ jānitabbaṃ, bhojanaṃ laddh-āladdhaṃ jānitabbaṃ, viseso jānitabbo, pattagataṃ saṃvibhajitabbaṃ, assāsetabbo: mā bhāyi, attho te abhikkamatīti, iminā puggalena paṭicaratīti paṭicāro jānitabbo, gāme paṭicāro jānitabbo, vihāre paṭicaro jānitabbo, na tena saha sallāpo kātabbo, chiddaṃ disvā adhivāsetabbaṃ, sakkaccakārinā bhavitabbaṃ, akhaṇḍakārinā bhavitabbaṃ,

arahassakārinā bhavitabbarā, niravasesakārinā bhavitabbarā, janem' imarā sippesūti janakacittarā upatthapetabbarā, katharā ayarā na parihāyeyyāti vaddhicittarā upatthapetabbarā, balavarā imarā karomi sikkhābalenāti cittarā upatthapetabbarā, mettacittarā upatthapetabbarā, āpadāsu na vijahitabbarā, karaṇīye na - ppamajjitabbarā, khalite dhammena paggahe-
etabbo ti. Ime kho bhante pañcavīsati ācariyassa ācariyaguṇā, tehi guṇehi mayi sammā paṭipajjassu. Saṃsayo me bhante uppanno, atthi meṇḍakapañhā Jinabhāsītā, anāgate addhāne tattha viggaho uppajjissati, anāgate ca addhāne dullabhā bhavissanti tumhādisā buddhimanto, tesu me pañhesu cakkhum dehi paravādānarā niggahāyāti.

Thero sādhuṭi sampaticchitvā dasa upāsakassa upāsakaguṇe paridīpesi : Dasa ime mahārāja upāsakassa upāsakaguṇā, katame dasa : idha mahārāja upāsako sanghena samānasukhadukkho hoti, dhammādhipateyyo hoti, yathābalarā saṃvibhāgarato hoti, Jinasāsanaparihāṇim disvā abhivaḍḍhiyā vāyamati, sammāditthiko hoti, apagatako-tūhalamangaliko jīvitahetu pi na añṇarā satthārā uddisati, kāyikarā vācasikarā - c' assa rakkhitarā hoti, samaggārāmo hoti samaggarato, anusuyyako hoti, na ca kuhanavasena sāsane carati, Buddhārā saraṇarā gato hoti, dhammarā saraṇarā gato hoti, sangharā saraṇarā gato hoti. Ime kho mahārāja dasa upāsakassa upāsakaguṇā, te sabbe guṇā tayi saṃvijjanti, tarā te yuttarā pattarā anucchavikarā patirūparā yarā tvaṃ Jinasāsanaparihāṇim disvā abhivaḍḍhim icchasi. Karomi te okāsarā, puccha marā tvaṃ yathāsukhan - ti.

Atha kho Milindo rājā katāvakāso nipacca guruno pāde sirasi añjalim katvā etad - avoca : Bhante Nāgasena, ime titthiyā evaṃ bhaṇanti : yadi Buddho pūjarā sādīyati na parinibbuto Buddho, saṃyutto lokena antobhaviko lokasmim lokasādhāraṇo, tasmā tassa kato adhikāro vañjhobhavati aphalo; yadi parinibbuto, visaṃyutto lokena nissaṭo sabbabhavahi, tassa pūjā na uppajjati, parinibbuto na kiñci sādīyati, asādīyantassa kato adhikāro vañjho bhavati aphalo ti. Ubhatokoṭiko eso paṇho. n' eso visayo appattamānasānarā mahantānarā yev' eso visayo, bhind' etarā ditthijālarā ekarāse ṭhapaya, tav' eso paṇho anuppatto, anāgatānarā Jinaputtānarā cakkhum dehi paravādaniggahāyāti. — Thero āha : Parinibbuto mahārāja Bhagavā, na ca Bhagavā pūjarā sādīyati, bodhimūle yeva Tathāgatassa sādīyanā pahinā, kimpana anupādisesāya nibbānadhātuyā parinibbutassa. Bhāsitam - p'etarā maharāja therena Sāriputtena Dhammasenāpatinā :

Pūjiyantā asamasamā sadevamānusehi te
na sādīyanti sakkāram, buddhānam esa dhammatā ti.

Rājā āha : Bhante Nāgasena, putto vā pituno vaṇṇam bhāsati pitā
vā puttassa vaṇṇam bhāsati, na c' etam kāraṇam paravādānam nigga-
hāya, pasādappakāsanam nām' etam, ingha me tvaṃ tattha kāraṇam
sammā brūhi sakavādassa paṭiṭṭhāpanāya diṭṭhi jālavini veṭha-nāyāti. —
Thero āha : Parinibbuto mahārāja Bhagavā, na ca Bhagavā pūjā
sādīyati, asādīyantass' eva Tathāgatassa devamanussā dhātura-tanam
vatthum karitvā Tathāgatassa nānaratanārammaṇena sammā-paṭipattim
sevantā tisso sampattiyo paṭilabhanti. Yathā mahārāja mahatimahā
aggikkhandho pajjalitvā nibbāyeyya, api nu kho so mahārāja aggikkha-
ndho sādīyati tiṇakatṭhupādānam - ti. — Jalamāno pi so bhante mah-
āaggikkhandho tiṇakatṭhupādānam na sādīyati, kim - pana nibbuto
upasanto acetano sādīyatīti. — Tasmim pana mahārāja aggikkhandhe
uparate upasante loke aggi suñño hotīti. — Na hi bhante, katṭham
aggissa vatthu hoti upādānam, ye keci manussā aggikāma te attano
thāmalaviriyena paccattapurisakārena katṭham manthayitvā aggin
nibbattetvā tena agginā aggikarāṇīyāni kammāni karontīti. — Tena hi
mahārāja tiṭṭhiyānam vacanam micchā bhavati : asādīyantassa kato adhi-
kāro vaṇjho bhavati aphaḷo ti. Yathā mahārāja mahatimahāaggikkhandho
pajjali, evam - eva Bhagavā dasasahassimhi lokadhuyā buddhasiriyā
pajjali; yathā mahārāja mahatimahāaggikkhandho pajjalitvā nibbuto,
evam - eva Bhagavā diasasahassimhi lokadhātuyā buddha-siriyā pajjalitvā
anupādisesāya nibbānadhātuyā parinibbuto; yathā mahārāja nibbuto
aggikkhandho tiṇakatṭhupādānamna sādīyati, evam - eva kho lokahitassa
sādīyanā pahīnā upasantā; yathā mahārāja manus-sā nibbute aggikkhandhe
anupādāne attano thāmalaviriyena paccattapurisakārena katṭham
manthayitvā aggin nibbattetvā tena agginā aggikarāṇīyāni kammāni
karonti, evam - eva devamanussā Tathāgatassa parinibbutassa
asādīyantass' eva dhāturatanam vatthum karitvā Tathāgatassa nānar-
atanārammaṇena sammāpaṭipattimsevantā tisso sampattiyo paṭilabhanti.
Iminā pi mahārāja kāraṇena Tathāgatassa parinibbutassa asādīyantass'
eva kato adhikāro vaṇjho bhavati saphalo ti.

Aparam - pi mahārāja uttarim kāraṇam suṇohi yena kāraṇena
Tathāgatassa parinibbutassa asādīyantass' eva kato adhikāro vaṇjho
bhavati saphalo : yathā mahārāja mahatimahāvāto vāyitvā upameyya,
api nu kho so mahārāja uparato vāto sādīyati puna nibbattāpananti.
— Na hi bhante uparatassa vātassa ābhogo vā manasikāro vā puna
nibbattāpanāya, kinkāraṇam : acetanā sā vāyodhātūti. — Api nu tassa

mahārāja uparatassa vātassa vāto ti samaññā upagacchatīti. — Na hi bhante, tālavaṇṭa-vidhūpanāni vātassa uppattiyā paccayā, ye keci manussā uṇhābhitattā pariāhāparipīlitā te tālavaṇṭena vā vidhūpanena vā attano thāmabalaviriyena paccattapurisa kārena vātaṃ nibbattetvā tena vātena uṇhaṃ nibbāpenti pariāhaṃ vūpasamentīti. — Tena hi mahārāja titthiyānaṃ vacanaṃ micchā bhavati : asādiyantassa kato adhikāro vañjho bhavati aphalo ti. Yathā mahārāja mahatimahāvāto vāyi, evam - eva Bhagavā dasasahassimhi lokadhātuyā sītala-madhura-santa-sukhuma-mettāvātena upavāyi; yathā mahārāja mahatimahāvāto vāyitvā uparato, evam - eva Bhagavā sītala-madhura-santa-sukhuma-mattāvātena upavāyitvā anupādisesāya nibbānadhātuyā parinibbuto; yathā mahārāja uparato vāto puna nibbattā panaṃ na sādīyati, evam - eva lokahitassa sādīyanā pahīnā upasantā; yathā mahārāja te manussā uṇhābhitattā pariāhāparipīlitā, evam - eva devamanussā tividhaggisanta-pā-pariāha-paripīlitā; yathā tālavaṇṭa-vidhūpanāni vātassa nibbattiyā paccayā honti, evam - eva Tathāgatassa dhātu ca nāṇaratanañ-ca paccayo hoti tissannaṃ sampattīnaṃ paṭilābhāya; yathā manussā uṇhābhitattā pariāhāparipīlitā tālavaṇṭena vā vidhūpanena vā vātaṃ nibbattetvā uṇhaṃ nibbāpenti pariāhaṃ vūpasamenti, evam - eva devamanussā Tathāg-atassa parinibbutassa asādiyantass' eva dhātuñ-ca nāṇaratanañ - ca pūjetvā kusalaṃ nibbattetvā tena kusaleṇa tividhaggisanta-pā-pariāhaṃ nibbāpenti vūpasamenti. Iminā pi mahārāja kāraṇena Tathāgatassa parinibbutassa asādiyantass' eva kato adhikāro avañjho bhavati saphalo ti.

Aparam - pi mahārāja uttariṃ kāraṇaṃ suṇohi para- vādānaṃ niggahāya : yathā mahārāja puriso bherimākoṭetvā saddaṃ nibbatteyya, yo so bherisaddo purisena nibbattito so saddo antaradhāyeyya, api nu kho so mahārāja sādho sādīyati puna nibbattāpanaṃ - ti. — Na hi bhante, antarahito so saddo, na - tthi tassa puna uppādāya ābhogo vā manasikāro vā, sakiṃ nibbatte bherisadde antarahite so bherisaddo samucchinno hoti, bheri pana bhante paccayo hoti saddassa nibbattiyā atha puriso paccaye sati attajena vāyāmena bherimākoṭetva saddaṃ nibbattetīti. — Evam - eva kho mahārāja Bhagavā sīla-samādhi- paññāvimutti-vimuttiñāṇadassana-paribhāvitā dhāturatanañ-ca dhammañ-ca vinayañ-ca anusatthiñ-ca satthāraṃ ṭhapayitvā sayāṃ anupādisesāya nibbānadhātuyā parinibbuto, na ca parinibbute Bhagavati sampattilābho upacchinno hoti, bhavadukkhapatipīlitā sattā dhāturatanañ - ca dhammavinayañ - ca anusatthiñ - ca paccayaṃ karitvā sampattikāmaṃ sampattiyo paṭilabhanti. Iminā pi mahārāja kāraṇena Tathāgatassa

parinibbutassa asādiyantass' eva kato adhikāro avañjho bhavati saphalo ti. Diṭṭhañ-c' etaṃ mahārāja Bhagavatā anāgatam-addhānam kathitañ-ca bhaṇitañ ācikkhitañ-ca; Siyā kho pan Ānanda tumhākaṃ evam-assa: atītasatthukaṃ pāvacaṇaṃ, na-tthi no satthā ti; na kho pan' etaṃ Ānanda evaṃ datthabbaṃ, yo vo Ānanda mayā dhammo ca vinayo ca desito paññatto so vo mam' accayena satthā ti. Parinibbutassa Tathāgatassa asādiyantassa kato adhikāro vañjho bhavati aphaḷo ti taṃ tesam tiṭṭhiyānaṃ vacanaṃ micchā abhūtaṃ vitathaṃ alikaṃ viruddhaṃ viparītaṃ, dukkhādāyakaṃ dukkhavipākaṃ apāyagamāṇiyaṃ-ti.

Aparam-pi mahārāja uttariṃ kāraṇaṃ suṇohi yena kāraṇena Tathāgatassa parinibbutassa asādiyantass' eva kato adhikāro avañjho bhavati saphalo : sādiyati nu kho mahārāja ayaṃ mahāpaṭhavī : sabbabijāni mayi samviruhantūti. — Na hi bhante ti. — Kissa pana tāni mahārāja bijāni asādiyantiyā mahāpaṭhaviyā samvirūhitvā daḥhamūlajaṭā-paṭiṭṭhitā khandhasārasākhā-parivitthiṇṇā puppha-phaladharā hontīti. — Asādiyanti pi bhante mahāpaṭhavī tesam bijānaṃ vatthu hoti paccayaṃ deti virūhanāya, tāni bijāni taṃ vatthuṃ nissāya tena paccayena samvirūhitvā daḥhamūlajaṭā-paṭiṭṭhitā khandhasārasākhā-parivitthiṇṇā pupphaphaladharā hontīti. — Tena hi mahārāja tiṭṭhiyā sake vāde naṭṭhā honti hatā viruddhā, sace te bhaṇanti: asādiyantassa kato adhikāro vañjho bhavati aphaḷo ti. Yathā mahārāja mahāpaṭhavī evaṃ Tathāgato araham sammasambuddho, yathā mahārāja mahāpaṭhavī na kiñci sādiyati evaṃ Tathāgato na kiñci sādiyati, yathā mahārāja tāni bijāni paṭhavim nissāya samvirūhitvā daḥhamūlajaṭā-paṭiṭṭhitā khandhasārasākhā-parivitthiṇṇā pupphaphala-dharā honti evaṃ devamanussā Tathāgatassa parinibbutassa asādiyantass' eva dhātuñ-ca nānaratanāñ-ca nissāya daḥhakusalamūla-paṭiṭṭhitā samādhikkhandhadhammasāra-sīlasākhā-parivitthiṇṇā vimuttipuppha-sāmaññaphaladharā honti. Iminā pi mahārāja kāraṇena Tathāgatassa parinibbutassa asādiyantass' eva kato adhikāro avañjho bhavati saphalo ti.

Aparam-pi mahārāja uttariṃ kāraṇaṃ suṇohi yena kāraṇena Tathāgatassa parinibbutassa asādiyantass' eva kato adhikāro avañjho bhavati saphalo : sādiyanti nu kho mahārāja ime oṭṭhā goṇā gadrabhā ajā pasū manussā antokucchismiṃ kimikulānaṃ sambhavan-ti. — Na hi bhante ti. — Kissa pana te mahārāja kimayo tesam asādiyantanaṃ antokucchismiṃ sambhavitvā bahuputtanattā vepullataṃ pāpuṇantīti. — Pāpassa bhante kammaṃ balavatāya asādiyantānaṃ yeva tesam sattānaṃ antokucchismiṃ kimayo sambhavitvā bahuputtanattā vepullataṃ pāpuṇantīti. — Evam - eva kho mahārāja Tathāgatassa

parinibbutassa asādiyantass'eva dhātussa ca ñāṇārammaṇassa ca balavatāya Tathāgate kato adhikāro avaṇjho bhavati saphalo ti.

Aparam - pi mahārāja uttarim kāraṇam suṇohi yena kāraṇena Tathāgatassa parinibbutassa asādiyantass' eva kato adhikāro avaṇjho bhavati saphalo : sādiyanti nu kho mahārāja ime manussā : ime aṭṭhanavutī rogā kāye nibbattantūti. — Na hi bhante ti. — Kissa pana te mahārāja rogā asādiyantānaṃ kāye nipatantīti. — Pubbe katena bhante duccharitenāti. — Yadi mahārāja pubbe kataṃ akusalaṃ idha vedanīyaṃ hoti, tena hi mahārāja pubbe kataṃ - pi idha kataṃ - pi kusalākusalaṃ kammaṃ avaṇjhaṃ bhavati saphalan - ti. Iminā pi mahārāja kāraṇena Tathāgatassa parinibbutassa asādiyantass' eva kato adhikāro avaṇjho bhavati saphalo ti.

Sutapubbaṃ pana tayā mahārāja Nandako nāma yakkho theram Sāriputtaṃ āsādayitvā paṭhavim pavittṭho ti. — Āma bhante, sūyati, loke pākaṭo eso ti. — Api nu kho mahārāja thero Sāriputto sādiyi Nandakassa yakkhassa mahāpaṭhavīgīlanan - ti. — Ubbattiyante pi bhante sadevake loke, patamāne pi chamāyaṃ candimasuriye, vikirante pi Sinerupabbatarāje, thero Sāriputto na parassa dukkhaṃ sādiyeyya, taṃ kissa hetu : yena hetunā thero Sāriputto kujjheyya vā dusseyya vā so hetu therassa Sāriputtassa samūhato samucchinnō, hetuno samugghātītattā bhante thero Sāriputto jīvitahārake pi kopam na kareyyāti. — Yadi mahārāja thero Sāriputto Nandakassa yakkhassa paṭhavīgīlanaṃ na sādiyi kissa pana Nandako yakkho paṭhavim pavittṭho ti. — Akusalassa bhante kammassa balavatāyāti. — Yadi mahārāja akusalassa kammassa balavatāya Nandako yakkho paṭhavim pavittṭho, asādiyantassāpi kato aparādhō avaṇjho bhavati saphalo, tena hi mahārāja kusalassa pi kammassa balavatāya asādiyantassa kato adhikāro avaṇjho bhavati saphalo ti. Iminā pi mahārāja kāraṇena Tathāgatassa parinibbutassa asādiyantass' eva kato adhikāro avaṇjho bhavati saphalo ti.

Kati nu kho te mahārāja manussā ye etarahi mahāpaṭhavim pavittṭhā atthi te tattha savanan - ti. — Āma bhante, sūyatīti. — Ingha tvaṃ mahārāja sāvehīti. — Ciñcamāṇavikā bhante, Suppabuddho ca Sakko, Devadatto ca thero, Nandako ca yakkho, Nando ca māṇavako ti, sutam mētaṃ bhante : ime pañca janā mahāpaṭhavim, pavittṭhā ti. — Kismim te mahārāja aparaddhā ti. — Bhagavati ca bhante sāvakesu cāti. — Api nu kho mahārāja Bhagavā vā sāvakā vā sādiyimsu imesaṃ mahāpaṭhavim pavisanan - ti. — Na hi bhante ti. — Tena hi mahārāja Tathāgatassa parinibbutassa asādiyantass' eva kato

adhikāro avañjho bhavati saphalo ti. — Suviññapito bhante Nāgasena pañho gambhīro uttānikato, guyhaṃ vidamsitaṃ, gaṇṭhi bhinnā, gahanaṃ agahanaṃ kataṃ, natthā paravādā, bhaggā kuditṭhi, nippabhā jātā kutitthiyā, tvaṃ gaṇivarapavaram-āsajjāti.

Bhante Nāgasena, Buddho sabbaññū ti. — Āma mahārāja, Bhagavā sabbaññū, na ca Bhagavato satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitaṃ, āvajjanapaṭibaddhaṃ Bhagavato sabbaññutaññaṃ, āvajjitvā yadicchakaṃ jānātīti. — Tena hi bhante Nāgasena Buddho asabbaññū, yadi tassa pariyesanāya sabbaññutaññaṃ hotīti. — † Vāhasataṃ kho mahārāja vīhīnaṃ aḍḍhacūlaṃ - ca vāhā vīhisatt' ammaṇ-āni dve ca tumbā ekaccharakkhaṇe pavattacittassa ettakā vīhi lakkhaṃ ṭhapiyamāne parikkhayaṃ pariyādānaṃ gaccheyyuṃ. Tatr' ime sattavidhā cittā pavattanti : Ye te mahārāja sarāgā sadosā samohā sakkilesā abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā tesam taṃ cittaṃ garukaṃ uppajjati dandhaṃ pavattati, kinkāraṇaṃ : abhāvitattā cittassa. Yathā mahārāja vaṃsanāḷassa vitatassa visāḷassa vitthiṃssa saṃsibbita-visibbitassa sākḥajāṭajāṭitassa ākaḍḍhiyantassa garukaṃ hoti āgamaṇaṃ dandhaṃ, kinkāraṇaṃ : saṃsibbitavisibbitattā sākḥānaṃ, evam-eva kho mahārāja ye te sarāgā sadosā samohā sakkilesā abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā tesam taṃ cittaṃ garukaṃ uppajjati dandhaṃ pavattati, kinkāraṇaṃ : saṃsibbita-visibbitattā kilesehi. Idaṃ paṭhamaṃ cittaṃ.

Tatr' idaṃ dutiyaṃ cittaṃ vibhattim-āpajjati : Ye te mahārāja sotāpannā pihitāpāyā diṭṭhippattā viññāta-satthusāsanaṃ tesam taṃ cittaṃ tīsu ṭhānesu lahukaṃ uppajjati lahukaṃ pavattati, uparibhūmisu garukaṃ uppajjati dandhaṃ pavattati, kinkāraṇaṃ : tīsu ṭhānesu cittassa parisuddhattā, upari kilesānaṃ appahīnattā. Yathā mahārāja vaṃsanāḷassa tipabbagaṇṭhiparisuddhassa upari sākḥajāṭajāṭitassa ākaḍḍhiyantassa yāva tipabbaṃ tāva lahukaṃ eti, tato upari thaddhaṃ, kinkāraṇaṃ : hetthā parisuddhattā, upari sākḥajāṭajāṭitattā, evam-eva kho mahārāja ye te sotāpannā pihitāpāyā diṭṭhippattā viññātasatthu-sāsanaṃ tesam taṃ cittaṃ tīsu ṭhānesu lahukaṃ uppajjati lahukaṃ pavattati, uparibhūmisu garukaṃ uppajjati dandhaṃ pavattati, kinkāraṇaṃ : tīsu ṭhānesu parisuddhattā, upari kilesānaṃ appahinattā. Idaṃ dutiyaṃ cittaṃ.

Tatr' idaṃ tatiyaṃ cittaṃ vibhattim-āpajjati : Ye te mahārāja sakadāgāmino, yesaṃ rāga-dosa-mohā tanu-bhūtā, tesam taṃ cittaṃ

pañcasu ðhānesu lahukam uppajjati lahukam pavattati, uparibhūmisu garukam uppajjati dandham pavattati, kinkāraṇam : pañcasu ðhānesu parisuddhattā, upari kilesānam appahīnattā. Yathā mahārāja vaṃsanālassa pañcapabbaganṭhiparisuddhassa upari sākḥajāṭajātitassa ākaḍḍhiyantassa yāva pañcapabbam tāva lahukam eti, tato upari thaddham, kinkāraṇam : heṭṭhā parisuddhattā, upari sākḥajāṭajātitattā, evam - eva kho mahārāja ye te sakadāgāmino, yesam rāga-dosa-mohā tanubhūtā, tesam tam cittam pañcasu ðhānesu lahukam uppajjati lahukam pavattati, uparibhūmisu garukam uppajjati dandham pavattati, kinkāraṇam : pañcasu ðhānesu cittassa parisuddhattā, upari kilesānam appahīnattā. Idam tatiyam cittam.

Tatr' idam catuttham cittam vibhattim-āpajjati : Ye te mahārāja anāgāmino, yesam pañc' orambhāgiyāni saṃyojanāni pahīnāni, tesam tam cittam dasasu ðhānesu lahukam uppajjati lahukam pavattati, uparibhūmisu garukam uppajjati dandham pavattati, kinkāraṇam : dasasu ðhānesu cittassa parisuddhattā, upari kilesānam appahīnattā. Yathā mahārāja vaṃsanālassa dasapabba-gaṇṭhiparisuddhassa upari sākḥajāṭajātitassa ākaḍḍhi-yantassa yāva-dasapabbam tāva lahukam eti, tato upari thaddham, kinkāraṇam : heṭṭhā parisuddhattā, upari sākḥajāṭajātitattā, evam - eva kho mahārāja ye te anāgāmino, yesam pañc' orambhāgiyāni saṃyojanāni pahīnāni, tesam tam cittam dasasu ðhānesu lahukam uppajjati lahukam pavattati, uparibhūmisu garukam uppajjati dandham pavattati, kinkāraṇam : dasasu ðhānesu cittassa parisuddhattā, upari kilesānam appahīnattā. Idam catuttham cittam.

Tatr' idam pañcamam cittam vibhattim-āpajjati : Ye te mahārāja arahanto khīṇāsavā dhotamalā vantakilesā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā pattapaṭi-sambhidā sāvakabhūmisu parisuddhā, tesam tam cittam sāvakavisaye lahukam uppajjati lahukam pavattati, paccekabuddhabhūmisu garukam uppajjati dandham pavattati, kinkāraṇam : parisuddhattā sāvakavisaye, aparisuddhattā paccekabuddhavisaye. Yathā mahārāja vaṃsanālassa sabbapabba-gaṇṭhiparisuddhassa ākaḍḍhiyantassa lahukam hoti āgamanam adandham, kinkāraṇam : sabbapabbaganṭhi-parisuddhattā, agahanattā vaṃsassa; evam - eva kho mahārāja ye te arahanto khīṇāsavā dhotamalā vantakilesā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā pattapaṭisambhidā sāvakabhūmisu parisuddhā, tesam tam cittam sāvakavisaye lahukam uppajjati lahukam pavattati, paccekabuddhabhūmisu garukam uppajjati dandham pavattati, kinkāraṇam : parisuddhattā sāvakavisaye, aparisuddhattā paccekabuddha-visaye. Idam pañcamam cittam.

Tatr' idam chattham cittam vibhattim-āpajjati : Ye te mahārāja paccekabuddhā, sayambhuno anācariyakā, ekacārino khaggavisāṇakappā, sakavisaye parisuddha-vimala-cittā, tesam tam cittam sakavisaye lahukam uppajjati lahukam pavattati, sabbaññūbuddhabhūmisu garukam uppajjati dandham pavattati, kinkāraṇam : parisuddhattā sakavisaye, mahantattā sabbaññūbuddhavisayassa. Yathā mahārāja puriso sakavisayam parittam nadim rattim-pi divā pi yadicchakam asambh-
ito otareyya, athā-parato mahāsamuddam gambhīram vitthataṃ agādham-apāram disvā bhāyeyya dandhāyeyya na visaheyya otarituṃ, kinkāraṇam : ciṇṇattā sakavisayassa, mahantattā ca mahāsamuddassa; evam - eva kho mahārāja ye te paccekabuddhā, sayambhuno anācariyakā, ekacārino khaggavisāṇakappā, sakavisaye parisuddha-vimala-cittā, tesam tam cittam sakavisaye lahukam uppajjati lahukam pavattati, sabbaññūbuddhabhūmisu garukam uppajjati dandham pavattati, kinkāraṇam : parisuddhattā sakavisayassa, mahantattā sabbaññūbuddhavisayassa. Idam chattham cittam.

Tatr' idam sattamam cittam vibhattim-āpajjati : Ye te mahārāja sammāsambuddhā sabbaññuno dasabaladharā catuvesārajja-visāradā, atthārasahi buddhadhammehi samannāgatā, anantajinā anāvaraṇaññā, tesam tam cittam sabbattha lahukam uppajjati lahukam pavattati, kinkāraṇam : sabbattha parisuddhatta. Api nu kho mahārāja nārācassa sudhotassa vimalassa nigganthissa sukhumadhārassa ajimhassa avankassa akuṭilassa da[hacāpa-samārū]hassa khomasukhume vā kappāsasukhume vā kambalasukhume vā balavanipātītassa dandhā yitattam vā lagganam vā hotīti. — Na hi bhante, kinkāraṇam : sukhumattā vatthānam, sudhotattā nārācassa, nipātassa ca balavattā ti. — Evam - eva kho mahārāja ye te sammāsambuddhā sabbaññuno dasabaladharā catuvesārajja-visāradā, atthārasahi buddhadhammehi samannāgatā, anantajinā anāvaraṇaññā, tesam tam cittam sabbattha lahukam uppajjati lahukam pavattati, kinkāraṇam : sabbattha parisuddhattā. Idam sattamam cittam.

Tatra mahārāja yam-idam sabbaññūbuddhānam cittam tam channam-pi cittāṇam gaṇanam atikkamitvā asankheyyena guṇena parisuddhañ-ca lahukañ ca. Yasmā ca Bhagavato cittam parisuddhañ-ca lahukañ-ca, tasmā mahārāja Bhagavā yamakapāṭihīram dasseti, yamakapāṭi-hīre mahārāja nātabbam : buddhānam bhagavantānam cittam evam lahuparivattan-ti, na tattha sakkā uttarim kāraṇam vattum. Te pi mahārāja pāṭihīrā sabbaññūbuddhānam cittam upādāya gaṇanam - pi saṅkham - pi kalam - pi kalabhāgam - pi na upenti, āvajjanapaṭibad-

dham mahārāja Bhagavato sabbaññutañāṇaṃ, āvajjitvā yadicchakaṃ jānāti. Yathā mahārāja puriso hatthe ṭhapitaṃ yaṃ kiñci dutiye hatthe ṭhapeyya, vivaṭena mukhena vācaṃ nicchāreyya, mukhagataṃ bhojanaṃ gileyya, ummīletvā vā nimīleyya nimīletvā vā ummīleyya, sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya, cirataraṃ etaṃ mahārāja, lahutaraṃ Bhagavato sabhaññutañāṇaṃ, lahutaraṃ āvajjanaṃ, āvajjitvā yadicchakaṃ jānāti, āvajjanavikalamattakena na tāvatā buddhā bhagavanto asabbaññuno nāma [na] hontīti.

Āvajjanam - pi bhante Nāgasena pariyesanāya kātabbaṃ, ingha maṃ tattha kāraṇena saññāpehīti. — Yathā mahārāja purisassa aḍḍhassa mahaddhanassa mahābhogassa pahūta-jātarūpa-rajata-vittūpakaraṇassa pahūta-dhana-dhaññassa sāli-vīhi-yava-taṇḍula-tila-mugga-māsapu-bbaṇṇāparaṇṇa-sappi-tela-navanīta-khīra-dadhi-madhuguḷa-phāṇitā ca khaḷopi-kumbhi-pīṭhara-koṭṭha bhājana-gatā bhaveyyum, tassa ca purisassa pāhunako āgaccheyya bhattāraho bhattābhikankhī, tassa ca gehe yaṃ randhaṃ bhojanaṃ taṃ pariniṭṭhitaṃ bhaveyya, kumbhito taṇḍule nīharitvā bhojanaṃ randheyya; api nu kho so mahārāja puriso tāvatakena bhojanavekallamattakena adhana nāma kapaṇo nāma bhaveyyāti. — Na hi bhante, cakkavattirañño ghare pi bhante akāle bhojanavekallaṃ hoti, kiṃ pana gahapatikassāti. — Evam-eva kho mahārāja Tathāgatassa āvijjanavikalamattakaṃ sabbaññutañāṇaṃ, āvajjitvā yadicchakaṃ jānāti. Yathā vā pana mahārāja rukkho assa phalito oṇata-vinato piṇḍibhārabherito, na kiñci tattha patitaṃ phalaṃ bhaveyya; api nu kho so mahārāja rukkho tāvatakena patitaphala-vekallamattakena aphalo nāma bhaveyyāti. — Na hi bhante, patanapaṭi-baddhāṃ tāni rukkhaphalāni, patite yadicchakaṃ labhatīti. — Evam - eva kho mahārāja Tathāgatassa āvajjana-paṭibaddhaṃ sabbaññutañāṇaṃ, āvajjitvā yadicchakaṃ jānātīti. — Bhante Nāgasena, āvajjitvā āvajjitvā Buddho yadicchakaṃ jānātīti. — Āma mahārāja, Bhagavā āvajjitvā āvajjitva yadicchakaṃ jānāti; yathā mahārāja cakkavattirājā yadā cakkaratanaṃ sarati : upetu me cakkaratanaṃ - ti, sarite cakkaratanaṃ upeti; evam-eva kho mahārāja Tathāgato āvajjitvā āvajjitvā yadicchakaṃ jānātīti. — Daḷhaṃ bhante Nāgasena kāraṇaṃ, Buddho sabbaññū, sampañcchāma : Buddho ssabbaññū ti.

Bhante Nāgasena, Devadatto kena pabbājito ti. — Cha - y - ime mahārāja khattiyakumārā : Bhaddiyo ca Anuruddho ca Ānando ca Bhagu ca Kimbilo ca Devadatto ca, Upāli kappako sattamo, abhisambuddhe Satthari Sakyakulānandajanane Bhagavantam anupabbajantā

nikkhamimhsu; te Bhagavā pabbājesīti. — Nanu bhante Devadattena pabbajitvā saṅgho bhinno ti. — Āma mahārāja, Devadattena pabbajitvā saṅgho bhinno. Na gihī saṅghaṃ bhindati, na bhikkhunī na sikkhamānā na sāmaṇero na sāmaṇerī saṅghaṃ bhindati, bhikkhu pakātatto samānasamvāsako samānasīmāyaṃ t̥hito saṅghaṃ bhindatīti. — Sanghabhedako bhante puggalo kim kammaṃ phusatīti. — Kappat̥thitikaṃ mahārāja kammaṃ phusatīti. — Kim - pana bhante Nāgasena Buddho jānāti : Devadatto pabbajitvā saṅghaṃ bhindissati, saṅghaṃ bhinditvā kammaṃ niraye paccissatīti. — Āma mahārāja, Tathāgato jānāti : Devadatto pabbajitvā saṅghaṃ bhindissati, saṅghaṃ bhinditvā kammaṃ niraye paccissatīti. — Yadi bhante Nāgesena Buddho jānāti : Devadatto pabbajitvā saṅghaṃ bhindissati, saṅghaṃ bhinditvā kammaṃ niraye paccissatīti, tena hi bhante Nāgasena : Buddho kāruṇiko anukampako hitesī, sabbasattānaṃ ahitaṃ - apanetvā hitaṃ upadahaṭṭhi yaṃ vacanaṃ taṃ micchā. Yadi taṃ ajānitvā pabbājesi, tena hi Buddho asabbaññū. Ayam - pi ubhatokoṭiko pañho tavānuppatto, vijātehi etaṃ mahājaṭaṃ, bhinda parappavādaṃ, anāgate addhāne tayāsadisā buddhimanto bhikkhū dullabhā bhavissanti, ettha tava balaṃ pakāsehīti.

Kāruṇiko mahārāja Bhagavā sabbaññū ca. Kāruṇṇena mahārāja Bhagavā sabbaññutañāṇena Devadattassa gatiṃ olokento addasa Devadattaṃ aparāpariyakammaṃ āyūhitvā anekāni kappakoṭisatasahassāni nirayena nirayaṃ vinipātena vinipātaṃ gacchantāṃ. Taṃ Bhagavā sabbaññutañāṇena jānitvā : imassa apariyantakataṃ kammaṃ mama sāsane pabbajitassa pariyantakataṃ bhavissati, purimaṃ upādāya pariyantakataṃ dukkaṃ bhavissati, apabbajito pi ayam moghapuriso kappat̥thiyam eva kammaṃ āyūhissatīti kāruṇṇena Devadattaṃ pabbājesīti. — Tena hi bhante Nāgasena Buddho vadhitvā telena makkheti, papāte pātetvā hatthaṃ deti, māretvā jīvitaṃ pariyesati, yaṃ so paṭhamaṃ dukkaṃ datvā pacchā sukhaṃ upadahaṭṭhi. — Vadheti pi mahārāja Tathāgato sattānaṃ hitavasena, pāteti pi sattānaṃ hitavasena, māreti pi sattānaṃ hitavasena, vadhitvā pi mahārāja Tathāgato sattānaṃ hitaṃ - eva upadahaṭṭhi, pātetvā pi sattānaṃ hitaṃ - eva upadahaṭṭhi, māretvā pi sattānaṃ hitaṃ - eva upadahaṭṭhi. Yathā mahārāja mātāpitara nāma vadhitvā pi pātayitvā pi puttānaṃ hitaṃ - eva upadahaṭṭhi, evaṃ - eva kho mahārāja Tathāgato vadheti pi sattānaṃ hitavasena, pāteti pi sattānaṃ hitavasena, māreti pi sattānaṃ hitavasena, vadhitvā pi mahārāja Tathāgato sattānaṃ hitaṃ - eva upadahaṭṭhi, pātetvā pi sattānaṃ hitaṃ - eva upadahaṭṭhi, māretvā pi

sattānaṃ hitaṃ - eva upadāhati. Yena yena yogena sattānaṃ guṇava-
ḍḍhi hoti tena tena yogena sabbassattānaṃ hitaṃ - eva upadāhati. Sace
mahārāja Devadatto na pabbajeyya gihibhūto samāno nirayasamvatta-
nikaṃ bahuṃ pāpakammaṃ katvā anekāni kappakoṭisatasahas-
sāni nirayena nirayaṃ vinipātena vinipātaṃ gacchanto bahuṃ duk-
khaṃ vedayissati. Taṃ Bhagavā jānamāno kāruṇṇena Devadattaṃ
pabbājesi : mama sāsane pabbajitassa dukkhaṃ pariyantakataṃ
bhavissatīti kāruṇṇena garukaṃ dukkhaṃ lahukaṃ akāsi. Yathā
mahārāja dhana-yasa-siri-ñātibalena balavā puriso attano ñātiṃ vā mittāṃ
vā rañṇā garudaṇḍaṃ dhārentaṃ attano bahuviṣṣatthabhāvena sama-
tthātāya garukaṃ daṇḍaṃ lahukaṃ kāreti, evaṃ - eva kho mahārāja
Bhagavā bahūni kappakoṭisatasahassāni dukkhaṃ vediyamānaṃ
Devadattaṃ pabbājetvā sīla-samādhi-paṇṇā-vimutti-bala-samattha-
bhāvena garukaṃ dukkhaṃ lahukaṃ akāsi. Yathā vā pana
mahārāja kusalo bhisakko sallakatto garukaṃ byādhiṃ balavosaḍha-
balena lahukaṃ karoti, evaṃ - eva kho mahārāja bahūni kappakoṭisata-
sahassāni dukkhaṃ vediyamānaṃ Devadattaṃ Bhagavā yogaññutāya
pabbājetvā kāruṇṇabalopatthaddha-dhammosaddhabalena garukaṃ
dukkhaṃ lahukaṃ akāsi. Api nu kho so mahārāja Bhagavā bahuve-
danīyaṃ Devadattaṃ appavedanīyaṃ karonto kiñci apuññaṃ
āpajjeyyāti. — Na kiñci bhante apuññaṃ āpajjeyya, antamaso gadd-
ūhanamattam-pīti. — Imam - pi kho tvaṃ mahārāja kāraṇaṃ atthato
sampaṭiccha yena kāraṇena Bhagavā Devadattaṃ pabbājesi.

Aparam - pi mahārāja uttariṃ kāraṇaṃ suṇohi yena kāraṇena
Bhagavā Devadattaṃ pabbājesi. Yathā mahārāja coraṃ āgucārīṃ
gahetvā rañño dasseyyuṃ : ayaṃ te deva coro āgucārī, imassa yaṃ
icchasi taṃ daṇḍaṃ panehīti, taṃ - enaṃ rājā evaṃ vadeyya : tena hi
bhāṇe imaṃ coraṃ bahinagaraṃ nīharitvā āghātane sīsaṃ chindathāti;
evaṃ devāti kho te rañño paṭissutvā taṃ bahinagaraṃ nīharitvā
āghātanaṃ nayeyyuṃ, taṃ - enaṃ passeyya kocid - eva puriso rañño
santikā laddhavarō laddha-yasa-dhana-bhogo ādeyyavacano
balavicchitakārī, so tassa kāruṇṇaṃ katvā te purise evaṃ vadeyya :
alaṃ bho, kiṃ tumhākaṃ imassa sīsacchedanena, tena hi bho imassa
hatthaṃ vā pādaṃ vā chinditvā jīvitaṃ rakkhatha, aham - etassa
kāraṇaṃ rañño santike paṭivacanāṃ karissāmīti; te tassa balavato
vacanena tassa corassa hatthaṃ vā pādaṃ vā chinditvā jīvitaṃ
rakkheyyuṃ; api nu kho so mahārāja puriso evamkāri tassa corassa
kiccakārī assāti. — Jīvitadāyako so bhante puriso tassa corassa,
jīvite dinne kiṃ tassa akataṃ nāma atthīti. — Yā pana tassa hatthap-
ādacchedane vedanā so tāya vedanāya kiñci apuññaṃ āpajjeyyāti. —

Attanā katena so bhante coro dukkhaṃ vedanaṃ vediyati, jīvitadāyako pana puriso na kiñci apuññaṃ āpajjeyyāti. — Evam - eva kho mahārāja Bhagavā kāruṇṇena Devadattaṃ pabbājesi : mama sāsane pabbajitassa dukkhaṃ pariyantakataṃ bhavissatīti. Pariyantakataṃ - ca mahārāja Devadattassa dukkhaṃ. Devadatto mahārāja maraṇakāle :

Imehi atthihi tam - aggapuggalaṃ.
devātidevaṃ naradammasārathiṃ
samantacakkhuṃ satapuññalakkhaṇaṃ
pānehi Buddhaṃ saraṇaṃ upemīti

pāṇupetaṃ saraṇaṃ - agamāsi. Devadatto mahārāja, chakoṭṭhāse kate kappe, atikkante paṭhamakoṭṭhāse saṅghaṃ bhindī, pañcakoṭṭhāsaṃ niraye paccitvā tato muccitvā Atthissaro nāma paccekabuddho bhavissati. Api nu kho so mahārāja Bhagavā evaṃkāri Devadattassa kiccakāri assāti. — Sabbadado bhante Nāgasena Tathāgato Devadattassa, yaṃ Tathāgato Devadattaṃ paccekabodhiṃ pāpessati, kiṃ Tathāgatena Devadattassa akataṃ nāma atthīti. — Yaṃ pana mahārāja Devadatto saṅghaṃ bhinditvā niraye dukkhaṃ vedanaṃ vediyati, api nu kho Bhagavā tatonidānaṃ kiñci apuññaṃ āpajjeyyāti. — Na hi bhante, attanā katena bhante Devadatto kappam niraye paccati, dukkhapariyantakārako Satthā na kiñci apuññaṃ āpajjatīti. — Imampi kho tvaṃ mahārāja kāraṇaṃ atthato sampañiccha yena kāraṇena Bhagavā Devadattaṃ pabbājesi.

Aparam - pi mahārāja uttariṃ kāraṇaṃ suṇohi yena kāraṇena Bhagavā Devadattaṃ pabbājesi. Yathā mahārāja kusalo bhisakko sallakatto vāta-pitta-semhasannipāta-utupariṇāma-visamaparihāra-opakkamikopakkantaṃ pūṭikuṇapa-duggandhābhisannaṃ antosallaṃ susiragataṃ pubba-ruhira-sampunṇaṃ vaṇaṃ vūpasamento vaṇamu khaṃ kakkhaḷa-tikhiṇa-khāra-kaṭukena bhesajjena anulimpati paripaccanāya, paripaccitvā mudubhāvam - upagataṃ satthena vikantayitvā dahati salākāya, daḍḍhe khāralavanaṃ deti bhesajjenānulimpati vaṇarūhanāya byādhitassa sotthibhāvam - anupattiyā; api nu kho so mahārāja bhisakko sallakatto ahitacitto bhesajjenānulimpati, satthena vikanteti, dahati salākāya, khāralavanaṃ detīti. — Na hi bhante, hitacitto sotthikāmo tāni kiriyāni karotīti. — Yā pan' assa bhesajjakiriyākaraṇena uppannādukkhavedanā, tatonidānaṃ so bhisakko sallakatto kiñci apuññaṃ āpajjeyyāti. — Hitacitto bhante sotthikāmo bhisakko sallakatto tāni kiriyāni kiriyāni karoti, kiṃ so tatonidānaṃ apuññaṃ āpajjeyya saggaḡāmī so bhante bhisakko sallakatto ti.—Evam-eva kho mahārāja Bhagavā kāruṇṇena Devadattaṃ pabbājesi, dukkhapariṇāma-tiyā.

Aparam - pi mahārāja uttariṃ kāraṇaṃ suṇohi yena kāraṇena Bhagavā Devadattaṃ pabbājesi. Yathā mahārāja puriso kaṇṭakena viddho assa, ath' aññataro puriso tassa hitakāmo sotthikāmo tiṇhena kaṇṭakena vā satthamukhena vā samantā chinditvā paggharantena lohiteṇa taṃ kaṇṭakaṃ nihareyya; api nu kho so mahārāja puriso ahitakāmo taṃ kaṇṭakaṃ nīharatīti. — Na hi bhante, hitakāmo so bhante puriso sotthikāmo taṃ kaṇṭakaṃ nīharatī, sace so bhante puriso taṃ kaṇṭakaṃ na nihareyya maraṇaṃ vā so tena pāpuṇeyya maraṇamattaṃ vā dukkham - ti. — Eṃam - eva kho mahārāja Tath-āgato kāruṇṇheṇa Devadattaṃ pabbājesi, dukkhaparimuttiyā; sace mah-ārāja Bhagavā Devadattaṃ na pabbājeyya kappakoṭṭisatasahassam - pi Devadatto bhavaparamparāya niraye pacceyyāti. — Anusotagāmiṃ bhante Nāgasena Devadattaṃ Tathāgato paṭisotaṃ pāpesi, vipanthapaṭi-pannaṃ Devadattaṃ panthe paṭipādesi, papāte patitassa Devadattassa paṭiṭṭhaṃ adāsi, visamagataṃ Devadattaṃ Tathāgato samaṃ āropesi. Ime ca bhante Nāgasena hetu imāni ca kāraṇāni na sakkā aññeṇa sandassetuṃ aññatra tavādisena buddhimatā ti.

Bhante Nāgasena, bhāsitaṃ - p' etaṃ Bhagavatā : Atṭh' ime bhikkhave hetu atṭha paccayā mahato bhūmicālassa pātubhāvāyāti. Asesavacanaṃ idaṃ, nissesavacanaṃ idaṃ, nippariyāyavacanaṃ idaṃ, na - tth' añño navamo hetu mahato bhūmicālassa pātubhāvāya; yadi bhante Nāgasena añño navamo hetu bhaveyya mahato bhūmicālassa pātubhāvāya, tam - pi Bhagavā hetuṃ katheyya, yasmā ca kho bhante Nāgasena na - tth' añño navamo hetu mahato bhūmicālassa pātubhāvāya, tasmā anācikkhito Bhagavatā. Ayañ - ca navamo hetu dissati mahato bhūmicālassa pātubhāvāya, yaṃ Vessantarena raññā mahādāne dīyamāne sattakkhattuṃ mahāpaṭhavī kampitā. Yadi bhante Nāgasena atṭh' eva hetu atṭha paccayā mahato bhūmicālassa pātubhāvāya, tena hi : Vessantarena raññā mahādāne dīyamāne sattakkhattuṃ mahāpaṭhavī kampitā ti yaṃ vacanaṃ taṃ micchā. Yadi Vessantarena raññā mahādāne dīyamāne sattakkhattuṃ mahāpaṭhavī kampitā, tena hi : atṭh' eva hetu atṭha paccayā mahato bhūmicālassa pātubhāvāyāti tam - pi vacanaṃ micchā. Ayam - pi ubhatokoṭṭiko pañho sukhumo dunnivethiyo andhakaraṇo ca gambhīro ca, so tavānuppatto, n' eso aññeṇa ittarapaññeṇa sakkā vissajjetuṃ aññatra tavādisena buddhimatā ti.

Bhāsitaṃ - p' etaṃ mahārāja Bhagavatā : Atṭh' ime bhikkhave hetu atṭha paccayā mahato bhūmicālassa pātubhāvāyāti. Vessantarena pi

raññā mahādāne dīyamāne sattakkhattuṃ mahāpaṭhavī kampitā. Tañ-
ca pana akālikam kadācuppattikam atthahi hetūhi vippamuttam, tasmā
agaṇitam atthahi hetūhi. Yathā mahārāja loka tayo yeva meghā
gaṇiyanti : vassiko hemantiko pāvussako ti, yadi te muñcitvā añño
megho pavassati na so megho gaṇiyati sammatehi meghehi, akālamegho
t' eva sankham gacchati; evam - eva kho mahārāja Vessantarena raññā
mahādāne dīyamāne yaṃ sattakkhattuṃ mahāpaṭhavī kampitā, akālikam
etam kadācuppattikam atthahi hetūhi vippamuttam, na tam gaṇiyati
atthahi hetūhi. Yathā vā pana mahārāja Himavantā pabbatā pañca
nadīsatāni sandanti, tesam mahārāja pañcannam nadīsatānam das' eva
nadiyo nadīgaṇanāya gaṇiyanti, seyyathīdam : Gangā Yamunā Aciravatī
Sarabhū Mahī Sindhu Sarassatī Vetravatī Vitamsā Candabhāgā, avasesā
nadiyo nadīgaṇanāya agaṇitā kinkāraṇam : na tānadiyo dhuvasalilā;
evam-eva kho mahārāja Vessantarena raññā mahādāne dīyamāne yaṃ
sattakkhattuṃ mahāpaṭhavī kampitā, akālikam etam kadācuppattikam,
atthahi hetūhi vippamuttam, na tam gaṇiyati atthahi hetūhi. Yathā vā
pana mahārāja añño satam - pi dvisatam - pi amaccā honti, tesam cha
yeva janā amaccagaṇanāya gaṇiyanti, seyyathīdam : senāpati purohito
akkhadasso bhaṇḍāgāriko chattaḡāhako khaggagāhako, ete yeva
amaccagaṇanāya gaṇiyanti kinkāraṇam : yuttattā rāja-guṇehi, avasesā
agaṇitā, sabbe amaccā t' eva sankham gacchanti; evam - eva kho
mahārāja Vessantarena raññā mahādāne dīyamāne yaṃ sattakkhattuṃ
mahāpaṭhavī kampitā, akālikam etam kadācuppattikam, atthahi
hetūhi vippamuttam, na tam gaṇiyati atthahi hetūhi.

Sūyati nu kho mahārāja etarahi Jinasāsane katādhikārānam
diṭṭhadhammasukhavedanīyam kammam, kitti ca yesam abbhuggatā
devamanussesūti. — Āma bhante, sūyati etarahi Jinasāsane katādhī-
kāranam diṭṭhadhammasukhavedanīyam kammam, kitti ca yesam
abbhuggatā devamanussesu, satta te janā ti. — Ko ca ko ca mah-
ārājāti. — Sumano ca bhante mālākāro Ekasūtako ca brāhmaṇo Puṇṇo
ca bhatako Mallikā ca devī Gopālamātā ca devī Suppiyā ca upāsikā
Puṇṇā ca dāsī ti ime satta diṭṭhadhammasukhavedanīyā sattā, kitti ca
imesam abbhuggatā devamanussesūti. — Apare pi sūyanti nu kho
atīte mānusaken' eva sarīradehena Tidasabhavanam gatā ti. —
Āma bhante, sūyantīti. — Ko ca ko ca mahārājāti. — Guttilo ca
gandhabbo Sādhīno ca rājā Nimī ca rājā Mandhātā ca rājā ti ime caturo
janā sūyanti : ten' eva mānusakena sarīradehena Tidasabhavanam gatā
ti, suciram - pi katam sūyati sukata-dukkatan-ti. — Sutapubbam pana
tayā mahārāja : atīte vā addhāne vattamāne vā addhāne itthannāmassa

dāne dīyamāne sakim̃ vā dvikkhattum̃ vā tikkhattum̃ vā mahāpaṭhavi
 kampitā ti. — Na hi bhante ti. — Atthi me mahārāja āgamo adhigamo
 pariyatti savanam̃ sikkhābalaṃ sūssusā paripucchā ācariyupāsanaṃ,
 mayā pi na -ssutapubbaṃ : itthannāmassa dāne dīyamāne sakim̃ vā
 dvikkhattum̃ vā tikkhattum̃ vā mahāpaṭhavi kampitā ti, ṭhapetvā
 Vessantarassa rājavasabhassa dānavaraṃ. Bhagavato ca mahārāja
 Kassapassa bhagavato ca Sakyamunino ti dvinnam̃ buddhānaṃ antare
 gaṇanapathaṃ vītavattā vassakoṭiyo atikkantā, tattha pi me savanam̃
 na - tthi : itthannāmassa dāne dīyamāne sakim̃ vā dvikkhattum̃ vā
 mahāpaṭhavi kampitā ti. Na mahārāja tāvatakena viriyena tāvatakena
 parakkamena mahāpaṭhavi kampati, guṇabhārabharitā mahārāja
 sabbasoceyyakiriyaguṇabhārabharitā dhāretum̃ na visahantī
 mahāpaṭhavi calati kampati pavedhati. Yathā mahārāja sakatassa
 atibhārabharitassa nābhiyo ca nemiyo ca phalanti akkho bhijjati, evam -
 eva kho mahārāja sabbasoceyyakiriyaguṇabhārabharitā mahāpaṭhavi
 dhāretum̃ na visahantī calati kampati pavedhati. Yathā vā pana
 mahārāja gaganam̃ anilajalavegasañchāditam̃ ussanna-jalabhārabharitam̃
 ativātena phuṭitattā nadati ravati gaḷa-gaḷāyati, evam - eva kho
 mahārāja mahāpaṭhavi rañño Vessantarassa dānabala-vipulaussannabh-
 ārabharitā dhāretum̃ na visahantī calati kampati pavedhati. Na hi mah-
 ārāja rañño Vessantarassa cittam̃ rāgavasena pavattati, na dosavasena
 pavattati, na mohavasena pavattati, na mānavasena pavattati, na
 diṭṭhivasena pavattati, na kilesavasena pavattati, na vitakkavasena
 pavattati, na arativasena pavattati, atha kho dānavasena bahulaṃ
 pavattati : kin-ti anāgatā yācakā mama santike āgaccheyyum̃ āgatā ca
 yācakā yathākāmaṃ labhivā attamanā bhaveyyun - ti satataṃ samitaṃ
 dānam-pati mānasam̃ ṭhapitaṃ hoti. Rañño mahārāja Vessantarassa satataṃ
 samitaṃ dasasu ṭhānesu mānasam̃ ṭhapitaṃ hoti : dame same khantiyaṃ
 saṃhāre yame niyame akkodhe avihim̃ sāyaṃ sacce soceyye. Rañño
 mahārāja Vessantarassa kāmesanā pahīnā, bhavesanā paṭippassad-
 dhā, brahma-cariyesanāy' eva ussukkaṃ āpanno. Rañño mahārāja
 Vessantarassa attarakkhā pahīnā, pararakkhāya ussukkaṃ āpanno : kin ti
 ime sattā samaggā asso arogā sadhanā dīghāyukā ti bahulaṃ yeva
 mānasam̃ pavattati. Dadamāno ca mahārāja Vessantaro rājā taṃ
 dānam̃ na bhavasampattiḥetu deti, na dhanahetu deti, na paṭidānahetu
 deti, na upalāpanahetu deti, na āyuhetu deti, na vaṇṇahetu deti, na
 sukhahetu deti, na balahetu deti, na yasahetu deti, na puttahetu deti,
 na dhītuhetu deti, atha kho sabbaññutañāṇassa hetu sabbaññutañā
 ṇaratanassa kāraṇā evarūpe atula-vipulānuttare dānasvare adāsī.
 Sabbaññutaṃ patto ca imaṃ gātham̃ abhāsi.

Jālim Kaṇhājinam dhītam Maddidevīm patibbatam
cajamāno na cintesīm, bodhiyā yeva kāraṇā ti.

Vessantaro mahārāja rājā akkodhena kodham jināti, asādhum
sādhunā jināti, kadariyam dānena jināti, alikavādinam saccena jināti,
sabbam akusalam kusalena jināti.

Tassa evam dadamānassa dhammānugatassa dhammasāsakassa
dānanissanda-balaviriyavipulavihārena hetthā mahāvātā sañcalanti,
saṇikam saṇikam sakim sakim ākulākulā vāyanti, oṇamanti unnamanti
vinamanti, sīnapattā pādapā papatanti, gumbagumbarā valāhakā gagane
sandhāvanti, rajosañcitā vātā dāruṇā honti, gaganam uppīlitam, vātā
vāyanti sahasā dhamadhamāyanti, mahatimahā bhīmo saddo niccharati,
tesu vātesu kupitesu ukakam saṇikam saṇikam calati, udaye calite
khubbhanti maccha-kacchapā, jāyanti yamaka-yamakā ūmiyo, tasanti
jalacarā sattā, jalavīci yuganaddho vattati, vīcinādo pavattati, ghorā
bubbulā utthahanti, pheṇamālā bhavanti, uttarati mahāsamuddo,
disāvidisam dhāvati udakam, ussota-paṭisota-mukhā sandanti
saliladhārā, tasanti asurā garulā nāgā yakkhā, ubbijjanti : kin - nu kho
kathan - nu kho sāgaro viparivattatīti gamanapatham - esanti
bhītacittā, khubhite lūṭite jaladhare pakampati mahāpaṭhavī sanagā sas-
āgarā, parivattati Sinerugiri kūṭaselasikharo vinamamāno hoti, vimanā
honti ahi-nakula-bilāra-kotthuka-sūkara-miga-pakkhino, rudanti yakkhā
appesakkhā, hasanti yakkhā mahesakkhā, kampamānāya mahāpaṭha-
viyā. Yathā mahārāja mahatimahāpariyoge uddhanagate udakasampuṇṇe
ākiṇṇataṇḍule hetthato aggi jalamāno paṭhamam tāva pariyogam sant-
āpeti, pariyogo santatto udakam santāpeti, udakam santattam taṇḍulam
santāpeti, taṇḍulam santattam ummujjati nimujjati, bubbulakajātam hoti,
pheṇamālā uttarati; — evam - eva kho mahārāja Vessantaro rājā yam
loke duccajam tam caji, tassa tam duccajam cajanatassa dānassa sabh-
āvanissandena hetthā mahāvātā dhāretum na visahantā parikuppiṃsu,
mahāvātesu parikupitesu udakam kampi, udaye kampite mahāpaṭhavī
kampi, iti tadā mahāvātā ca udakam - ca paṭhavī cāti ime tayo ekamanā
viya ahesum, mahādānanissandena vipulabalaviriyena, na - tth' ediso
mahārāja aññassa dānānubhāvo yathā Vessantarassa rañño mahādān-
ānubhāvo. Yathā mahārāja mahiyā bahuvidhā maṇayo vijjanti,
seyyathidam : indanīlo mahānīlo jotiraso veḷuriyo ummāpuppho
sirīsapuppho manoharo suriyakanto candakanto vajiro kajjopakkamako
phussarāgo lohitanko masāragallo, ete sabbe atikkamma cakkavattimaṇi
aggam - akkhāyati, cakkavattimaṇi mahārāja samantā yojanam obhāseti,
— evam - eva kho mahārāja yam kiñci mahiyā dānam vijjati api

asadisa-dānaṃ paramaṃ, taṃ sabbaṃ atikkamma Vessantarassa rañño mahādānaṃ aggam - akkahāyati. Vessantarassa mahārāja rañño mahādāne dīyamāne sattakkhattuṃ mahāpaṭhavī kampitā ti.

Acchariyaṃ bhante Nāgasena buddhānaṃ, abbhutaṃ bhante Nāgasena buddhānaṃ, yaṃ Tathāgato bodhisatto samāno asamo lokena evaṃ-khanti evaṃ-citto evaṃ-adhimutti evaṃ-adhippāyo. Bodhisattānaṃ bhante Nāgasena parakkamo dakkhāpito, pāramī ca jinānaṃ bhiyyo obhāsītā, cariyaṃ carato pi tāva Tathāgatassa sadevake loke seṭṭha-bhāvo anudassito; sādhu bhante Nāgasena, thomitaṃ Jinasāsaṇaṃ, jotitā Jinapāramī, chinnā titthiyānaṃ vādagaṇṭhi, bhinnā parappavādakumbhā, pañho gambhīro uttānikato, gahanaṃ agahanaṃ kataṃ, sammā laddhaṃ jinaputtānaṃ nibbāhanaṃ, evam - etaṃ gaṇivarapavara, tathā sampatiṇchāmāti.

अभिधम्मसङ्गहो

अभिधम्मसङ्गहो

अभिधम्मसङ्गहो

अभिधम्मसङ्गहो

अभिधम्मसङ्गहो

अभिधम्मसङ्गहो

अभिधम्मसङ्गहो

अभिधम्मसङ्गहो

अभिधम्मसङ्गहो

अभिधम्मसङ्गहो

ABHIDHAMMATTHASAMGAHA

अभिधम्मसङ्गहो

अभिधम्मसङ्गहो

अभिधम्मसङ्गहो

अभिधम्मसङ्गहो

अनुरुद्धाचरियस्स

अभिधम्मत्थसङ्ग्रहो

धम्मानन्दकोसम्भी-विरचित-नवनीतटीका-सहितो

पठमो परिच्छेदो

चित्तसङ्ग्रहविभागो

नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स

१. सम्मासम्बुद्धमतुलं ससद्वम्मगणुत्तमं ।
अभिवादिय* भासिस्सं अभिधम्मत्थसङ्ग्रहं ॥
तत्थ वुत्ताभिधम्मत्था चतुधा परमत्थतो ।
चित्तं चेतसिकं रूपं निब्बानमिति सब्बथा ॥

सद्वम्मो ति भगवता स्वाक्खातो धम्मो । गणा ति संघा, तेसु यो उत्तमो भगवतो सावकसंघो सो गणुत्तमो । सद्वम्मेन गणुत्तमेन च सह अतुलं सम्मासम्बुद्धं अभिवादिय वन्दित्वा अभिधम्मत्थसङ्ग्रहं भासिस्सं, भासिस्सामी ति । तत्थ अभिधम्मे ताव ये अत्था (पदार्थाः) वुत्ता पकासिता, ते सब्बथा परमत्थतो, चित्तं, चेतसिकं, रूपं, निब्बानं ति चतुधा येव होन्ति ।

तत्थ चित्तं इमस्मिं येव पठमपरिच्छेदे निदिट्ठं । चेतसिकं चेतसिकधम्मजातं । चेतसिकानं सङ्ग्रहो दुतियपरिच्छेदे कतो । रूपं छट्ठपरिच्छेदे निदिट्ठं, तस्स च अन्ते निब्बानं वणिणत्तं ।

२. तत्थ चित्तं ताव चतुब्बिधं होति, कामावचरं, रूपावचरं अरूपावचरं, लोकुत्तर-
ञ्चेति ।

इदानीं चित्तविभागे दस्सेन्तो, तत्थ चित्तं तावा ति आदिमाह । कामा अवचरन्ति एत्थ, बाहुल्लेन पवत्तन्ती ति कामावचरभूमि । तस्सं विसेसतो पवत्तमानं चित्तं कामावचरं ति बुच्चति । रूपावचरं ति ज्ञानभुमिचित्तं । तं रूल्हिवसेन रूपावचरं ति वुत्तं । अरूपावचरं ति आकासानञ्चादिआयतनगतं चित्तं । तेसु आयतनेसु सब्बसो रूपं अत्थं गच्छति, तस्मा तानि अरूपावचरानि । तेहि सम्पयुत्तं चित्तं

* सी. अभिवन्दिय ।

अरूपावचरं ति। लोकुत्तरा नाम चत्तारो अरियमग्गा, चत्तारि च फलानि। तेहि सम्पयुत्तं चित्तं लोकुत्तरं चित्तं ति वेदितव्वं।

कामावचरा, रूपावचरा, अरूपावचरा ति इमा तिस्सो भूमियो पञ्चमपरिच्छेदे निदिद्धा (५।३-७) ता ततो जानितव्वा। लोकुत्तरभूमि पन, चत्तारो मग्गहा, चत्तारो च फलहा ति अट्ठअरियपुग्गलवसेन अट्ठविधा ति वेदितव्वा।

अकुसलचित्तानि

३. तत्थ कतमं कामावचरं? सोमनस्ससहगतं दिट्ठिगतं सम्पयुत्तं असञ्चारिकमेकं, ससञ्चारिकमेकं, सोमनस्ससहगतं दिट्ठिगतविप्पयुत्तं असञ्चारिकमेकं, ससञ्चारिकमेकं, उपेक्खासहगतं दिट्ठिगतसम्पयुत्तं असञ्चारिकमेकं, ससञ्चारिकमेकं, उपेक्खासहगतं दिट्ठिगतविप्पयुत्तं असञ्चारिकमेकं, ससञ्चारिकमेकं ति इमानि अट्ठि पि लोभसहगतचित्तानि नाम।

तत्थ कतमं कामावचरं ति, तस्मिं चतुब्बिधे चित्ते कतमं कामावचरचित्तं? अट्ठकथासु, अदिट्ठजोतनापुच्छा, दिट्ठासंसन्दनापुच्छा, विमतिच्छेदनापुच्छा, अनुगतिपुच्छा, कथेतुकम्यतापुच्छा ति पञ्चविधा पुच्छा आगता*। तत्थ, पकतिया लक्खणं अदिट्ठं होति अविभावितं, तस्स जाणाय विभावनाय पज्जं पुच्छति, अयं अदिट्ठजोतनापुच्छा। पकतिया लक्खणं ज्ञातं होति विभावितं, सो अज्जेहि पण्डितेहि सद्धिं संसन्दनत्थाय पज्जं पुच्छति, अयं दिट्ठसंसन्दनापुच्छा। पकतिया संसयपक्खन्दो होति, एवं नु खो, न नु खो ति, सो विमतिच्छेदनत्थाय पज्जं पुच्छति, अयं विमतिच्छेदनापुच्छा। तं किं मज्जथ भिक्खवे, रूपं निच्चं वा अनिच्चं वा ति आदिसु अनुमतिपुच्छा। चत्तारोमे भिक्खवे सत्तिपट्ठाना, कतमे चत्तारो ति एवमादिसु कथेतुकम्यतापुच्छा। इधापि अयं कथेतुकम्यतापुच्छा। एवं सब्बत्थ कथं ति इमिना निपातेन कता पुच्छा कथेतुकम्यतापुच्छा ति वेदितव्वा।

अभिघम्मे धम्मसङ्गणियं, कुसला घम्मा ति पदस्स निद्देसे पठमं कामावचरं कुसलं चित्तं सम्पयुत्तचेतसिकेहि सद्धिं निदिट्ठं, ततो रूपावचरकुसलं, अरूपावचरकुसलं, लोकुत्तरकुसलञ्च। ततो परं अकुसलपदस्स निद्देसे द्वादस अकुसलचित्तानि निदिट्ठानि। इध पन आचरियेन पठमं अकुसलचित्तं उट्ठटं। अकुसलचित्तानि कामावचरानेव, परित्त-विपाकानि च, तस्मा सुखावबोधत्थं तानि पठममेव निदिट्ठानि।

यदा एकच्चो, "नत्थि कामेसु दोसो"* ति मिच्छादिट्ठिं पुरक्खत्वा हट्ठतुट्ठो कामे वा परिभुअति, दिट्ठमङ्गलानि वा अज्जानि वा तादिसानि

* दीघनिकायट्ठकथा, स्याम १।६१-६२, अट्ठसालिनी, मरम्म ८७

कम्मानी सारतो मज्झित्वा तानि सोमनस्सजातो समादाय वत्तति परेन अनुस्साहितो सभावतिक्खेन चित्तेन, तदास्स तं चित्तं सोमनस्ससहगतं दिट्ठिगतसम्पयुत्तं असङ्गारिकं ति बुद्ध्यति। इध सङ्गारो ति अत्तनो वा परेसं वा वसेन पवत्तो पुब्बपयोगो, न चित्तसम्पयुत्तो घम्मो। तेन सङ्गारेन विना यो सममेव मिच्छादिट्ठिं समादाय कामे सेवति, तस्स तं चित्तं असङ्गारिकं ति ज्ञातव्वं। यो पन परेन समुस्साहितेन मन्देन चित्तेन पटिपज्जति, तदास्स तं चित्तं ससङ्गारिकं ति बुद्ध्यति। यदा पन, मिच्छादिट्ठिं अगहेत्वा केवलं हट्ठतुट्ठो कामे परिभुज्जति, परसम्पत्तिं अभिज्झायति, परभण्डं वा हरति, तदास्स तं चित्तं दिट्ठिविप्पयुत्तं ति वेदितव्वं। असङ्गारिक-ससङ्गारिकभावो वुत्तनयेनेव। यदा पन कामानं वा असम्पत्तिं आगम्म अज्जेसं वा सोमनस्सहेतूनं अभावेन चतूसु पि विकप्पेसु सोमनस्सरहिता होन्ति, तदा तेसं चत्तारि उपेक्खासहगतचित्तानि उप्पज्जन्ति। एवं सोमनस्से - उपेक्खा-दिट्ठिगत-सङ्गारभेदतो लोभसहगतानि अट्ठ चित्तानि वेदिब्बानि।

४. दोमनस्ससहगतं पटिघसम्पयुत्तं असङ्गारिकमेकं, ससङ्गारिकमेकं ति इमानि द्वे पि पटिघचित्तानि नाम।

पटिघो ति दोसो (द्वेषः)। सो उप्पज्जमानो दोमनस्सेन सद्धिमेव उप्पज्जति। यदा परेहि अनुस्साहिता पाणघाताय वा अत्तपरविहिंसाय वा पटिपज्जन्ति, तदा तेसं पठमं चित्तं उप्पज्जति, यदा परेहि उस्साहिता वा इस्सरजनानं वा आणाय तथा पटिपज्जन्ति तदा दुतियं।

५. उपेक्खासहगतं विचिकिच्छासम्पयुत्तमेकं, उपेक्खासहगतं उद्वच्चसम्पयुत्तमेकं ति इमानि द्वे पि मोमूहचित्तानि नाम।

विचिकिच्छा ति कङ्का, संसयो, अनेकंसगाहो। ताय सहगतं चित्तं मूलहं होति। तत्थ ससङ्गारासङ्गारभावो कस्मा न बुत्तो? इमस्मिं वने चोरा वा वालमिगा वा वसन्ती ति मुसा भणित्वा अहित-कामा पच्चत्थिका विमतिं उप्पादेतुं सक्कोन्ति। तदा तं चित्तं ससङ्गारिकं कस्मा न होति? एत्थ वदाम-इध पुब्बपयोगो अत्थि, तेन पन पुब्बपयोगेन किञ्चि कातुं न सक्कोति, विचिकिच्छावसेन द्वेल्लहकजातो विसीदति संसीदति। तस्मा सो पुब्बपयोगो अफलो, सङ्गारो ति वत्तुं न युत्तो। उद्वच्चं पुब्बपयोगेन न उप्पज्जति। यदा सत्ता अनेककिच्चपसुता वा वहुं वाचेन्ता वा विचारेन्ता वा सपरहितं चिन्तेतुं असमत्था होन्ति, तदा तेसं चित्तं भन्तं होति। चित्तस्स भन्तता हि उद्वच्चं।

तं परे कथं उप्पादेस्सन्ति? तस्मा इमेसु द्वीसुपि चित्तेसु ससङ्खारासङ्खारभावो न परियेसितब्बो।

इच्चेवं सब्बथा पि द्वादसाकुसलचित्तानि समत्तानि।

६. अट्ठघा लोभमूलानि दोसमूलानि च द्विधा।
मोहमूलानि च द्वे ति द्वादसाकुसला सियुं॥

द्वादस अकुसलानि भवन्ति। अवसेसगाथा उत्तानत्था एव।

अहेतुकचित्तानि

७. उपेक्खासहगतं चक्खुविज्जाणं, तथा सोतविज्जाणं, घानविज्जाणं जिह्वाविज्जाणं दुक्खसहगतं कायविज्जाणं, उपेक्खासहगतं सम्पटिच्छनचित्तं, उपेक्खासहगतं सन्तीरणचित्तञ्चेति इमानि सत्त पि अकुसलविपाकचित्तानि नाम।

इदानीं अहेतुकचित्तानि दस्सेति। तत्थ इतू ति मूलद्वेन कारणं, तस्मा सो सम्पयुत्तो व होति, न असम्पयुत्तो। यथा पादपस्स मूलानि पादपं दल्हं करोन्ति, एवं इतू पि चित्तं थिरतरं करोन्ति। ते च छ होन्ति, लोभो, दोसो, मोहो, अलोभो, अदोसो, अमोहो ति। एत्थ पुरिमा तयो अकुसलहेतू, पच्छिमा च तयो कुसलहेतू। तेषु एकोपि चक्खुविज्जाणादीहि सम्पयोगं न गच्छति। तस्मा हमानि चित्तानि अहेतुकानी ति वुच्चन्ति।

धम्मसङ्गणियं, “कुसला धम्मा, अकुसला धम्मा, अब्बाकता धम्मा” ति इमस्स तिकस्स निद्वेसे पठमं कुसलाकुसले धम्मे निद्विसित्वा, अब्बाकता धम्मा ति पदस्स निद्वेसे इमानि चक्खुविज्जाणादीनि आगतानि। तत्रापि पठमं कुसलविपाकानि, ततो परं सहेतुकानि कामावचरादीनि विपाकचित्तानि निद्विसित्वा पच्छा अकुसलविपाकचित्तानि निद्विद्वानि। इध पन आचरियो अकुसलविपाकानेव पठममाह। विभावनीटीकायं, “अकुसलानन्तरं अकुसलविपाके येव सत्तधा विभजितु” ति आदि वुत्तं। तं परमत्यदीपनियं “असुन्दरं” ति पटिक्खित्वा वुत्तं -
- “एवं सब्बनिहीनं अकुसलं सङ्गहेत्वा इदानीं अहेतुकं सङ्गहन्तो तत्थ च सब्बनिहीनं अकुसलविपाकं ताव दस्सेतुं” ति। इदम्पि विवादापन्नमेव। अहेतुका अकुसलविपाका सत्त, कुसलविपाका पन अट्ठ। तस्मा अप्पका पठमं निद्विद्वानि ति पि सक्का वतुं ति। सहेतुककुसला बहवो। ते सब्बे सोभना ति वत्था आनुपुब्बेन दस्सनत्थं पठमं इमे अहेतुका इमस्मिं ठाने सङ्गहिता ति मज्झाम। वक्खति हि ‘पापाहेतुकमुत्तानि सोभनानी ति वुच्चरे’ ति (१।११)।

तत्थ उपेक्खासहगतं चक्खुविज्जाणं ति इदं अकुसलविपाकं वा होतु कुसलविपाकं वा उपेक्खासहगतमेव होति। करम्मा? अतिदुब्बलत्ता। तत्थ दोमनस्सं वा सोमनस्सं वा न उप्पज्जति। दिट्ठे दिट्ठमत्तमेव तं होति उपेक्खासहगतमेव। एवं सति कथं कुसलाकुसलभेदोति चे—इट्ठनिट्ठारम्मणवसेन। यदा इट्ठारम्मणं चक्खुविज्जाणं उप्पज्जति, तदा तं कुसलविपाकं ति, यदा अनिट्ठारम्मणं, तदा अकुसल-विपाकं ति वुच्चति। रूपायतनं चत्तारि महाभूतानि उपादाय होति, नत्थि तत्थ इट्ठानिट्ठादिविसेसो। सो च खो कुसलाकुसलकम्मविपाकमेव विज्जायति। तस्मा यदा यस्स कस्सचि यं किञ्चि अनिट्ठं आरम्मणं खायति, तदा तस्स तमारब्ध अकुसलविपाकं चक्खुविज्जाणं, यदा च तं इट्ठं खायति, तदा कुसलविपाकं चक्खुविज्जाणं उप्पज्जतीति वेदितव्वं। एस नयो सोतविज्जाणादिसु। या काचि कायिका दुक्खा वेदना, सा अकुसलकम्मविपाकेनेव जायति। तस्मा इध दुक्खसहगतं कायविज्जाणं ति वुत्तं।

ततो सम्पटिच्छनचित्तं। इदं नामं आचरियेन किच्चवसेन दिन्नं। धम्मसङ्गणियं पन इदं चित्तं मनोधातुनामेन आगतं (§५६२)। सा च मनोधातु केवलं तिविधा होति। एका किरिया। सा पञ्चद्वारे आवज्जनकिच्चं साधेति। इमस्मिं पकरणे सा पि किच्चवसेन पञ्चद्वारावज्जनं ति वुत्ता। द्वे विपाकमनोधातु, एका कुसलविपाका, अपरा अकुसलविपाका ति। सा हि यस्मा द्विविधा पि पञ्चद्वारे चक्खुविज्जाणदीहि गहितं आरम्मणं सम्पटिच्छति, यथा तेहि विज्जाणेहि जातं तथेव सम्मा पटिच्छति, अङ्गीकरोति, सम्पटिच्छनं तस्सा किच्चं, तस्मा सुविजाननत्थं तं किच्चवसेन सम्पटिच्छनं ति वुत्ता। एत्थ उपेक्खावेदनाय भावो हेट्ठा वुत्तनयेनेव वेदितव्वो।

सम्मा तीरेति, यथासम्पटिच्छितं रूपादिकं आरम्मणं वीमंसती ति सन्तीरणं। अभिधम्मे पन इदं चित्तं विपाका (अहेतुका) मनोविज्जाणधातु नामेन वोहरियति (धम्मसङ्गणि ५६४)। तस्मा मनोविज्जाणधातुया इदं किच्चं। तेन सा इमस्मिं पकरणे सन्तीरणं ति वुत्ता।

८. उपेक्खासहगतं चक्खुविज्जाणं*, तथा सोतविज्जाणं, घानविज्जाणं, जिह्वाविज्जाणं, सुखसहगतं कायविज्जाणं, उपेक्खासहगतं सम्पटिच्छनचित्तं, सोमनस्ससहगतं सन्तीरणचित्तं, उपेक्खासहगतं सन्तीरणचित्तञ्चेति इमानि अट्ठ पि कुसलविपाकाहेतुकचित्तानि नाम।

इध चक्खुविज्जाणादिसु यं वत्तव्वं तं हेट्ठा वुत्तमेव। केवलं हि एत्थ कुसलविपाकं कायविज्जाणं सुखसहगतं होति, सन्तीरणचित्तञ्च सोमनस्सउपेक्खावसेन द्विधा

* म. कुसलविपाकं चक्खुविज्जाणं।

विभत्तं। यदा सत्ता अतिविय इद्वारम्मणं लभन्ति, यदा तेसं तमुपादाय सन्तीरणे पि सोमनस्सं उप्पज्जति। इद्वमज्झत्तारम्मणे पन तं न उप्पज्जति। तत्र उपेक्खा वेदना व सण्ठाति। तस्मा एकं सन्तीरणं सोमनस्ससहगतं, अपरञ्च उपेक्खासहगतं वुत्तं।

अकुसलविपाके, इमानि सत्त पि अकुसलविपाकचित्तानि नामा ति वुत्तं। इध पन, अट्ठ पि कुसलविपाकाहेतुकचित्तानि नामा ति वुत्तं? यस्मा अकुसलविपाकानि एकविधानेव, कुसलविपाकानि पन सहेतुकाहेतुकवसेन दुविधानि होन्ति, तस्मा इध 'कुसलविपाकाहेतुकचित्तानी' ति वुत्तं। अकुसलविपाकानि सहेतुकानि कस्मा न होन्ती ति? इदं पञ्चमपरिच्छेदे आविभविस्सति (५/१)।

९. उपेक्खासहगतं पञ्चद्वारावज्जनचित्तं, तथा मनोद्वारावज्जनचित्तं, सोमनस्ससहगतं हसितुप्पादचित्तञ्चेति तीणि पि अहेतुकक्रियाचित्तानि नामा।

पञ्चद्वारावज्जनं ति क्रियामनोधातु (धम्मसङ्गणि ५६६)। तस्सा किच्चवसेन इदं नामं। मनोद्वारावज्जनं ति अहेतुक-किरियमनोविज्जाणधातु (धम्मसङ्गणि ५७४)। सा पञ्चद्वारे वोट्टपनकिच्चं, मनोद्वारे च आवज्जनकिच्चं साधेति। इध पन मनोद्वारावज्जनं त्वेव वुत्ता। इमानि द्वे चित्तानि सब्बसाधारणानि, सब्बेसं कामावचर-रूपावचर-सत्तानं संविज्जन्ति। अरूपभवे चक्खादीनं पञ्चन्नं इन्द्रियानं अभावा पञ्चद्वारावज्जनं न लब्धति, इतरं लब्धति। हसितुप्पादचित्तं न सब्बसाधारणं। तं अरहतो येव तेसु तेसु अनुरूपेसु छसु आरम्मणेतु उपलब्धति। वुत्तं हेतं अट्ठसालिनियं -- "मनोविज्जाणधातु उप्पत्रा होति सोमनस्ससहगता ति इदं चित्तं अज्जेसं असाधारणं, खीणासवरस्सेव पाटिपुगलिकं छसु द्वारेसु लब्धति। चक्खुद्वारे हि, पधानसारुप्पं ठानं दिस्वा खीणासवो इमिना चित्तेन सोमनस्सितो होति। सोतद्वारे, भण्डभाजनियद्धानं पत्वा महासदं कत्वा लुद्धलुद्धेसु गण्हन्तेसु एवरूपा नाम लोलुप्पतण्हा मे पहीना ति इमिना चित्तेन सोमनस्सितो होति। धानद्वारे, गन्धेहि वा पुप्फेहि वा चेतियं पुजेन्तो इमिना चित्तेन सोमनस्सितो होति। जिह्वाद्वारे, रससम्पन्नं पिण्डपातं लब्धा भाजेत्वा परिभुज्जन्तो साराणीयधम्मो वत मे पुरितो ति इमिना चित्तेन सोमनस्सितो होति। कायद्वारे, आभिसमाचारिकवत्तं करोन्तो कायद्वारेन मे वत्तं पुरितं ति सोमनस्सितो होति। एवं ताव पञ्चद्वारे लब्धति। मनोद्वारे पन अतीतानागतमारब्ध उप्पज्जति, जोतिपाल-माणव-मखादेवराज-कण्हतापसादिकालस्मिं* हि कतकारणं आवज्जेत्वा तथागतो सितं पात्वाकासि"†।

* जोतिपालमाणवकथा मज्झिमनिकाये धट्टिकारसुत्ते, मखादेवकथा च तत्थेव मस्वादेवसुत्ते आगता। कण्हजातकं जातकट्ठकथायं (नं. ४४०) आगतं।

† मरम्म २६६-२६७।

अभिधम्मे एतस्स चित्तरस्स सोमनस्स-सहगता अहेतुकक्रियामनोविज्जाणधातू ति नामं (धम्मसङ्गणि ५६८)। इध सुखावबोधत्थं हसितुप्पादं ति वुत्तं।

इमेसञ्च उपरिमानञ्च चित्तानं सुखावबोधत्थं पठमं पञ्चद्वारवीथि जानितव्वा होति। सा च उपरि चतुत्थे परिच्छेदे पकासिता (४।८)। ततो सब्बेसं चित्तानं किच्चानि च ठानानि च जानितव्वानि। तानि ततियपरिच्छेदे आगतानि (३।६-११)। इमानि वीथि-किच्चद्वानानि सुविज्जेय्यानि कत्वा पुनरपि अयं परिच्छेदो तेहि सद्धिं संसन्दित्वा ओलोकितो सम्मा पाकटो भविस्सती ति।

इच्चेवं सब्बथा पि अट्टारसाहेतुकचित्तानि समत्तानि।

१०. सत्ताकुसलपाकानि पुञ्ञपाकानि अट्टधा।
क्रियाचित्तानि तीणी ति अट्टारस अहेतुका॥

सत्त अकुसलविपाकचित्तानि। पुञ्ञपाकानी ति कुसलविपाकानि। तीणि क्रियाचित्तानि। एवं अहेतुकचित्तानि अट्टारस होन्ति।

सोभनचित्तानि

११. पापाहेतुकमुत्तानि सोभनानी ति वुच्चरे।
एकनसद्धि चित्तानि अथेकनवुती पि वा॥

पापानी ति अकुसलानि। तानि च अहेतुकानि च वज्जेत्वा इतरानि सोभनचित्तानी ति वुच्चन्ति। सोभनानी ति सहेतुककुसलाव्याकतचित्तानि। तानि एकनसद्धि वा एकनवुति वा होन्ति। इमानि एकनसद्धि चित्तानि एकनवुतिविधानि कथं होन्ती ति इदं उपरि वक्खति (१।३०-३२)।

कामावचरसोभनानि

१२. सोमनस्ससहगतं जाणसम्पयुत्तं असञ्चारिकमेकं, ससञ्चारिकमेकं, सोमनस्ससहगतं जाणविप्पयुत्तं असञ्चारिकमेकं, ससञ्चारिकमेकं, उपेक्खासहगतं जाणविप्पयुत्तं असञ्चारिकमेकं, ससञ्चारिकमेकं ति इमानि अट्ट पि कामावचरकुसलचित्तानि नाम।

एत्थ जाणं ति अमोहो। अलोभो, अदोसो, अमोहो ति इमे तयो पि कुसलहेतू इमस्मिं चित्ते विज्जन्ति। तत्थ अमोहो ति सम्मादिट्ठि। सा येव एत्थ जाणं ति वुत्ता अलोभो ति चागो, परसेवाबुद्धि। अदोसो ति मेत्ता, परहितबुद्धि।

‘यदा हि देय्यधम्म-पटिग्गाइकादिसम्पत्तिं, अज्जं वा सोमनस्सहेतुं आगम्म हट्ठपहट्ठो ‘अत्थि दिन्नं’ ति आदिनयपवत्तं सम्मादिट्ठिं पुरक्खत्वा असंसीदन्तो

अनुस्साहितो परेहि दानादीनि पुञ्जानि करोति, तदास्स चित्तं सोमनस्ससहगतं आणसम्पयुत्तं असञ्चारं होति। यदा पन वुत्तनयेन हट्ठतुट्ठो सम्मादिट्ठि पुरक्खत्वा पि अमुत्तचागतादिवसेन संसीदमानो वा, परेहि वा उस्साहितो करोति, तदास्स तदेव चित्तं ससञ्चारं होति। इमस्मिं हि अत्ये सञ्चारो ति एतं अत्तनो वा परेसं वा वसेन पवत्तस्स पुब्बपयोगस्साधिवचनं।

“यदा पन जातिजनस्स पटिपत्तिदस्सनेन जातपरिचया बालदारका भिक्खू दिस्वा सोमनस्सजाता सहसा किञ्चिदेव हत्थगतं ददन्ति वा वदन्ति वा, तदा ततियं चित्तं उप्पज्जति। यदा पन देय्यधम्म-पटिग्गाहकादीनं असम्पत्तिं अज्जेसं वा सोमनस्सहेतूनं अभावं आगम्म चतूसु पि विकप्पेसु सोमनस्सरहिता होन्ति, तदा सेसानि चत्तारि उपेक्खासहगतानि उप्पज्जन्ती ति” (वि १४।८४-८५)।

एत्थ आचरियेन बालदारकानं पवत्तिमुखेन ततियं चित्तं पकासितं। तं केवलं उपमावसेना ति वेदितब्बं। क्रियारूपेण इदं चित्तं अरहतम्पि अत्थि एव। न ते बालदारका। यदा यो कोचि अविचारेत्वा व परेहि अनुस्साहितो सहसा पुञ्जानि करोति, परं वा रक्खति तदा तस्स तं चित्तं सोमनस्ससहगतं आणविप्पयुत्तं असञ्चारिकं होति। इमिना नयेन इतरानि पि आणविप्पयुत्तचित्तानि वेदितव्यानि।

१३. सोमनस्ससहगतं आणसम्पयुत्तं असञ्चारिकमेकं, ससञ्चारिकमेकं, सोमनस्ससहगतं आणविप्पयुत्तं असञ्चारिकमेकं, ससञ्चारिकमेकं, उपेक्खासहगतं आणसम्पयुत्तं असञ्चारिकमेकं, ससञ्चारिकमेकं, उपेक्खासहगतं आणविप्पयुत्तं असञ्चारिकमेकं, ससञ्चारिकमेकं, उपेक्खासहगतं आणविप्पयुत्तं असञ्चारिकमेकं, ससञ्चारिकमेकं ति इमानि अट्ठ पि सहेतुककामावचरविपाकचित्तानि नाम।

अभिधम्मे इमानि चित्तानि ‘अव्याकता धम्मा’ ति पदस्स निद्देसे विपाकाव्याकतेसु वुत्तानि (धम्म ४९८) एतेसं चेतसिकानं हेट्ठा वुत्तानञ्च कुसलचित्तानं चेतसिकानं अप्पको विसेसो अत्थि। तानि च दानादिपुञ्जक्रियावत्थुसु पवत्तन्ति, एतानि पटिसन्धि-भवङ्गचुतिवसेन। चेतसिकानं विसेसो दुतियपरिच्छेदे आगतो (२।२३)। भवेन भवं पटिसन्दहती ति पटिसन्धि, कस्मिंचि भवे पठमचित्तं। सा पन पटिसन्धिं पञ्चमपरिच्छेदे (५।९-१८) पकासिता, तस्मा इध न दीपेस्साम। कुसलानि च सविपाकानि, इमानि अविपाकानि। न हि विपाकस्स विपाको अत्थि। निरुस्साहानि च इमानि, आदासतलादिसु मुखनिमित्तं विय, सउस्साहानि कुसलानि, मुखं विय। विपाकेसु ससञ्चारिकासञ्चारिकता आगमनवसेन वेदितव्या। यदा असञ्चारिककामावचरकुसलं अनन्तरभवे पटिसन्धिं जनेति, तदा तं विपाकचित्तं असञ्चारिकं ति वुच्चति। यदा ससञ्चारिककुसलं पटिसन्धिं जनेति, तदा तं विपाकचित्तं ससञ्चारिकं ति वुच्चति। कुसलानि पन सब्बानि एकस्सेव पुग्गलस्स कालेन कालं पच्चयं लभित्वा सक्का उप्पज्जितुं, न तथा पटिसन्धिविपाकानि।

एकरस्स हि पुग्गलस्स एकरस्मिं भवे एकमेव पटिसन्धिविपाकचित्तं। तं भवद्भवसेन यावतायुकं पवत्तति।

कामावचरजवनवीथियं इमानि विपाकचित्तानि तदारम्मणवसेन पि पवत्तन्ति। तदारम्मणं ततियपरिच्छेदे (३।९-११) आगतनयेन जानितव्वं।

१४. सोमनस्ससहगतं जाणसम्पयुतं असञ्चारिकमेकं ससञ्चारिकमेकं, सोमनस्ससहगतं जाणविप्पयुतं असञ्चारिकमेकं, ससञ्चारिकमेकं, उपेक्खासहगतं जाणसम्पयुतं असञ्चारिकमेकं, ससञ्चारिकमेकं, उपेक्खासहगतं जाणविप्पयुतं असञ्चारिकमेकं, ससञ्चारिकमेकं ति इमानि अट्ठ पि सहेतुककामावचरक्रियाचित्तानि नाम।

इमानि अरहतं चित्तानि। यथा पुथुञ्जना, एवं अरहन्तो पि दानादीनि पुञ्ञानि करोन्तेव। तानि पन तेसं चित्तानि कुसलानि न होन्ति। कस्मा? विपाकाभावा। तेसं हि सब्बेसु भवेसु आलयो पहीनो। ते यं कुसलं करोन्ति, तं क्रियामत्तमेव होति, नत्थि तस्स विपाको। यदा च ते अविचारेत्वा व कुसलेसु कम्मेसु पवत्तन्ति, तदा तेसं यथासम्भवं चत्तारि जाणविप्पयुत्तचित्तानि उप्पजन्ति। अकुसलं पन अरहतं सब्बसो पहीनं। तस्मा नत्थि तेसं अकुसलकिरिया। 'सब्बपापस्स अकरणं ति (धम्मपद १८३) हि वुत्तं।

इच्चेवं सब्बथा पि चतुवीसति सहेतुककामावचरकुसल-विपाकक्रियाचित्तानि समत्तानि।

१५. वेदनाजाणसञ्चारभेदेन चतुवीसति।

सहेतुककामावचरपुञ्ञपाकक्रिया मता॥

एत्थ वेदना ति, सोमनस्सवेदना उपेक्खावेदना ति दुविधा वेदना, तस्सा भेदेन। जाणभेदेना ति जाणसम्पयुत्त-जाणविप्पयुत्तभेदेन। सञ्चारभेदेना ति असञ्चारिक-ससञ्चारिकभेदेन। पुञ्ञं ति कुसलं। पाको ति विपाको। वेदना-जाण-ससञ्चारसञ्चारभेदेन पच्चेकं अट्ठ कत्वा कामावचरसहेतुकचित्तानि चतुवीसति भवन्ति।

१६. कामे तेवीस पाकानि पुञ्ञापुञ्ञानि वीसति।

एकादस क्रिया चेति चतुपञ्ञास सब्बथा॥

अकुसलविपाकानि सत्त, अहेतुककुसलविपाकानि अट्ठ, सहेतुकानि च अट्ठ, अकुसलानि च द्वादसा ति पुञ्ञापुञ्ञानि वीसति येव होन्ति। तीणि अहेतुकक्रियाचित्तानि, अट्ठ सहेतुकक्रियाचित्तानी ति एकादस क्रियाचित्तानि। एवं सब्बथा पि कामावचरचित्तानि चतुपञ्ञास भवन्ति।

रूपावचरसोभनानि

१७. वितक्कविचारपीतिसुखेकग्गतासहितं पठमज्झानकुसलचित्तं, विचारपीतिसुखे-
कग्गतासहितं दुतियज्झान-कुसलचित्तं, पीतिसुखेकग्गतासहितं
ततियज्झानकुसलचित्तं, सुखेकग्गतासहितं चतुत्थज्झानकुसलचित्तं,
उपेक्खेकग्गतासहितं पञ्चमज्झानकुसलचित्तञ्चेति इमानि पञ्च पि
रूपावचरकुसलचित्तानि नाम।

वितक्को, विचारो, पीति, सुखं, एकग्गता ति इमानि पठमज्झानस्स पधानङ्गानि।
तत्थ आरम्मणो चित्तस्स अभिनिरोपनलक्खणो वितक्को, आरम्मणानुमज्जनलक्खणो
विचारो। पीतिसुखानि पाकटानेव। एकग्गता ति चित्तस्स एकग्गता। इमेसं
अङ्गानं उपरिमउपरिमज्झाने एकेकं अङ्गं परिहायति। पञ्चमज्झाने पन सुखाय
वेदनाय ठाने उपेक्खा वेदना आगच्छति। तस्मा तम्पि दुवङ्गसमत्रागतमेव होति।

सुत्तन्तिकनये चत्तारि ज्ञानानि वुत्तानि। तेसु दुतियज्झाने वितकविचारा
परिहायन्ति। एतेसं ज्ञानानं वित्थारकथा विसुद्धिमग्गे पथवीकसिणनिद्देसे (४।७९-
२०२) आगतनयेन वेदितव्वा।

१८. वितक्कविचारपीतिसुखेकग्गतासहितं पठमज्झानविपाकचित्तं,
विचारपीतिसुखेकग्गतासहितं दुतियज्झानविपाकचित्तं, पीतिसुखेकग्गतासहितं
ततियज्झानविपाकचित्तं, सुखेकग्गतासहितं चतुत्थज्झानविपाकचित्तं,
उपेक्खेकग्गतासहितं पञ्चमज्झानविपाकचित्तञ्चेति इमानि पञ्च पि
रूपावचरविपाकचित्तानि नाम।

ज्ञानचित्तानं विपाका पि तादिसा एव। पठमादीनि ज्ञानानि भावेत्वा तेसु
तेसु ज्ञानभूमिसु उप्पत्ति पञ्चमपरिच्छेदे (५।३१) पकासिता। सा ततो जानितव्वा।

१९. वितक्कविचारपीतिसुखेकग्गतासहितं पठमज्झानक्रियाचित्तं, विचारपीतिसु-
खेकग्गतासहितं दुतियज्झानक्रियाचित्तं, पीतिसुखेकग्गतासहितं
ततियज्झानक्रियाचित्तं, सुखेकग्गतासहितं चतुत्थज्झानक्रियाचित्तं,
उपेक्खेकग्गतासहितं पञ्चमज्झानक्रिया-चित्तञ्चेति इमानि पञ्च पि
रूपावचरक्रियाचित्तानि नाम।

अरहन्तो यदा रूपावचरज्झानानि समापज्जन्ति, तदा तेसं इमानि ज्ञानचित्तानि
उप्पज्जन्ति। तानि क्रियामत्तानि होन्ति, नत्थि तेसं विपाको ति।

इच्छेवं सब्बथा पि पन्नरस रूपावचरकुसल-विपाक-क्रियाचित्तानि समत्तानि।

२०. पञ्चधा ज्ञानभेदेन रूपावचरमानसं।
पुञ्जपाकक्रियाभेदा तं पञ्चदसधा भवे॥

गाथा उत्तानत्था एव।

अरूपावचरसोभनानि

२१. आकासानञ्जायतनकुसलचित्तं, विज्जाणञ्जायतनकुसलचित्तं, आकिञ्चज्जायतनकुसलचित्तं, नेवसज्जानासज्जायतनकुसलचित्तञ्चेति इमानि चत्तारि पि अरूपावचरकुसलचित्तानि नाम।

एतेसं अत्थवण्णना विसुद्धिमग्गे आरुप्पनिद्देसे आगता। तस्सं जाताय इमानि विज्जातु सुलभानि भविस्सन्ति। तस्मा सो परिच्छेदो पठमं वाचेतब्बो।

२२. आकासानञ्जायतनविपाकचित्तं, विज्जाणञ्जायतनविपाकचित्तं, आकिञ्चज्जायतनविपाकचित्तं, नेवसज्जानासज्जायतनविपाकचित्तञ्चेति इमानि चत्तारि पि अरूपावचरविपाकचित्तानि नाम।

हेट्ठा वुत्तानं अरूपावचरकुसलचित्तानं इमे विपाका। ते पटिसन्धिभवङ्ग-चुतिवसेन पवत्तन्ति।

२३. आकासानञ्जायतनक्रियाचित्तं, विज्जाणञ्जायतनक्रियाचित्तं, आकिञ्चज्जायतनक्रियाचित्तं, नेवसज्जानासज्जायतनक्रियाचित्तञ्चेति इमानि चत्तारि पि अरूपावचर-क्रियाचित्तानि नाम।

यदा अरहन्तो अरूपावचरज्झानानि समापज्जन्ति, तदा तेसं इमानि चत्तारि क्रियाचित्तानि यथासम्भवं उप्पज्जन्ति।

इच्छेवं सब्बथा पि द्वादस अरूपावचरकुसल-विपाक-क्रियाचित्तानि समत्तानि।

२४. आलम्बनप्पभेदेन चतुधारुप्पमानसं
पुञ्जपाकक्रियाभेदा पुन द्वादसधा ठितं॥

अरूपावचरचित्तं आलम्बनप्पभेदेन चतुधा होति, न तु अङ्गभेदेन। वुत्तं हेतं विसुद्धिमग्गे -- 'एतासु हि (समापत्तिसु) रूपनिमित्तातिक्कमतो पठमा, आकासातिक्कमतो दुतिया, आकासे पवत्तितविज्जणातिक्कमतो ततिया, आकासे पवत्तितविज्जाणस्स अपगमातिक्कमतो चतुत्थी ति सब्बथा आरम्भणातिक्कमतो

चतस्सो पि भवन्ति इमा आरूपसमापत्तियो ति वेदितव्वा। अङ्गातिक्रमं पन एतासं न इच्छन्ति पण्डिता। न हि रूपावचरसमापत्तिसु विय एतासु अङ्गातिक्रमो अत्थि। सब्बासु पि हि एतासु, उपेक्खा चित्तेकग्गता ति द्वे एव ज्ञानङ्गानि होन्ती” ति (वि १०।५८)।

यानि पञ्चमज्झाने द्वे ज्ञानङ्गानि तानेव इमेसु चतूसु पि चित्तेसु सन्ति। रूपावचरज्झानानि पन अङ्गानं समतिक्रमा सम्पज्जन्ति, नत्थि तत्थ आरम्भणसमतिक्रमो। एकस्मिं येव हि कसिणो पञ्च पि ज्ञानानि समापञ्चितुं सक्का। तत्थ वितक्कादिज्झानङ्गानं समतिक्रमतो उपरिमानि ज्ञानानि सम्पज्जन्ति।

लोकुत्तरसोभनानि

२५. सोतापत्तिमग्गचित्तं, सकदागामिमग्गचित्तं, अनागामिमग्गचित्तं, अरहत्तमग्गचित्तञ्चेति इमानि चत्तारि पि लोकुत्तरकुसलचित्तानि नाम।

एतेसं मग्गानं वण्णना नवमपरिच्छेदे आगता (९।२५-४२)। सा ततो वेदितव्वा।

२६. सोतापत्तिफलचित्तं, सकदागामिफलचित्तं, अनागामिफलचित्तं, अरहत्तफलचित्तञ्चेति इमानि चत्तारि पि लोकुत्तरविपाकचित्तानि नाम।

सोतापत्तिआदीहि मग्गेहि ते ते किलेसा पहीयन्ति। तेसं किलेसानं पहानपच्चया यो निब्बानारम्भणो समाधि सम्पज्जति, सो तस्स तस्स मग्गस्स फलं ति वेदितव्वो। इमिस्सा लोकुत्तरभूमिया क्रियाचित्तानि न सन्ति। कस्मा? यस्मा मग्गेन पहीनानं किलेसान पुन पहानं नत्थि।

इच्चेवं सब्बथा पि अट्ठ लोकुत्तरकुसल-विपाकचित्तानि समत्तानि।

२७. चतुमग्गप्पभेदेन चतुधा कुसलं तथा।

पाकं तस्स फलत्ता ति अट्ठधानुत्तरं मतं॥

अनुत्तरं लोकुत्तरचित्तं, चतुत्रं मग्गानं पभेदेन चतुब्बिधं कुसलं, तथा तस्स फलत्ता चतुब्बिधं विपाकं ति अट्ठविधं वेदितव्वं।

सङ्गहगाथा

२८. द्वादसाकुसलानेवं कुसलानेकवीसति।

छत्तिंसेव विपाकानि क्रियाचित्तानि वीसति॥

एवं, अकुसलानि द्वादस। कुसलानि, कामावचरानि अष्ट, रूपावचरानि पञ्च, अरूपावचरानि चत्तारि, लोकुत्तरानि चत्तारी ति एकवीसति। अकुसलविपाकानि सत्त, कामावचरकुसलविपाकाहेतुकानि अष्ट, सहेतुकानि अष्ट, रूपावचरविपाकानि पञ्च, अरूपावचरविपाकानि चत्तारि, लोकुत्तरविपाकानि चत्तारी ति छत्तिंस एव विपाकचित्तानि। अहेतुकक्रियाचित्तानि तीणि, कामावचरक्रियाचित्तानि अष्ट, रूपावचरविपाकानि नवा ति वीसति क्रियाचित्तानी ति।

२९. चतुपज्जासधा कामे रूपे पन्नरसीरये।
चित्तानि द्वादसारूपे अट्ठधानुत्तरे तथा॥
इत्थमेकूननवुतिप्पभेदं पन मानसं।
एकवीससतं वाथ विभजन्ति विचक्खणा॥

कामावचरे पुब्बे वुत्तनयेन (१।१६) चतुपज्जास चित्तानि, रूपावचरानि कुसल-विपाक-क्रियाभेदतो पन्नरस वुत्तानि, तथा अरूपावचरानि द्वादस, अनुत्तरे ति लोकुत्तरभुमियं मग्गफलभेदेन अट्ठा ति इत्थं सब्बानि चित्तानि एकूननवुतिविधानि होन्ति। अथवा तानि विचक्खणा पण्डिता एकवीससतं (१२१) कत्वा विभजन्ति।

एकवीससतं चित्तानि

३०. कथमेकूननवुतिविधं चित्तं एकवीससतं होति?
वितक्कविचारपीतिसुखेकग्गतासहितं पठमज्झानसोतापत्तिमग्गचित्तं,
पीतिसुखेकग्गतासहितं दुतियज्झानसोता-पत्तिमग्गचित्तं, पीतिसुखेकग्गतासहितं
ततियज्झानसोतापत्तिमग्गचित्तं, सुखेकग्गतासहितं चतुत्थज्झानसोतापत्तिमग्गचित्तं,
उपेक्खेकग्गतासहितं पञ्चमज्झानसोतापत्तिमग्गचित्तञ्चेति इमानि पञ्च पि
सोतापत्तिमग्गचित्तानि नाम। तथा सकदागामिमग्ग-अनागामिमग्ग-
अरहत्तमग्गचित्तञ्चेति* समवीसति मग्गचित्तानि, तथा फलचित्तानि चेति
समचत्तालीस लोकुत्तरचित्तानि भवन्ती ति।

समाधिना असम्पयुत्तानि मग्गफलानि न सन्ति। सो च समाधि पठमज्झानिको
वा होति, दुतियादीनं वा अज्जतरज्झानिको। तस्मा तेहि समाधीहि सम्पयुत्तो
पठममग्गो पञ्चविधो होति। एवं दुतियादयो मग्गा, सब्बानि च मग्गफलानि।

* सी. चित्तानि चेति।

एकूननवुतिया चित्तेसु लोकुत्तरचित्तानि अट्ट गहितानि। तानि इमिना
ज्ञानसम्पयोगनयेन चत्तालीस होन्ति। एवं एकूननवुतिविधं मानसं एकवीससतं
(१२१) होती ति वेदितव्यं।

३१. ज्ञानङ्गयोगभेदेन कत्वेकेकं तु पञ्चधा।
बुच्चतानुत्तरं चित्तं चत्तालीसविधं ति चा॥
यथा च रूपावचरं गय्हतानुत्तरं तथा।
पठमादिज्ज्ञानभेदे आरुप्पञ्चापि पञ्चमे॥
एकादसविधं तस्मा पठमादिकमीरितं।
ज्ञानमेकेकमन्ते तु तेवीसतिविधं भवे॥
सत्तर्तिसविधं पुज्जं द्विपज्जासविधं तथा।
पाकमिच्छाहु चित्तानि एकवीससतं बुधा॥

ज्ञानङ्गानं योगो सम्पयुत्तता, तस्स भेदेन ज्ञानङ्गयोगभेदेन। अनुत्तरं लोकुत्तरं
चित्तं एकेकं पच्चेकं पञ्चधा कत्वा चत्तालीसविधं ति बुच्चति। यथा च रूपावचरं
चित्तं पठमादिज्ज्ञानभेदे पठमज्ज्ञानकुसलं, पठमज्ज्ञानविपाकं, पठमज्ज्ञानक्रिया
ति एवमादिना भेदेन गय्हते, तथा अनुत्तरमपि एकेकस्मिं ज्ञाने गहेतव्यं। आरुप्पं
अरूपावचरं द्वादसविधमपि चित्तं पञ्चमज्ज्ञाने गहेतव्यं। कस्मा? पञ्चमज्ज्ञाने यानि,
उपेक्खा एकग्गता ति द्वे ज्ञानङ्गानि, तानेव तेसु सम्पयोगं गच्छन्ति (१२४)
तस्मा, एकं कुसलं, एकं विपाकं, एकं क्रियं, चत्तारि मग्गसम्पयुत्तानि चत्तारि
फलसम्पयुत्तानी ति एवं पठमज्ज्ञानं एकादसविधं होति। एवमेव दुतिय-ततिय-
चतुत्थज्ज्ञानानि। अन्ते तु ति अन्ते पञ्चमज्ज्ञानं तु कुसल-विपाक-क्रियावसेन
द्वादस अरूपावचरचित्तानि पक्खिपित्वा तेवीसतिविधं होति।

यं पुब्बे वुत्तं एकवीसतिविधं पुज्जं कुसलं (१२८), तं इमिना नयेन
सत्तर्तिसविधं होति। तथा चत्तारि लोकुत्तरफलचित्तानि ज्ञानसम्पयुत्तानि वीसती
ति कत्वा पुब्बे वुत्तानि (१२८) छत्तिस विपाकचित्तानि द्विपज्जास होन्ति। तथा
द्विपज्जासविधं पाकं ति योजना। एवं एकूननवुति चित्तानि, बुधा पण्डिता एकवीससतं
आहु।

इति अभिधम्मत्थसङ्गहे चित्तसङ्गहविभागो नाम
पठमो परिच्छेदो।

दुतियो परिच्छेदो

चेतसिकसङ्ग्रहविभागो

१. एकुप्पादनिरोधो च एकालम्बनवत्थुका।

चेतोयुत्ता द्विपज्जास धम्मा चेतसिका मता॥

एकतो व उप्पादो निरोधो च येसं ते एकुप्पादनिरोधो। एकं आलम्बनं एकञ्च वत्थु येसं ते एकालम्बनवत्थुका। चेतोयुत्ता ति चित्तसम्पयुत्ता। छ आरम्भणानि, छ वत्थूनि च ततियपरिच्छेदे निदिट्ठानि (३।१९-२६)। तानि ततो वेदितव्यानि। एत्थं द्विपज्जासाय धम्मेसु सज्जा सज्जाक्खन्धो, वेदना वेदनाक्खन्धो, इतरे पज्जासाय धम्मा सङ्गारक्खन्धो ति वेदितव्या। सब्बे पि पनेते चेतसिका एव। चित्तं ति विज्जाणक्खन्धो। तेन सम्पयुत्ता च एते पवत्तन्ति, तस्मा चेतसिका ति वुच्चन्ती ति।

अज्जसमानचेतसिका

२. कथं? फस्सो, वेदना, सज्जा, चेतना, एकग्गता, जीवित्तिन्द्रियं, मनसिकारो चेति सत्तिमे चेतसिका सब्बचित्तसाधारणा नाम।

आरम्भणं फुसती ति फस्सो। सो चित्तं आरम्भणञ्च सङ्गट्टेति। वेदयती ति वेदना। सा, सुखं दुक्खं अदुक्खमसुखं ति तिविधा होति (३।२)। आरम्भणं सज्जानाती ति सज्जा। चेतयती ति चेतना, सम्पयुत्तधम्मे आरम्भणे नियोजेती ति अत्थो। एकग्गता ति समाधि। सो सब्बेसु पि चित्तेसु ऊनाधिकताय विज्जतेव। जीवित्तिन्द्रियं ति अरुपधम्मानं जीवितं। पुरिममनतो विसदिसं मनं करोती ति मनसिकारो। इमे सत्त चेतसिका सब्बेसु पि एकूननवुतिया चित्तेसु सम्पयोगं गच्छन्ति।

३. वितक्को, विचारो, अधिमोक्खो, विरियं, पीति, छन्दो चा ति छ इमे चेतसिका पकिण्णका नाम। एवमेते तेरस चेतसिका अज्जसमाना ति वेदितव्या।

वितक्कविचारा हेट्ठा पकासिता एव (१।१७), ते तत्थ ज्ञानङ्गवसेन आगता, इध बहुचित्तसाधारणवसेन वुत्ता। अधिमोक्खो ति अधिमुच्चनं, आरम्भणे निच्चलभावेन सन्तिट्ठनं ति अत्थो। वीरमावो विरियं, उरस्साहो ति वुत्तं होति। पीणनं पीति। छन्दो ति कत्तुकामता। इमे छ चेतसिका कुसलचित्तेसु पि अकुसलचित्तेसु पि अव्याकतचित्तेसु पि लभन्ति, तस्मा पकिण्णका ति वुत्ता। हेट्ठा वुत्ता सत्त, हमे छ चा ति तेरस चेतसिका अज्जसमाना ति

वेदितव्या। इमे तेरस कुसलाकुसलाव्याकतेसु चित्तेसु समानभावेन सम्पयुञ्जन्ती
ति अञ्जसमाना ति वुत्ता।

अकुसलचेतसिका

४. मोहो, अहिरिकं, अनोत्तप्पं, उद्धच्चं, लोभो, दिट्ठी, मानो, दोसो, इस्सा,
मच्छरियं, कुक्कुच्चं, थीनं, मिद्धं, विचिकिच्छा चेति चुद्धसिमे चेतसिका
अकुसला नाम।

मोहो ति चित्तस्स अन्धभावो। न हिरियती ति अहिरिको, तरस्स भावो
अहिरिकं। हिरि अत्तानं गरुं कत्वा उप्पज्जति। यो हि, अहं मनुस्सभूतो सपज्जो,
समानो एतादिसं पापं कथं करिस्सामी ति अत्तभावेन पापं जहाति, सो
हिरिको ति वुच्चति। परगारवेन ओत्तप्पं उप्पज्जति। यो हि परगरहाभयेन
पापं जहाति, सो ओत्तप्पी ति। यो न ओत्तप्पति सो अनोत्तप्पी, तरस्स भावो
अनोत्तप्पं। उद्धतो ति भन्तो, चञ्चलो, तरस्स भावो उद्धच्चं। लोभो ति तण्हा।
दिट्ठी ति मिच्छादिट्ठि। मानो ति अस्मिमानो, अहंकारममंकारी। दोसो ति
पटिघो। इस्सा ति उसूया, परसम्पत्तीनं असहनं। लब्धानं वा लभितव्यानं
वा अत्तनो सम्पत्तीनं निगूहनसभावं मच्छरियं। कताकतानुसोचनसभावं कुक्कुच्चं।
विचिकिच्छा अनेकंसगाहसभावा। इमे चुद्धस चेतसिका अकुसलचित्ते येव लब्धन्ति।
एतेसं लक्खणादीनि विसुद्धिमग्गे आगतानि। (१४।१६०-१७७)।

सोभनचेतसिका

५. सद्धा, सति, हिरि, ओत्तप्पं, अलोभो, अदोसो, तत्रमज्झत्तता, कायपरस्सद्धि,
चित्तपरस्सद्धि, कायलहुता, चित्तलहुता, कायमुदुता, चित्तमुदुता, कायकम्मज्जता,
चित्त-कम्मज्जता, कायपागुज्जता, चित्तपागुज्जता, कायुच्चुकता, चित्तुच्चुकता
चेति एकूनवीसतिमे चेतसिका सोभनसाधारणा नाम।

तत्थ सद्धा ति चित्तस्स पसादो, पसन्नभावो ति अत्थो। सती ति चित्तस्स
असम्मोहो, यो दोवारिको विय सब्बदा चित्तं अकुसलतो रक्खति। हिरि च
ओत्तप्पञ्च हेट्ठा वुत्तनयेन वेदितव्यानि (२।४)। अलोभो ति चागो। अदोसो ति
मेत्ता, परेसं हितकामना। तत्रमज्झत्तता ति चित्तचेतसिकानं समभावेन
पवत्तापनसमत्थता, या मज्झत्ता हुत्वा चित्तचेतसिके घम्मे समं पवत्तयति। एत्थ
कायो ति वेदनासज्जासङ्खारक्खन्धानं इदं वेवचनं, तेसं परस्सम्भनं कायपरस्सद्धि।
विज्जाणक्खन्धस्स परस्सम्भनं चित्तपरस्सद्धि। लहुता ति अगरुभावो। मुदुभावो

मुदुता। कम्मे साधु कम्मज्जं, तरस्स भावो कम्मज्जता। पागुज्जता ति अगिलानता। उज्जुक्ता ति अकुटिलता। एतेसं कायपस्सद्धादिचेतसिकानं लक्खणादीनि विसुद्धिमग्गे (१४।१४०-१४९) वुत्तनयेन वेदितव्वानि।

६. सम्मावाचा, सम्माकम्मन्तो, सम्माआजीवो चेति तिरस्सो विरतियो नाम।

सम्मावाचा ति मिच्छावाचाय विरति, सम्माकम्मन्तो मिच्छाकम्मन्ततो विरति, सम्माआजीवो मिच्छाजीवा विरति, तस्मा हमे चेतसिका विरती ति वुत्ता। तेसं वण्णना विसुद्धिमग्गे आगता (१६।७९-८९)। सा ततो वेदितव्वा।

७. करुणा-मुदिता पन अप्पमज्जायो नामा ति सब्बथा पि पञ्चिन्द्रियेन सद्धिं पञ्चवीसतिमे चेतसिका सोभना ति वेदितव्वा।

एत्थ अनियतसोभनचेतसिकेसु, करुणा मुदिता ति इमा द्वे एव अप्पमज्जायो गहिता, मेत्ता च उपेक्खा च न गहिता। “अत्थतो हि अदोसो येव मेत्ता, तत्रमज्झत्तुपेक्खा येव उपेक्खा ति” यं विसुद्धिमग्गे (१४।१५४) वुत्तं तं उपपरिक्खित्वा गहेतव्वं। पञ्चिन्द्रियं ति अमोहो एव। पुब्बे वुत्ता सब्बसोभनसाधारणा एकूनवीसति, इमे अनियतसोभना छ चा ति पञ्चवीसति धम्मा सोभना येवा ति।

सङ्गहगाथा

८. एत्तावता च,
तेरसज्जसमाना च चुदसाकुसला तथा।
सोभना पञ्चवीसा ति द्विपज्जास पवुच्चरे॥

अयं गाथा उत्तानत्था एव।

चेतिसकसम्पयोगनयो

९. तेसं चित्तावियुत्तानं यथायोगमितो परं।
चित्तुप्पादेसु पच्चेकं सम्पयोगो पवुच्चति॥
सत्त सब्बत्थ युज्जन्ति यथायोगं पकिण्णका।
चुदसाकुसलेरवेव सोभनेस्वेव सोभना॥

सब्बचित्तसाधारणा सत्त चेतसिका सब्बत्थ सब्बेसु पि चित्तेसु युज्जन्ति, सम्पयोगं गच्छन्ति। पकिण्णका पन यथायोगं युज्जन्ति। चुदस अकुसलचेतसिका अकुसलेसु एव चित्तेसु, तथा सोभना सोभनेसु सहेतुककुसलविपाकक्रियाचित्तेसु एव सम्पयुज्जन्ति।

अञ्जसमानचेतसिकसम्पयोगो

१०. कथं? सब्बचित्तसाधारणा ताव सत्त चेतसिका सब्बेसु पि एकूननवुत्तिचित्तुप्पादेसु लब्धन्ति।

११. पकिण्णकेसु पन वितक्को ताव द्विपञ्चविज्जाणवज्जितकामावचरचित्तेसु चेव एकादससु पठमज्झानचित्तेसु चेति पञ्चपज्जासचित्तेसु उप्पज्जति। विचारो पन तेसु चेव एकादससु दुतियज्झानचित्तेसु चा ति छसट्ठिचित्तेसु जायति। अधिमोक्खो द्विपञ्चविज्जाण-विचिकिच्छा-वज्जितचित्तेसु। विरियं पञ्चद्वारावज्जन-द्विपञ्चविज्जाण-सम्पटिच्छन-सन्तीरणवज्जितचित्तेसु। पीति दोमनस्सुपेक्खासहगत-कायविज्जाण-चतुत्थज्झान-वज्जितचित्तेसु। छन्दो अहेतुक-मोमूह-वज्जितचित्तेसु लब्धन्ति।

१२. ते पन चित्तुप्पादा यथाक्कमं-
छसट्ठि पञ्चपज्जास एकादस च सोळसा।
सत्तति वीसति चेव पकिण्णकविवज्जिता॥
पञ्चपज्जास छसट्ठिद्वसत्तति तिसत्तति।
एकपज्जास चेकूनसत्तति सपकिण्णका॥

एकवीससत्तचित्तनये वितक्को दुतियततियचतुत्थज्झानिकेसु तेत्तिसचित्तेसु, तथा पञ्चमज्झानिकेसु तेवीसतिचित्तेसु (१।३१), पञ्च अकुसलविपाकानि पञ्च कुसलविपाकानी ति दससु द्विपञ्चविज्जाणचित्तेसु ति छसट्ठिचित्तेसु न लब्धन्ति।

विचारो द्विपञ्चविज्जाणेसु च ततियादिज्झानचित्तेसु चा ति पञ्चपज्जासचित्तेसु न होति।

अधिमोक्खो दससु द्विपञ्चविज्जाणचित्तेसु विचिकिच्छासम्पयुत्तमोमूहचित्ते चा ति एकादससु चित्तेसु न होति।

विरियं पञ्चद्वारावज्जनचित्ते, दससु द्विपञ्चविज्जाणचित्तेसु, द्वीसु सम्पटिच्छनचित्तेसु, तीसु च सन्तीरणचित्तेसु ति सोलसचित्तेसु न होति।

पीति द्वीसु दोमनस्ससहगतचित्तेसु न लब्धन्ति। उपेक्खासहगतानी ति उपेक्खा-सहगतचित्तानि। तानि लोभसहगतानि चत्तारि, द्वे मोमूहचित्तानि, दुक्खसहगतकायविज्जाणं सुखसहगतकायविज्जाणं सोमनस्ससहगतसन्तीरणं हसितुप्पादचित्तञ्चेति इमानि चत्तारि विवज्जेत्वा चुदस अहेतुकचित्तानि, चत्तारि कुसलानि चत्तारि विपाकानि चत्तारि क्रियाचित्तानी ति द्वादस कामावचरसहेतुकचित्तानि,

तेवीसति पञ्चमज्झानिकचित्तानि ति पञ्चपञ्जास होन्ति। अकुसलविपाकं कुसलविपाकं ति कायविज्जाणचित्तानि द्वे। चतुत्थज्झानचित्तानि एकादस। इति इमेसु सत्तति चित्तेसु पीति न लब्धति।

छन्दो द्वीसु मोमूहचित्तेसु अट्टारससु अहेतुकचित्तेसु चा ति वीसतिचित्तेसु न लब्धति।

एकवीससतनये पञ्चपञ्जास चित्तानि वितक्कसम्पयुत्तानि, छसद्वि विचारसम्पयुत्तानि। एकूननवुतिनये अट्टसत्तति चित्तानि अधिमोक्खसम्पयुत्तानि, तिसत्तति विरियसम्पयुत्तानि। एकवीससतनये, पीतिसम्पयुत्तचित्तानि एकपञ्जास होन्ति। एकूननवुतिनये एकूनसत्तति चित्तानि छन्दसम्पयुत्तानि। इमेहि द्वीहि नयेहि दुतियगाथाय अत्थो वेदितब्बो। वितक्को, विचारो, पीती ति इमानि तीणि ज्ञानझानि, तस्मा एकवीससतनयेन तेहि सम्पयुत्तानं चित्तानं गणना कता। 'अनिङ्गयोगभेदेन -पे- चत्तालीसविधं ति चा' ति हेट्ठा वुत्तमेव (१।३१)।

अकुसलचेतसिकसम्पयोगो

१३. अकुसलेसु पन, मोहो, अहिरिकं, अनोत्तप्पं, उद्धचञ्चेति चत्तारोमे चेतसिका सब्बाकुसलसाधारणा नाम, सब्बेसु पि द्वादसाकुसलेसु लब्धन्ति। लोभो अट्टसु लोभसहगत-चित्तेस्वेव लब्धति। दिट्ठि चतूसु दिट्ठिगतसम्पयुत्तेसु। मानो चतूसु दिट्ठिगतविप्पयुत्तेसु। दोसो, इस्सा, मच्छरियं, कुक्कुचञ्चेति द्वीसु पटिघचित्तेसु। थीनं मिद्धं पञ्चसु ससञ्चारिकचित्तेसु। विचिकिच्छा विचिकिच्छासहगतचित्ते येव लब्धती ति।

१४. सब्बापुज्जेसु चत्तारो लोभमूले तयो गता।
दोसमूलेसु चत्तारो ससञ्चारे द्वय तथा॥
विचिकिच्छा विचिकिच्छाचित्ते चा ति चतुदसा।
द्वादसाकुसलेस्वेव सम्पयुज्जन्ति पञ्चधा॥

लोभमूले, लोभो, दिट्ठि, मानो चा ति तयो गता सम्पयुत्ता भवन्ति।

सोभनचेतसिकसम्पयोगो

१५. सोभनेसु पन सोभनसाधारणा ताव एकूनवीसति चेतसिका सब्बेसु पि एकूनसद्विसोभनचित्तेसु संविज्जन्ति। विरतियो पन तिस्सो पि लोकुत्तरचित्तेसु सब्बथा पि नियता एकतो व लब्धन्ति, लोकियेसु पन कामावचरकुसलेस्वेव

कदाचि सन्दिरस्सन्ति विसुं विसुं। अप्पमज्जायो पन द्वादससु पञ्चमज्झान-
वज्झितमहग्गतचित्तेसु चेव कामावचरकुसलेसु च सहेतुंककामावचरक्रियाचित्तेसु
चेति अट्ठवीसतिचित्तेस्वेव कदाचि नाना हुत्वा जायन्ति। उपेक्खासहगतेसु
पनेत्थ करुणामुदिता न सन्ती ति केचि वदन्ति। पज्जा पन द्वादससु
जाणसम्पयुत्तकामावचरचित्तेसु चेव सब्बेसु पञ्चतिसमहग्गतलोकुत्तरचित्तेसु
चेति सत्तचत्तालीस-चित्तेसु सम्पयोगं गच्छती ति।

सङ्गहगाथा

१६. एकूनवीसति धम्मा जायन्तेकूनसट्ठिसु।
तयो सोळसचित्तेसु अट्ठवीसतियं द्वयं॥
पज्जा पकासिता सत्तचत्तालीसविधेसु पि।
सम्पयुत्ता चतुद्धेवं सोभनेस्वेव सोभना॥

एकूनवीसति धम्मा ति सोभनसाधारणा चेतसिका (२।५)। तयो ति तिस्सो
विरतियो, अट्ठलोकुत्तरचित्तेसु अट्ठकामावचरकुसलचित्तेसु चा ति सोळससु चित्तेसु
जायन्ति। द्वयं ति द्वे अप्पमज्जायो। ता सोळससु कामावचरचित्तेसु द्वादससु
पठम-दुतिय-ततिय-चतुत्थज्झानिकेसु कुसल-विपाक-क्रियाचित्तेसु चा ति
अट्ठवीसतिचित्तेसु जायन्ति। मग्ग-फलसम्पयुत्तज्झानानं निब्बानमेव आरम्भणं, तस्मा
तेसु एता न विज्झन्ति। एता हि सत्तारम्भणा।

कथं तरहि विरतियो लोकुत्तरचित्तेसु एकतो व लब्धन्ति? लोकुत्तरमग्गा
तानि तानि संयोजनानि पजहन्ति। ततो इमा तिस्सो पि विरतियो तेसं चित्ते
एकतो व उपलब्धन्ति। न तत्र निब्बानतो अज्जेन आरम्भणेन किच्चमत्थि।
लोकीयकामावचरचित्तेसु पन एता विरतियो एकतो न लब्धन्ति। करम्मा? यो
कोचि, पाणातिपाता पटिविरतो होमी ति चिन्तेति, सो तस्मिं येव काले,
मुसावादादितो पटिविरतो होमी ति चिन्तेतुं न सक्कोति।

यथा सम्मावाचादयो चेतसिकवसेन कुसलेसु सङ्गहिता, तथा
मिच्छावाचादयो अकुसलेसु करम्मा न सङ्गहिता ति? एते हि तयो
कायवचीविज्जत्तिं विना न परिपूरा होन्ति। कायवचीविज्जत्तियो हि रूपक्खन्धे
सङ्गहिता (६।५), तस्मा एते तयो चेतसिका न होन्ति। लोभादीनि एतेसं
मूलानि चेतसिकेसु गहितानेव।

पज्जा, द्वादससु कामावचरसहेतुकचित्तेसु, पन्नरससु रूपावचरचित्तेसु, द्वादससु
अरूपावचरचित्तेसु, अट्ठसु लोकुत्तरचित्तेसु चा ति सत्तचत्तालीसचित्तेसु सम्पयुज्जति।

सङ्ग्रहगाथा

१७. इस्सा-मच्छेर-कुक्कुच्च-विरति-करुणादयो।
 नाना कदाचि मानो च थीनमिद्धं तथा सह॥
 यथावुत्तानुसारेण सेसा नियतयोगिनो।
 सङ्ग्रहश्च पवक्खामि तेसं दानि यथारहं॥

इस्सा, मच्छेरियं, कुक्कुच्चं, तिस्सो विरतियो, करुणा, मुदिता ति इमे चेतसिका नाना जायन्ति, अज्जमज्जं सम्पयोगं न गच्छन्ति। यदा इस्सा होति, न तदा मच्छेरियकुक्कुच्चानि, यदा कायदुच्चरितविरति, न तदा क्वीदुच्चरित-मिच्छाजीवविरतियो, यदा करुणा, न तदा मुदिता ति इमिना नयेन इमे चेतसिका नाना जायन्ति। जायन्ता च कदाचि जायन्ति न सब्बदा। एवं मानो पि दिट्ठिगतविप्पयुत्तलोभसहगतचित्तेसु कदाचि जायति। थीनं मिद्धं ति इदं द्वयं पञ्चसु अकुसलससङ्गारिकचित्तेसु कदाचि जायति, जायमानश्च सह सद्धिमेव जायति। इतो सेसा अकुसलादिचेतसिका नियतयोगिनो नियमतो सम्पयुज्जन्ति। तेसं इदानि यथारहं सङ्ग्रहं पवक्खामी ति योजना।

१८. छत्तिंसानुत्तरे धम्मा पञ्चत्तिस महग्गते।
 अट्ठत्तिंसापि लब्धन्ति कामावचरसोभने॥
 सत्तवीसत्यपुज्जम्हि द्वादसाहेतुके ति च।
 यथासम्भवयोगेन पञ्चधा तत्थ सङ्ग्रहो॥

अनुत्तरे लोकुत्तरचित्तेसु छत्तिंस चेतसिका लब्धन्ति। महग्गते ति रूपावचरारूपावचरेसु चित्तसु। अपुज्जम्हि अकुसलचित्तेसु सत्तवीसति चेतसिका। अहेतुके अहेतुकचित्तेसु द्वादसा ति। एवं यथासम्भवसम्पयोगतो पञ्चधा सङ्ग्रहो वेदितव्वो।

लोकुत्तरचेतसिकसङ्ग्रहो

१९. कथं? लोकुत्तरेसु ताव अट्ठसु पठमज्झानिकचित्तेसु अज्जसमाना तेरस चेतसिका, अप्पमज्जावज्जिता तेवीसति सोभनचेतसिका चेति छत्तिंस धम्मा सङ्ग्रहं गच्छन्ति। तथा दुतियज्झानिकचित्तेसु वितक्कवज्जा। ततियज्झानिकचित्तेसु वितक्कविचारवज्जा। चतुत्थज्झानिक-चित्तेसु वितक्कविचारपीतिवज्जा। पञ्चमज्झानिकचित्तेसु उपेक्खासहगता ते एव सङ्ग्रहन्ती ति सब्बथा पि अट्ठसु लोकुत्तरचित्तेसु पञ्चकज्झानवसेन पञ्चधा व सङ्ग्रहो होती ति।

२०. छत्तिस पञ्चतिसाथ चतुत्तिस यथाक्कमं।
तेत्तिसद्वयमिच्छेवं पञ्चधानुत्तरे ठिता॥

पञ्चमज्झाने सुखवेदनाय ठाने उपेक्खावेदनं ठपेत्वा ते एव चतुत्थज्झानधम्मा सम्पयोगं गच्छन्ति। तस्मा तेसु द्वीसु पि ज्ञानेसु तेत्तिस एव धम्मा। तं सन्धाय तेत्तिसद्वयं ति वुत्तं।

महग्गतचेतसिकसङ्गहो

२१. महग्गतेसु पन तीसु पठमज्झानिकचित्तेसु ताव अज्जसमाना तेरस चेतसिका विरतित्तयवज्जिता द्वावीसति सोभनचेतसिका चेति पञ्चतिस धम्मा सङ्गहं गच्छन्ति। करुणामुदिता पनेत्थ पच्चेकमेव योजेतब्बा। तथा दुतियज्झानिकचित्तेसु वितक्कवज्जा। ततियज्झानिकचित्तेसु वितक्कविचारवज्जा। चतुत्थज्झानिकचित्तेसु वितक्कविचारपीतिवज्जा। पञ्चमज्झानिकचित्तेसु पन पन्नरससु अप्पमज्जायो न लब्धन्ती ति सब्बथा पि सत्तवीसति महग्गतचित्तेसु पञ्चकज्झानवसेन पञ्चधा व सङ्गहो होती ति।

तीसु ति कुसल-विपाक-क्रियाचित्तेसु। ज्ञानचित्तस्स आरम्मणं कसिणादिकं। तं आरम्मणं कत्वा यदा ज्ञानं समापज्जति, तदास्स अहं कायदुच्चरितादीहि विरमामी ति न होति। तस्मा ज्ञानचित्तेसु विरतियो न विज्जन्ति। करुणाय सति मुदिता न होति, मुदिताय सति करुणा न होति। तस्मा ता पच्चेकं योजेतब्बा। पन्नरससू ति, कुसलविपाकक्रियावसेन तीणि, द्वादस च अरूपावचरानी ति पन्नरस, तेसु।

२२. पञ्चतिस चतुत्तिस तेत्तिस च यथाक्कमं।
वत्तिस चेव तिसेति पञ्चधा व महग्गते॥

चतुत्थज्झाने वितक्कविचारपीतिवज्जा वत्तिस चेतसिका। पञ्चमज्झानिकेसु पन्नरससु ततो द्वे अप्पमज्जायो हापेत्वा तिसा ति।

कामावचरसोभनचेतसिकसङ्गहो

२३. कामावचरसोभनेसु पन कुसलेसु ताव पठमद्वये अज्जसमाना तेरस चेतसिका, पञ्चवीसति सोभनचेतसिका चेति अट्ठतिस धम्मा सङ्गहं गच्छन्ति। अप्पमज्जा- विरतियो पनेत्थ पञ्च पि पच्चेकमेव योजेतब्बा। तथा दुतियद्वये जाणवज्जिता, ततियद्वये जाणसम्पयुत्ता पीतिवज्जिता, चतुत्थद्वये जाणपीतिवज्जिता ते एव

सङ्गहन्ति। क्रियाचित्तेसु पि विरतिवञ्जिता तथेव चतूसु पि दुकेसु चतुधा य सङ्गहन्ति। तथा विपाकेसु च अप्पमज्जाविरतिवञ्जिता ते एव सङ्गहन्तीति सब्बथा पि चतुवीसतिकामावचरसोभनचित्तेसु दुक्कवसेन द्वादसधा व सङ्गहो होतीति।

पठमद्वयेति असङ्गारिकं ससङ्गारिकंति इमेसु द्वीसु चित्तेसु। द्वे अप्पमज्जायोतिस्सो च विरतियोति पञ्च। पञ्चेकं योजेतब्बाति यदा एतासु एका, होति, तदा इतरा चतस्सो न लब्धन्ति। क्रियाचित्तेसु विरतियो न सन्ति। ता पन अरहत्तमग्गक्खणे एव सब्बाकारेण पारिपूरि गच्छन्ति। तस्मा अरहतो कामावचरक्रियाचित्ते तेसं अभावो वुत्तो। विपाकेसु अप्पमज्जायो पि विरतियो पि न सम्भवन्ति। न हि विपाकचित्तेन करुणं, मुदितं वा उप्पादेतुं, पाणातिपातादीहि वा विरमितुं सका।

सङ्ग्रहगाथा

२४. अट्ठतिसं सत्ततिसद्वयं छत्तिसकं सुभे।
पञ्चतिसं चतुत्तिसद्वयं तेत्तिसकं क्रिये॥
तेत्तिसं पाके बत्तिसद्वयेकतिसकं भवे।
सहेतुकामावचरपुज्जपाकक्रियामने॥
न विञ्जन्तेत्थ विरती क्रियासु च महग्गते।
अनुत्तरे अप्पमज्जा कामपाके द्वयं तथा॥
अनुत्तरे ज्ञानधम्मा अप्पमज्जा च मज्झिमे।
विरती जाणपीती च परित्तेसु विसेसका॥

कामावचरकुसलचित्तेसु पठमद्वये अट्ठतिसं धम्मा होन्ति दुतियद्वये जाणवञ्जिता सत्ततिसं। ततियद्वये पीतिवञ्जिता जाणसम्पयुत्ता तथेव सत्ततिसं। चतुत्थद्वये जाणपीतिवञ्जिता छत्तिसं। क्रियाचित्तेसु पठमद्वये विरतिवञ्जिता पञ्चतिसं, दुतियद्वये चतुत्तिसं तथा ततियद्वये, चतुत्थद्वये तेत्तिसं। विपाकचित्तेसु पठमद्वये तेत्तिसं। दुतियततियद्वयेसु बत्तिसं, चतुत्थद्वये एकतिसंति।

एत्थ क्रियाचित्तेसु महग्गतचित्तेसु च तिस्सो विरतियो न विञ्जन्ति लोकुत्तरचित्ते विरतियो नियता, अप्पमज्जायो पन न विञ्जन्ति। सहेतुककामावचरविपाकचित्तेसु विरतियो च अप्पमज्जायो च न विञ्जन्ति।

मनोधातुत्तिकं ति वुत्ता। अहेतुकमनोविज्जाणधातु पन, वोट्टपनावअनकिच्चा एका किरिया, तिण्णं सन्तीरणानं वसेन तिविधा विपाका ति चतुब्बिधा होति। तासु कुसलाकुसलविपाका उपेक्खासहगता पटिसन्धिकिच्चम्पि साधेति (५।१०-११)। सा इध अहेतुकपटिसन्धियुगलं ति वुत्ता।

हसनचित्ते द्वादस, वोट्टपने च सोमनस्ससहगतसन्तीरणे च एकादस, मनोधातुत्तिके द्वीसु च उपेक्खासहगतसन्तीरणेसु दस, द्विपञ्चविज्जाणेसु सत्ता ति एवं चतुब्बिधो सङ्गहो।

अहेतुकेसु सत्त चेतसिका सब्बत्थ होन्ति। सेसा यथारहं योजेतब्बा। लोकुत्तरचित्तेसु पञ्चविधो (२।१६-२०), महग्गतचित्तेसु पञ्चविधो (२।२१-२२), सहेतुककामावचरचित्तेसु द्वादसविधो (२।२३), अकुसलेसु सत्तविधो (२।२५-२८), अहेतुकचित्तेसु च चतुब्बिधो ति एवं वित्थारतो तेत्तिसविधो सङ्गहो वेदितब्बो। इत्थं यथावुत्तनयेन चित्ताविप्पयुत्तानं चेतसिकानं सम्पयोगश्च सङ्गहश्च जत्वा चित्तेन समं सह यथायोगं भेदं उद्दिसे कथेय्या ति।

इति अभिधम्मत्थसङ्गहे चेतसिकसङ्गहविभागो नाम
दुतियो परिच्छेदो।

छद्द परिच्छेदो

रूपसङ्ग्रहविभागो

१. एत्तावता विभत्ता हि सप्पभेदप्पवत्तिका।
चित्तचेतसिका धम्मा रूपं दानि पवुच्चति॥

हि यस्मा कारणा पभेदेहि च (वीथियं पटिसन्धियञ्च) पवत्तिया च सह चित्तचेतसिका धम्मा एत्तावता आपञ्चमपरिच्छेदा विभत्ता विभजित्वा दस्सिता, तस्मा इदानि रूपं रूपसङ्ग्रहविभागो पवुच्चति।

२. समुद्देसा विभागा च समुद्धाना कलापतो।
पवत्तिकमतो चेति पञ्चधा तत्थ सङ्ग्रहो॥

समुद्देसा ति रूपानं सङ्क्षेपेन उद्देसतो (६।३-६)। विभागा ति तेसं एकविधादिविभागतो, (६।७-९)। कम्मादीनि यानि चत्तारि रूपसमुद्धानानि, ततो समुद्धानतो (६।१०-१६)। कलापतो ति रूपानं विभिन्नरासीकरणतो (६।१७-२३)। पवत्तिकमतो ति भवकालसत्तभेदेन रूपानं उप्पत्तिकमतो (६।२४-२६)।

रूपसमुद्देशो

३. चत्तारि महाभूतानि चतुन्नञ्च महाभूतानं उपादाय रूपं ति दुविधम्पेतं रूपं
एकादसविधेन सङ्ग्रहं गच्छति।

पथवी, आपो, तेजो, वायू ति इमानि चत्तारि महाभूतानि। तेसं उपादाय तानि निस्साय यं रूपं। विसुद्धिमग्गे खन्धनिद्देसे आगताय (१५।३४-८०) रूपवण्णनाय सद्धिं पठितो अयं विभागो सुपठितो भविस्सति।

४. कथं? पथवीधातु, आपोधातु, तेजोधातु, वायोधातु, भूतरूपं नाम। चक्खु, सोतं, घानं, जिह्वा, कायो, पसादरूपं नाम। रूपं, सद्दो, गन्धो, रसो, आपोधातुवज्जितं भूतत्तयसङ्घातं फोड्डब्बं, गोचररूपं नाम। इत्थत्तं, पुरिसत्तं, भावरूपं नाम। हृदयवत्थु, हृदयरूपं नाम। जीवितिन्दियं, जीवितरूपं नाम। कवळीकारो आहारो, आहाररूपं नाम। इति च अद्धारसविधम्पेतं रूपं, सभावरूपं, सलक्खणरूपं, निष्फन्नरूपं, रूपरूपं, सम्मसनरूपं ति च सङ्ग्रहं गच्छति।

कथं ति, तं एकादसविधं कथं होती ति दस्सेति। पसादो ति रूपानं पसन्नता, रूपसद्दादीनं दस्सनसवनादिसमत्थता ति वुत्तं होति। चक्खादीनं पञ्चन्नं अविकलिन्दियानं समञ्जा एसा। आपोधातुवज्जितं ति, यथा, रूपायतनं,

सद्दायतनं, गन्धायतनं, रसायतनं ति इमानि चत्तारि आयतनानि चतुत्रं महाभूतानं उपादाय जायन्ति, न तथा फोद्धब्बायतनं। आपोधातुयं फरस्सो नत्थि, पथवीधातुयं तेजोधातुयं वायोधातुयञ्च यो फरस्सो, तदेव फोद्धब्बायतनं ति मज्झन्ति आभिधम्मिका। तेन नयेन तं इधापि तिधा कथितं। गोचररूपं ति, गावो चक्खादिविज्जाणानि एत्थ चरन्ती ति गोचरं, तच्च रूपञ्च गोचररूपं, पञ्चविज्जाणानं आरम्भणभूतं रूपं ति अत्थो। इत्थत्तं ति इत्थिभावो। पुरिसत्तं पुरिसभावो। सो, इत्थिभावो पुरिसभावो च भावरूपं नाम। सभावरूपं ति न विकारादिवसेन विज्जमानं, सभावेनेव विज्जमानं रूपं। उप्पादादीहि लक्खणेहि (६।५) सहितं सलक्खणं। कम्मचित्तोतु-आहारेहि पच्चयेहि निष्फादितं निष्फन्नरूपं। सीतादीहि रूप्यति (रूप विमोहने, दिवादिगणधातुः), विकारसभावं रूपं ति वुत्तं होति। अनिच्चं दुक्खमनत्ता ति लक्खणत्तयं आरोपेत्वा सम्मसितुं युत्तं रूपं सम्मसनरूपं।

५. आकासधातु, परिच्छेदरूपं नाम। कायविज्जत्ति, वचीविज्जत्ति, विज्जत्तिरूपं नाम। रूपस्स लहुता, मुदुता, कम्मज्जता, विज्जत्तिद्वयं, विकाररूपं नाम। रूपस्स उपचयो, सन्तत्ति, जरता, अनिच्चता, लक्खणरूपं नाम। जातिरूपमेव पनेत्थ उपचयसन्तत्तिनामेन पवुच्चती ति। एकादसविधम्पेतं रूपं अट्ठवीसतिविधं होति सरूपवसेन।

आकासधातु न चत्तारि महाभूतानि विय निष्फन्नरूपे सङ्गहति। अयं रूपानं परिच्छेददस्सनमत्तेनेव जायति, तस्मा परिच्छेदरूपं ति वुच्चति। कायविज्जत्ति वचीविज्जत्ति च हेट्ठा वुत्तनयेनेव वेदितव्वा (५।२१-२२)। लहुभावो, अदन्धभावो लहुता। मुदुभावो अथद्धभावो मुदुता। कम्मे साधु (कर्मणि साधु) कम्मज्जं, तस्स भावो कम्मज्जता। एता तिस्सो अज्जमज्जं न विजहन्ति (वि १४।६४-६५)। उपचयो ति रूपानं एकीभावेन उप्पादो। सन्तती ति रूपपरम्परा। जरता ति रूपानं परिपाको। अनिच्चता ति तेसं भेदो (वि १४।६६-६८)। जातिरूपमेवा ति उप्पादरूपमेव। जाति उप्पादो, जरता ठिति, अनिच्चता भङ्गो ति इमानि सङ्गतस्स तीणि लक्खणानि। यथाह—“तीणिमानि भिक्खवे सङ्गतस्स सङ्गतलक्खणानि। कतमानि तीणि? उप्पादो पज्जायति, वयो पज्जायति, ठितस्स अज्जथत्तं पज्जायती” ति (अंगुत्तर १।१८२)। एत्थ, वयो ति अनिच्चता, ठितस्स अज्जथत्तं ति जरता वेदितव्वा। सरूपवसेना ति सकसकभाववसेन।

६. कथं?

भूतप्पसादविसया भावो हृदयमिच्चपि।
जीविताहाररूपेहि अट्ठारसविधं तथा॥

परिच्छेदो च विज्जति विकारो लक्खणं ति च।
अनिप्फन्ना दस चेति अट्ठवीसविधं भवे॥

कथं ति तं एकादसविधं अट्ठवीसतिविधं कथं होती ति कथेति। चत्तारि महाभूतानि, पञ्च पसादा, चत्तारो विसया गोचररूपं (फोद्धब्बं तीहि महाभूतेहि सङ्गहितमेव), इत्थत्तं पुरिसत्तं ति द्वे भावरूपानि, हृदयवत्थु, जीवितिन्द्रियं, कबलीकारो आहारो चा ति इमानि अट्ठारस निप्फन्नरूपानि। परिच्छेदरूपं, द्वे विज्जातियो, तीणि विकाररूपानि, चत्तारि च लक्खणरूपानी ति दस अनिप्फन्नरूपानि। एवं अट्ठवीसतिविधं रूपं वेदितव्यं।

अयमेत्थ रूपसमुद्देशो।

रूपविभागो

७. सब्बञ्च पनेतं रूपं अहेतुकं, सप्पच्चयं, सासवं, सङ्गतं, लोकियं, कामावचरं, अनारम्मणं, अप्पहातव्वमेवा ति एकविधम्पि अज्झत्तिकवाहिरादिवसेन बहुधा भेदं गच्छति।

इदानीं रूपस्स विभागं दस्सेति। तयो अकुसलहेतु, तयो कुसलाव्याकतहेतू ति ३।५-८) इमेसु एको पि रूपेण सम्पयोगं न गच्छति, तस्मा रूपं अहेतुकं ति वुच्चति। कम्मादिपच्चयेहि उप्पादितत्ता सप्पच्चयं। आसवानं आरम्मणभूतत्ता सासवं, पच्चयेहि अभिसङ्गतत्ता सङ्गतं, लोकियं यं लोकुत्तरं न भवति। ब्रह्मलोके यं रूपं तम्पि कामावचरं त्वेव वुच्चति। नत्थि आरम्मणं यस्सा ति अनारम्मणं, यं चित्तचेतसिकानं आरम्मणं होति, यस्स पण चित्तचेतसिकानं आरम्मणं एव, तस्मा अनारम्मणं। अप्पहातव्वं ति “नेव दस्सनेन न भावनाय पहातव्वं” ति (धम्मसङ्गणि § ५८४) वुत्तनयेन अप्पहातव्वमेव। यथा हि केचि तित्थिया अत्तानं पकतितो मोचेतुकामा अत्तकिलमथानुयोगसङ्घातेन अनेकविधेन तपसा रूपपहानाय वायमन्ति, एवं वायमित्वा पहातुं न युत्तं। “रूपे खो राध यो छन्दो, यो रागो, या नन्दी, या तण्हा, तं पजहथ, एवं तं रूपं पहीनं भविस्सती” ति (संयुत्त ३।२३६) इमिना नयेन पण तस्मिं छन्दरागप्पहानेन पहातव्वं। एवसदो अहेतुकमेवा ति आदिना नयेन सब्बपदेहि योजेतव्वो।

८. कथं? पसादसङ्घातं पञ्चविधम्पि अज्झत्तिकरूपं नाम, इतरं वाहिररूपं। पसाद-हृदयसङ्घातं छब्बिधम्पि वत्थुरूपं नाम, इतरं अवत्थुरूपं। पसादविज्जत्तिसङ्घातं सत्तविधम्पि द्वाररूपं नाम, इतरं अद्वाररूपं। पसाद-भाव-जीवितसङ्घातं अट्ठविधम्पि इन्द्रियरूपं नाम, इतरं अनिन्द्रियरूपं। पसाद-विसयसङ्घातं द्वादसविधम्पि ओळारिकरूपं सन्तिकेरूपं सप्पटिघरूपञ्च, इतरं सुखुमरूपं दूरेरूपं अप्पटिघरूपञ्च। कम्मजं उपादिण्णरूपं, इतरं अनुपादिण्णरूपं। रूपायतनं सनिदरसनरूपं,

इतरं अनिदस्सनरूपं। चक्खुआदिद्वयं असम्पत्तवसेन, घानादित्तयं सम्पत्तवसेन ति पञ्चविधम्पि गोचरग्गाहिकरूपं, इतरं अगोचरग्गाहिकरूपं। वण्णो, गन्धो, रसो, ओजा, भूतचतुक्कञ्चेति अट्ठविधम्पि अविनिब्भोगरूपं, इतरं विनिब्भोगरूपं।

कथं ति, तं अज्झत्तिकादिवसेन बहुधाभेदं कथं गच्छति? पञ्च पसादा एव चक्खुद्वारादीनि पञ्च द्वारानि, कायविज्जत्ति कायद्वारं, वचीविज्जत्ति वचीद्वारं, एवं सत्तविधं द्वाररूपं। मनोद्वारं अरूपमेव। पसादविसयसङ्घातं ति, पञ्चविधं पसादरूपं, रूप-सद्व-गन्ध-रसायतनानि, पथवीधातु तेजोधातु वायोधातु ति (इदं तिविधं फोड्डव्वायतनं) सत्तविधं विसयरूपञ्चेति द्वादसविधं। पञ्च पसादा सत्त विसया च अज्जमज्जं घट्टेन्ति, तेन च घट्टनेन ओळारिका पाकटा होन्ति, तस्मा इदं रूपं ओळारिकं ति वुत्तं। पाकटत्ता एव सन्तिकेरूपं। पटिघो ति घट्टनं, तं एतस्स अत्थी ति सम्पटिघरूपं। इतरं ति सोळसविधं। उपादिण्णरूपं ति पुब्बे कतकम्मुना उप्पादितं। इतरं ति चित्त-उत्तु-आहारसमुट्ठानरूपं। यं दस्सनेन जातव्वं, तं सनिदस्सनं, तं रूपायतनमेव। इतरं ति रूपायतनवज्जितं तेवीसतिविधं। चक्खु-सोतानि असम्पत्तविसयग्गाहकानि, अच्चासन्नरूपसद्धानं सम्मा गहणं कातुं न सक्कोन्ति, तस्मा असम्पत्तवसेना ति वुत्तं। घानादित्तयं पन सम्पत्तविसयग्गाहकमेव (वि १४।४६)। गोचरग्गाहिकं ति विसयग्गाहिकं। ओजा ति (ओजसु) आहाररूपमेव, तं वलमुप्पादेति, तस्मा ओजा ति बुद्ध्यति। यं विनिब्भुज्जितुं नाना कातुं न सक्का तं अविनिब्भोगरूपं। सब्बेसु निप्फन्नरूपेसु इदं अट्ठविधम्पि एकट्ठमेव संविज्जति।

९. इच्चेवमट्ठवीसतिविधम्पि च विचक्खणा।
अज्झत्तिकादिभेदेन विभजन्ति यथारहं॥

विचक्खणा ति पण्डिताभिघम्मिका। तं हि अट्ठवीसतिविधं रूपं धम्मसङ्गणियं रूपकण्डे एकविधं आदि कत्वा एकादसविधपरियन्तं विभत्तं।

अयमेत्थ रूपविभागो।

रूपसमुट्ठानानि

१०. कम्मं, चित्तं, उत्तु, आहारो चेति चत्तारि रूपसमुट्ठानानि नाम।

रूपसमुट्ठानानी ति रूपस्स उप्पादकानि, यतो रूपं समुट्ठाति।

११. तत्थ, कामावचरं रूपावचरञ्चेति पञ्चवीसतिविधम्पि कुसलाकुसलकम्ममभिसङ्गतं अज्झत्तिकसन्ताने कम्मसमुट्ठानरूपं पटिसन्धिमुपादाय खणे खणे समुट्ठापेति।

अभिसङ्गतं ति पुब्बस्मिं भवे अभितो सुट्ठु, विसेसतो च कतं। अज्झत्तिकसन्ताने ति येन तं कम्मं कतं तस्सेव सरीरसन्ताने।

१२. अरूपविपाक-द्विपञ्चविज्जाणवज्जितं पञ्चसत्ततिविधम्पि चित्तं चित्तसमुद्धानरूपं पठमभवङ्गमुपादाय जायन्तमेव समुद्वापेति। तत्थ अप्पनाजवनं इरियापथम्पि सन्नामेति। वोट्टपन-कामावचरजवनानिज्जा पन विज्जत्तिम्पि समुद्वापेन्ति। सोमनस्सजवनानि पनेत्थ तेरस हसनम्पि जनेन्ति।

जायन्तमेवा ति उप्पादक्खणे येव। इरियापथम्पि सन्नामेती ति, चङ्कमो सयनं ठानं निसज्जा ति इमे चत्तारो हरियापथे सन्धारेति, परिवत्तेतुं न देति। समाधिलाभी पुग्गलो तेन समाधिवलेन यं किञ्चि इरियापथं यथिच्छित्तकालं पवत्तेतुं समत्थो होति, तं सन्धाय इदं वुत्तं। वोट्टपनं, कामावचरजवनानि, अभिज्जाचित्तञ्च कायविज्जत्ति वचीविज्जत्तिञ्च यथासम्भवं समुद्वापेन्ति, तस्मा विज्जत्तिम्पी ति वुत्तं। एत्था ति कामावचरजवनेसु, चत्तारि लोभमूलानि, चत्तारि कामावचरकुसलानि, चत्तारि क्रियानि, एकं हसितुप्पादं ति तेरस जवनचित्तानि।

१३. सीतुण्होतुसमज्जाता तेजोधातु ठितिप्पत्ता व उतुसमुद्धानरूपं अज्झत्तञ्च बहिद्धा च यथारहं समुद्वापेति।

सीतञ्च उण्हञ्चा ति एवं समज्जाता लोकसम्मता तेजोधातु। ठितिप्पत्ता वा ति ठितिक्खणे येव, न उप्पादक्खणे। अज्झत्तं अज्झत्तिकसन्ताने, बहिद्धा ओसधिरुक्खादिसु।

१४. ओजासद्धातो आहारो आहारसमुद्धानरूपं अज्झोहरणकाले ठानपत्तो व समुद्वापेति।

ठानपत्तो वा ति ठितिप्पत्तो एव (वि २०।३७)।

१५. तत्थ हृदय-इन्द्रियरूपानि कम्मजानेव। विज्जत्तिद्वयं चित्तजमेव। सद्दो चित्तोतुजो। लहुतादित्तयं उतुचित्ताहारेहि सम्भोति। अविनिब्भोगरूपानि चेव आकासधातु च चतूहि सम्भूतानि। लक्खणरूपानि न कुतोचि जायन्ति।

१६. अट्टारस पन्नरस तेरस द्वादसा ति च।

कम्मचित्तोतुकाहारजानि होन्ति यथाक्कमं॥

जायमानादिरूपानं सभावत्ता हि केवलं।

लक्खणानि न जायन्ति केहिची ति पकासितं॥

हृदयवत्थु, अट्ट इन्द्रियरूपानि, अट्ट अविनिब्भोगरूपानि, आकासधातू ति इमानि अट्टारस रूपानि कम्मसमुद्धानानि। विज्जत्तिद्वयं, सद्दो, लहुता, मुदुता, कम्मज्जता, अविनिब्भोगरूपानि, आकासधातू ति इमानि पन्नरस चित्तसमुद्धानानि। सद्दो, लहुतादित्तयं, अविनिब्भोगरूपानि, आकासधातू ति इमानि तेरस उतुसमुद्धानानि। लहुतादित्तयं, अविनिब्भोगरूपानि, आकासधातू ति इमानि द्वादस आहारसमुद्धानानि

रूपानि यथाक्कमं वेदितव्यानि। जायमानादिरूपानं ति उप्पादवृत्तिभङ्गवन्तानं रूपानं सभावमत्तत्ता लक्खणानि केहिचि समुद्धानेहि न जायन्ति।

अयमेत्थ रूपसमुद्धाननयो।

रूपकलापा

१७. एकुप्पादा एकनिरोधा एकनिस्सया सहवुत्तिनो एकवीसति रूपकलापा नाम।

एकतो उप्पादो येसं ते एकुप्पादा। एकतो निरोधो येसं ते एकनिरोधा। एको व निस्सयो येसं ते एकनिस्सया। सहेव वुत्ति येसं ते सहवुत्तिनो।

१८. तत्थ जीवितं अविनिब्भोगरूपञ्च चक्खुना सह चक्खुदसकं ति पवुच्चति, तथा सोतादीहि सद्धिं सोतदसकं, घानदसकं, जिह्वादसकं, कायदसकं, इत्थिभावदसकं, पुम्भावदसकं, वत्थुदसकञ्चेति यथाक्कमं योतेतब्बं। अविनिब्भोगरूपमेव जीवितेन सह जीवितनवकं ति पवुच्चति। इमे नव कम्मसमुद्धानकलापा।

जीवितं ति जीवितिन्द्रियं। चक्खुना सहा ति चक्खुप्पसादेन सद्धिं। एवं इतरानि पि योजेतव्यानि।

१९. अविनिब्भोगरूपं पन सुद्धवृत्तं। तदेव कायविज्जत्तिया सह कायविज्जत्तिनवकं, वचीविज्जत्तिसद्देहि सह वचीविज्जत्तिदसकं, लहुतादीहि सद्धिं लहुतादेकादसकं, कायविज्जत्तिलहुतादिद्वादसकं, वचीविज्जत्तिसद्दलहुतादितेरसकञ्चेति छ चित्तसमुद्धानकलापा।

सुद्धानि केवलानि अट्ठ अविनिब्भोगरूपानि यस्मिं तं सुद्धवृत्तं।

२०. सुद्धवृत्तं, सदनवकं, लहुतादेकादसकं, सद्दलहुतादिद्वादसकञ्चेति चत्तारो उतुसमुद्धानकलापा।

उतु सब्बदा सुद्धवृत्तं समुद्धानपेति, कदाचि सदनवकादीनी ति एवं इमे चत्तारो कलापा होन्ति।

२१. सुद्धवृत्तं, लहुतादेकादसकञ्चेति द्वे आहारसमुद्धानकलापा।

२२. तत्थ, सुद्धवृत्तं सदनवकञ्चेति द्वे उतुसमुद्धानकलापा बहिद्धा पि लब्धन्ति, अवसेसा पन सब्बे पि अज्झत्तिकमेव।

तत्था ति एकवीसतिया कलापेसु। द्वे उतुसमुद्धानकलापे ठपेत्वा अवसेसा सब्बे पि एकूनवीसति कलापा अज्झत्तिकमेव लब्धन्ति।

२३. कम्मचित्तोतुकाहारसमुद्धाना यथाक्कमं।
नव छ चतुरो द्वे ति कलापा एकवीसति॥
कलापानं परिच्छेदलक्खणत्ता विचक्खणा।
न कलापङ्गमिच्चाहु आकासं लक्खणानि च॥

आकासधातु कलापानं परिच्छेदमत्तत्ता, उपचयो सन्तति जरता अनिच्चता ति इमानि चत्तारि रूपानि कलापानं लक्खणमत्तत्ता कलापानं अङ्गानि न होन्ति।

अयमेत्थ कलापयोजना।

रूपप्पवत्तिकमो

२४. सब्बानि पि पनेतानि रूपानि कामलोके यथारहं अनूनानि पवत्तियं उपलब्धन्ति। पटिसन्धियं पन संसेदजानञ्चेव ओपपातिकानञ्च चक्खु-सोत-घान-जिह्वा-काय-भाव-वत्थुदसकसङ्घातानि सत्त दसकानि पातुभवन्ति उक्कट्टवसेन, ओमकवसेन पन चक्खु-सोत-घान-भावदसकानि कदाचि पि न लब्धन्ति। तस्मा तेसं वसेन कलापहानि वेदितव्वा। गम्भसेय्यकसत्तानं पन काय-भाव-वत्थुदसकसङ्घातानि तीणि दसकानि पातुभवन्ति। तत्थापि भावदसकं कदाचि न लब्धति। ततो परं पवत्तिकाले कमेन चक्खुदसकादीनि च पातुभवन्ति।

अण्डजा योनि, जलाबुजा योनि, संसेदजा योनि, ओपपातिका योनी ति इमा चतस्सो योनियो मज्झिमनिकाये महासीहनादसुत्ते वित्थारेन वुत्ता। ये सत्ता अण्डे जायन्ति, तेसं अण्डजा योनि। जलाबु (जरायु) वुच्चति गम्भावरणं, तस्मिं जातानं जलाबुजा योनि। संसेदे पूतिकुणपे वा पुराणसप्पिनवनीतादिसु वा जातानं किमीनं योनि संसेदजा योनि। ये एवं न जायन्ति उपपज्जेव जायन्ति, तेसं देवानं ओपपातिकासुरादीनं, नेरयिकानञ्च ओपपातिका योनि।

वत्थु ति हृदयवत्थु। ओमकवसेना ति अवकंसती। केसञ्चि संसेदजानं ओपपातिकानञ्च, चक्खुदसकादीनि चत्तारि वा, तेसु अज्जतरानि वा दसकानि न लब्धन्ति। गम्भसेय्यकानं ति जलाबुजानं अण्डजानञ्च।

२५. इच्चेवं पटिसन्धिमुपादाय कम्मसमुद्धाना, दुतियचित्तमुपादाय चित्तसमुद्धाना, ठित्तिकालमुपादाय उत्तुसमुद्धाना, ओजाफरणमुपादाय आहारसमुद्धाना चेति चतुसमुद्धानरूपकलापसन्तति कामलोके दीपजाला विय नदीसोतो विय च यावतायुकमब्बोच्छिन्नं पवत्तति।

कम्मसमुद्धाना कलापसन्तती ति सम्बन्धो। ठितिकालं ति पटिसन्धिया ठितिकालं उपादाय। ओजाय आहाररूपस्स सम्पसारणं ओजाफरणं।

२६. मरणकाले पन चुतिचित्तोपरि-सत्तरसमचित्तरस्स ठितिकालमुपादाय कम्मजरूपानि न उप्पज्जन्ति, पुरेतरमुप्पन्नानि च कम्मजरूपानि चुतिचित्तसमकालमेव पवत्तित्वा निरुज्जन्ति। ततो परं चित्तजाहारजरूपञ्च वोच्छिज्जति। ततो परं उत्तुसमुद्धानरूपपरम्परा* याव मतकळेवरसङ्घाता पवत्तन्ति।

वोच्छिज्जति ति उच्छिन्नं भवति। याव मतकळेवरसङ्घाता ति याव मतकळेवर ति सङ्घा, समज्जा पवत्तति ताव पवत्तन्ति। कळेवरे झापिते वा काकादीहि स्वादित्वा विनासं आपादिते वा ता पि वोच्छिज्जन्ति।

२७. इच्चेवं मतसत्तानं पुनदेव भवन्तरे।
पटिसन्धिमुपादाय तथा रूपं पवत्तति॥

२८. रूपलोके पन घान-जिह्वा-काय-भावदसकानि चेव आहारजकलापानि च न लब्धन्ति। तस्मा तेसं पटिसन्धिकाले चक्खुसोतवत्थुवसेन तीणि दसकानि जीवितनवकञ्चेति चत्तारो कम्मसमुद्धानकलापा, पवत्तियं चित्तोत्तुसमुद्धाना च लब्धन्ति। असज्जसत्तानं पन चक्खुसोतवत्थुसद्धानि पि न लब्धन्ति, तथा सब्बानि पि चित्तजरूपानि। तस्मा तेसं पटिसन्धिकाले जीवितनवकमेव, पवत्तियञ्च सद्वज्जितं उत्तुसमुद्धानरूपं अतिरिच्छति*। इच्चेवं कामरूपासज्जिसङ्घातेसु तीसु ठानेसु पटिसन्धिपवत्तिवसेन दुविधा रूपप्पवत्ति वेदितव्या।

चक्खुसोतवत्थुसद्धानी ति चक्खुसोतवत्थुदसकानि च सदनवकञ्च। अतिरिच्छती ति अवसिस्सति। तीसु ठानेसू ति तीसु भवेसु।

२९. अट्ठवीसति कामेसु होन्ति तेवीस रूपिसु।
सत्तरसेवसज्जीनं अरूपे नत्थि किञ्चि पि॥
सद्दो विकारो जरता मरणं चोपपत्तियं।
न लब्धन्ति पवत्ते तु न किञ्चि पि न लब्धन्ति॥

सब्बानि पि अट्ठवीसति रूपानि कामभवे लब्धन्ति। घान-जिह्वा-काया, ह्वे च भावरूपानी ति पञ्च वज्जेत्वा तेवीस रूपावचरभवे लब्धन्ति। असज्जीनं अविनिब्भोगरूपानि अट्ठ, जीवितिन्द्रियं, आकासधातु, लहुतादित्तयं, चत्तारि

* सी. उत्तुसमुद्धानपरम्परा व मतकळेवरं सन्धाय पवत्तन्ति।

* सी. अतिरिच्छति।

य लक्खणरूपानी ति सत्तरस रूपानि। अरूपभवे किञ्चि पि रूपं नत्थि। विकारो ति पञ्चविधं विकाररूपं। मरणं ति अनिच्छता। इमानि अट्ठ रूपानि उपपत्तियं पटिसन्धियं न लब्धन्ति। पवत्तियं तु किञ्चि न लब्धती ति न। सब्बानि पि रूपानि पवत्तियं लब्धन्तेव।

अयमेत्थ रूपप्पवत्तिक्कमो

निब्बानं

३०. निब्बानं पन लोकुत्तरसङ्घातं चतुमग्गजाणेन सच्छिकातब्बं मग्गफलानमारम्मणभूतं वानसङ्घाताय तण्हाय निक्खन्तत्ता निब्बानं ति पवुच्चति। तदेतं सभावतो एकविधम्पि, सउपादिसेसनिब्बानधातु अनुपादिसेसनिब्बानधातु चेति दुविधं होति कारणपरियायेन, तथा, सुञ्जतं, अनिमित्तं, अप्पणिहितच्चेति तिविधं होति आकारभेदेन।

उपादियति कम्मुना ति उपादि। किं तं? खन्धपञ्चकं। उपादि एव सेसो उपादिसेसो। तेन उपादिसेसेन सह वत्तती ति सउपादिसेसा। सउपादिसेसा च सा निब्बानधातु चा ति सउपादिसेसनिब्बानधातु। तेन उपादिसेसेन सह न वत्तती ति अनुपादिसेसनिब्बानधातु। पुरिमा दिट्ठधम्मिका, पच्छिमा सम्परायिका। खन्धावसेसस्स भावो अभावो चा ति इमिना कारणपरियायेन। रागदोसमोहेहि सुञ्जत्ता सुञ्जं। सुञ्जमेव सुञ्जतं। रागादिनिमित्ताभावा अनिमित्तं। रागादिपणिधिविरहितत्ता अप्पणिहितं। यो हि अनत्तानुपस्सनाय मग्गं लभति, तस्स सुञ्जतो विमोक्खो, यो अनिच्चानुपस्सनाय, तस्स अनिमित्तो विमोक्खो, यो च दुक्खानुपस्सनाय तस्स अप्पणिहितो विमोक्खो होति। इमेसं आकारानं भेदेन निब्बानम्पि इमानि तीणि नामानि लभती ति।

३१. पदमच्चुतमच्चन्तं असङ्गतमनुत्तरं।

निब्बानमिति भासन्ति वानमुत्ता महेसयो॥

वानमुत्ता विगततण्हा महेसयो, चुतिया अभावेन अच्चुतं, अच्चन्तं अन्तरहितं, कम्मादीहि असङ्गतत्ता असङ्गतं, अनुत्तरं लोकुत्तरं पदं ठानं निब्बानं ति भासन्ति।

३२. इति चित्तं चेतसिकं रूपं निब्बानमिच्चपि।

परमत्थं पकासेन्ति चतुधा व तथागता॥

इति अभिधम्मत्थसङ्ग्रहे रूपसङ्ग्रहविभागो नाम

छट्ठो परिच्छेदो।

NOTES

Singālovāda Sutta (*Dīgha Nikāya*, No. 31)

The thirty first is the Singālovāda suttanta of the Dīgha Nikāya. Vol-III, pp. 99-116 is very important. It deals with the duties of a householder. Indeed the Buddha's doctrines of love and good will, in this discourse, are set forth in a domestic and social ethics with a more comprehensive detail than else where.

The Singālovāda suttanta deals with Buddha's admonition to Singāla, a young man, son of a house holder. The Exalted One here reveals that by putting away the four vices in conduct, performing no evil action in four ways and not following six channels for dissipating wealth, the noble house holder covers the six quarters and enters the path leading to victory both in this world as well as in the next and upon the dissolution of the body after death, he is born in a happy heavenly sphere. The Sutta is regarded as Gihī Vinaya.

Tevijja Sutta (*Dīgha Nikāya*, No. 13)

The thirteenth is the Tevijja Sutta of the Dīgha Nikāya. Vol-I, pp. 235-253 where the Buddha criticises the position of the Brahmanas. They based their religious life on the system of the three Vedas. This sutta discusses the ten representative sages who were authors of the Vedic mantras, viz. Atthaka, Vāmaka, Vāmadeva, Vessāmitta, Aṅgīrasa, Bharadvāja, Vāsetṭha, Kassapa, Yamataggi and Bhagu. The Buddha discusses the three vijjās of the Brāhmaṇas and explains the vijjās of his own. In this sutta the Tathāgata is highly praised. He is the most Exalted, the Excellent, the charioteer of mankind, the charioteer of gods, the Buddha and the Blessed One. This sutta speaks of the union of men with Brahmā, but there Brahmā appears to stand more for Brahmā of the Brahmanical system than Brahmā, the creator god.

Ambaṭṭha Sutta (*Dīgha Nikāya*, No. 3)

The third is the Ambaṭṭha Sutta, Vol-I, pp. 87-110. This Sutta deals mainly with the subject of caste. This sutta can not, however, be safely utilized as a source for the study of caste in Ancient India. It appears from the manner of interrogation and rejoinder, between the Buddha and Ambaṭṭha, a brahmin youth that the compilers of

Kakacūpama Sutta (*Majjhima Nikāya*)

The Kakacūpama Sutta at *Majjhima Nikāya*, Vol-I, pp. 122-129, parable of the saw, discusses that the Blessed one in very reproaching terms to Moliyaphagga and asked him to avoid the society at bhikkhūnīs and to do as the senior bhikkhus instructed him to do. He should drive away all anger from his mind and should not give way to anger ever if villainous bandits were to carve him limb from limb with a two hanled saw. (ubhato-daṇḍakena kakacena).

Mahāsīhanāda Sutta (*Majjhima Nikāya*)

The Mahāsīhanāda Sutta or the 'greater Discourse on the Lions Roar' is taken from the *Majjhima Nikāya*, Vol-I, pp. 68-83. This sutta begins with usual utterance: "Evaṃ me sutam — thus have I heard" and particulars about Buddha's temporary residence. Sariputta informed the Blessed One that Sunakkhatta, a Licchavi prince, who had left the Order, spoke ill of him. At this the lion-like Lord began to roar that his teachings were such that if one pondered over them one would surely leave the world. Sariputta further informed the Buddha that he was so powerful because he possessed the ten powers which included his capacity for knowing facts. These ten powers (Tathāgata balāni) are as follows : i) A Tathāgata comprehends as it really is the causal occasion as such and what is not causal occasion as such (Tathāgata tḥānañ ca tḥānato atṭhānañ ca atṭhānato yathābhūtaṃ pajānāti), this a Tathāgata's power, having which he claims the leader's place, roars his lion's roar in assemblies and sets rolling the Brahma—wheel, ii) a Tathāgata comprehends as it really is the acquiring of deeds for one self, past, future and present, both in their causal occasion and their result (Tathāgato atītānāgata paccuppannānaṃ tḥānaso hetuso vipākaṃ yathā bhūtaṃ pajānāti), iii) a Tathāgata comprehends as it really is the course leading to all bourns (sabbattha gāminiṃ paṭipadaṃ yathābhūtaṃ pajānāti), iv) a Tathāgata comprehends as it really is the world (the world of khandhas, āyatanas and dhātus) with its various and diverse features (aneka dhātunānādhātu lokaṃ), v) a Tathāgata comprehends as they really are the diverse characters of beings sattānaṃ nānādhimuttikataṃ), vi) a Tathāgata comprehends as it really is the higher or lower state of the faculties of other beings, of other persons parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ), vii) a Tathāgata comprehends as they really are the defilement of,

the purification of, the emergence from attainments in meditation the deliverances and concentration (jhāna vimokkha—samādhi samāpattināṃ saṅkilesaṃ vadānaṃ vuṭṭhānaṃ), viii) a Tathāgata remembers with all modes and details his manifold former habitations, births (anekavihiṭaṃ pubbenivāsaṃ amssarati), ix) a Tathāgata with his divine vision surpassing that of men, sees beings as they are deceasing and uprising and comprehends that beings are mean, excellent, calmly, ugly, well going, ill-going according to the consequences of their deeds (Tathāgato dibbena cakkhunā visuddhena atikkanta mānusa kenā satte passati cava māne upapajja māne, hīne paṇite subhaṇṇe dubbaṇṇe, sugate duggate, yathā kammūpage satte pajānāti), x) a Tathāgata, by the destruction of cankers, enters on and abides in freedom of mind, freedom through wisdom that is cankerless, having realised them here and now through his own super knowledge (Tathāgata āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayama abhiññā sacchikatvā upasampajja viharati). There are four convictions (vesārajjāni) being endowed with which a Tathāgata claims the leader's place.

Next Buddha mentions the eight kinds of assemblies (parisā). Buddha says that he knows the Brahma faring.

At the end of the discourse we find that an alternative title of it has been suggested. So Venerable Nāgasamāla becomes extremely pleased and speaks to the Lord: "It is wonderful, Lord, it is marvellous, Lord, that when, Lord, this disquisition on dhamma has been heard by me, my hair stands on end. What is the name, Lord, of this disquisition on dhamma?" Buddha replies: wherefore do you, Nāgasamāla, remember this disquisition on dhamma as the Hair-raising Disquisition (Lomahaṃsaṇapariyāya)."

Mūlapariyāya Sutta (*Majjhima Nikāya*)

The Mūlapariyāya Sutta or the 'gradation of all basic thoughts is the first sutta of the Majjhima Nikāya, Vol-I, pp. 1—6. This sutta lays the scene of the discourse at the pleasure grove of ukkaṭṭhā. The teaching is proclaimed to be one that strikes the key note of the entire doctrine of Buddhism (Sabbadhamma mūlapariyāya). This sutta indicates that there were then current in India good many philosophical and theological beliefs, the most of which can be found

in the philosophical and metaphysical works of the Hindus and in the books of the Jains. This sutta deals with the soul theory. A good idea of Nirvāna can be gathered from this sutta. This discourse further informs us that Buddha's disciples who are greatly learned and ariya-sāvakas (noble disciples), know Pajāpati, Brahmā, Ābhassara gods, Subhakiṇṇa gods, Vehapphala, Abhibhū, Ākāśanañcāyatana, Viññāṇañcāyatana, Ākiñcaññāyatana, and Nevasaññānāsaññāyatana gods (Law, B.C. Heaven and Hell in Buddhist perspective, pp. 8 foll). B. M. Barua writes : "The Mūlapariyāya among the Suttas and the Mūlapariyāya among the Jātakas are historically the most important, the first as indicating the point of departure of Buddha's thought from Early Vedānta and the second as indicating the point of departure of Buddhism from the general trend of Hinduism or popular Indian thought. In one case we are to understand the departure from the philosophy of the Upaniṣads and in the other from the popular philosophy of the Great Epic. The earlier Indian philosophy outlined in the Mūlapariyāya Sutta is one which is embodied in the Bṛhad Āraṇyaka Upaniṣad, and the popular notion which is sought to be counteracted in the Mūlapariyāya Jātaka is one which is emphasised throughout the Mahābhārata." (Barua, B.M. Ceylon Lectures (Calcutta, Bhāratī Mahā Vidyālaya, 1945, pp. 250-251).

Vatthūpama Sutta (*Majjhima Nikāya*)

The Vatthūpama Sutta or the parable of the cloth is taken from the Majjhima Nikāya I pp. 36-40. It consists of two distinct portions. It records the Blessed one's exhortation to the bhikkhus to be pure in mind and to destroy all mental impurities. The brāhmaṇa Sundarika Bhāradvāja asks the Exalted One about the latter's visit to the Bāhukā river for bath. Being in turn questioned by the Buddha about the reason for such an action, Bhāradvāja replies that the river possesses the power of purifying. Afterwards the Buddha convinced. Bhāradvāja that to purify the mind one not go to the river for bath. Bhāradvāja is convinced and afterwards ordained.

Satipaṭṭhāna Sutta (*Majjhima Nikāya*)

The Satipaṭṭhāna Sutta of the Majjhima Nikāya, Vol-I, pp. 55-63 deals with the four satipaṭṭhānas, viz., to keep watch over a) body (Kāya), b) sensation (Vedanā), c) mind (citta), and d) phenomenon

(dhamma). The Buddha, in this sutta, deals with these satipaṭṭhanas may lead to the purification of mortals and so he advises the bhikkhus to practise mindfulness.

Ariyapariyesana Sutta (*Majjhima Nikāya*)

The Ariyapariyesana Sutta of the Majjhima Nikāya, P.T.S. Vol-I, pp. 160-175, furnishes us with one of the earliest legends of the early days of Buddhahood, forms the historical basis of later legendary accounts in the Jātakas and Avadānas. This sutta deals with the search after the truth and liberation is the Noble Quest, and running after the enjoyments of the world is the Ignoble One. In this sutta Buddha narrates his experiences during the early days of his quest and how he turns the wheel of law and leads to the final emancipation. The origin of this discourse is in the Brhad Āraṇyaka Upaniṣad where we get it by the name of Eṣanā (Pali. Pariyesanā) which literally means the searching, seeking or quest. The Buddha describes here two types of searching, namely, ignoble (anariya) and noble (ariya). In this sutta, the paṭiccasamuppāda or Dependent Origination and b) that of Nibbāna are discussed as two main points of Buddhism. This sutta is also called by Buddhaghosa, the commentator, as 'Pāsarāsi. This sutta is important because it gives us the Buddha's auto biographical account, in brief, from the period of his renunciation to his preaching of the First Sermon.

Kosala Saṃyuttaṃ (*Saṃyutta Nikāya*)

The Kosala Saṃyutta of Saṃyutta Nikāya, Vol-I, pp. 68-102, is devoted to Pasenadi, king of Kosala and disciple of Bāvarī, a Brahmana. This Saṃyutta in its three chapters presents about twenty-five anecdotes relating to Pasenadi. It is said that a great sacrifice has been arranged to be held for the king who subsequently becomes a supporter of Buddha. The discourse relates that a war between Ajātasattu, king of Magadha, and Pasenadi breaks out for the possession of the township of Kāśī. At first Ajātasattu wins the battle but later on he is defeated and imprisoned. Then Pasenadi arranges the marriage of his daughter named Vajirā and Ajātasattu and hands over the township of Kāśī to his son-in-law as a pin money. The Buddhist doctrines are of a simple ethical nature discussed in the present Saṃyutta.

Māra Saṃyuttam (Saṃyutta Nikāya)

The Māra Saṃyutta of Saṃyutta Nikāya Vol-I, pp. 103-127, deals with the Buddha's encounter with Māra, the Evil One. Māra appears in order to deviate Buddha himself from the holy life. But Māra always fails in such ignoble attempts. Being desirous of making Buddha feel dread and horror, he assumes himself forms of a king elephant, as well as the mighty appearance of a king of the snakes, and draws near to the Blessed One. Standing on the crest of the hill, he hurls huge rocks which fall incessantly, crushing against each other. He also urges the householders of pañcasāla not to offer any food of Gotama the recluse. But his attempts are all in vain. These can not prevent the Blessed One and his followers from leading a pious life.

Bhikkhuṇī Saṃyuttam (Saṃyutta Nikāya)

The Bhikkhuṇī Saṃyutta of Saṃyutta Nikāya, part-I pp. 128-135, consists of ten legends of nuns (Bhikkhuṇī). Māra, the Evil One, tried to lure to apostasy. Thus we find here that Gotamī, Uppalavaṇā, Vajirā and some other pious nuns were prevented by Māra from the path of the spiritual emancipation. Māra appeared before them in disguise. But those sisters recognised Māra, the Evil One, who at last fled away being sorrowful and dejected. Thus the Bhikkhuṇī Saṃyutta included the Suttas regarding the life of the Bhikkhuṇīs who attained to the different states of perfection in religious practices.

Brāhmaṇa Vagga (Aṅguttara Nikāya)

Mahāvagga (Aṅguttara Nikāya)

Anāgata Bhayāni (Aṅguttara Nikāya)

The Aṅguttara Nikāya (Ekuttara) is the fourth book of the Suttapiṭaka. It is a collection characterised by numerical groupings of dhammas arranged serially in an ascending order. This book consists of eleven sections (nipāta) in such a way that in the first section those things are treated, of which there is only one, aspect in the second those things of which there are two, in the third those things of which there are three etc. Upto the eleventh section in which things are mentioned of which there are eleven. Each of these 11 sections is again divided into several classes (Vagga). It comprises at least 2,308 suttas. In comparison with the other Nikāyas, there are certain distinct

characteristics of the Aṅguttara-nikāya. It seems that the Buddhist doctrines have not been systematically analysed and explained in it. But, as a matter of fact, it has been compiled according to a well-conceived plan. It aims at giving instructions to both the monks and the lay devotees. The subject matters of many of its suttas are novel and these afford us a picture of Buddhism and the then social conditions. The three above pieces of the Aṅguttara nikāya are included in the M. A. selections.

Bodhivaggo (*Udānaṃ*)

The Udāna (Solemn utterances of the Buddha) is the third book of the Khuddaka Nikāya of the Suttapiṭaka. It contains Buddhist stories and sentences. It is divided into eight vaggas or chapters.

1) Bodhivagga, 2) Mucalindavagga, 3) Nandavagga, 4) Meghiyavagga, 5) Sonatherassavagga, 6) Jaccandhavagga, 7) Cūlavagga and 8) Pāṭaligāmiyavagga.

The Bodhivagga or the Enlightenment of Udāna, P.T.S., pp. 1-9, deals with some incidents that occurred soon after the enlightenment of the Buddha. The Lord thought that the chain of cause and effect in both the direct and indirect orders. He thought about the right standard of conduct required of a Brāhmaṇa and the nature of the works he should perform.

Rūpārūpavibhāga

Buddhadatta was a great scholar and a commentator. He was a contemporary of Buddhaghosa and a celebrity of the Mahāvihāra of Ceylon and was an inhabitant of the kāverī region in the kingdom of Cholas. He was born in Urāgapura (modern Uraiyūr). The present Manual revealed in the contents of the ethico-psychological terms used in the Pali Abhidhammapiṭaka under two broad chapters Rūpa and Arūpa. Arūpa again is divided into three sections: citta, cetasika and cetasika sampayoga or Nibbāna.

Samgahavāra (*Netti-pakarāṇa*)

Uddesavāra (*Netti-pakarāṇa*)

Niddesavāra (*Netti-pakarāṇa*)

Parikkhārahāra (*Netti-pakarāṇa*)

The title *Nettipakaraṇa* was written by *Dhammapāla*. The *Netti* is essentially a Pali on the textual and exegetical methodology. It deals with sixteen *haras*, that of five *nayas* etc.

The M.A. Selections Part-II, deal with the following pieces namely, viz. 1) *Samgahavāra*, 2) *Uddesavāra*, 3) *Niddesavāra*, 4) *Parikkhārahāra* of the *Nettipakaraṇa*. It is also called *Nettigandha* or simply *Netti*. It is attributed to *Mahākaccāna*, one of the direct disciples of the Buddha, who has been praised, in the *Majjhima-nikāya*.

Paṭhama-Dutiya Saṃgīti (*Samantapāsādikā*)

The *Samantapāsādikā* is a voluminous commentary on the five books of the *Vinaya Pitaka*. It was written by *Buddhaghosa* at the request of the *Thera Buddhāsiri*. *Paṭhama-Dutiya Saṃgīti* is taken from the *Samantapāsādikā*. It deals with the cause that led to the holding of the Buddhist councils, selection of members for the councils and proceedings of the Councils, etc.

Dvārakathā (*Atthasālinī*)

Buddhaghosa wrote a commentary on the *Dhammasaṃgaṇi* known as the *Atthasālinī*. The *Atthasālinī* contains some historical and geographical information besides some explanations of certain technical terms of Buddhist psychology. The *Dvārakathā* is taken from *Atthasālinī*. It deals with *Buddhaghosa's* conception with the door theory of Buddhism.

Paccaya Vibhaṅgavāra (*Paṭṭhāna*)

The *Paṭṭhāna* (Book of Causes) is the seventh or the last book of the *Abhidhamma Piṭaka*. The book consists of three divisions: *eka*, *duka* and *tika*. The twenty-four *paccayas* or modes of relations between things (*dhammā*) are enumerated and explained in the *Paccayavibhaṅgavāra* of the *Tika-paṭṭhāna*, as stated below:

- 1) *Hetupaccaya* (condition, causal relation),
- 2) *Ārammaṇapaccaya* (Object presented in mind),
- 3) *Adhipatipaccaya* (dominance),
- 4) *Anantarapaccaya* (contiguity),
- 5) *Samanantarapaccaya* (immediate contiguity),

- 6) Sahajātapaccaya (co-nascence),
- 7) Aññamaññapaccaya (reciprocity)
- 8) Nissayapaccaya (dependence),
- 9) Upanissayapaccaya (suffering dependence)
- 10) Purejātapaccaya (antecedence),
- 11) Pacchājātapaccaya (consequence),
- 12) Āsevanapaccaya (habitual recurrence),
- 13) Kammapaccaya (action),
- 14) Vipākapaccaya (result),
- 15) Āhārapaccaya (support),
- 16) Indriyapaccaya (control, faculty),
- 17) Jhānapaccaya (meditation),
- 18) Maggapaccaya (path, means),
- 19) Sampayuttapaccaya (association),
- 20) Vippayuttapaccaya (dissociation),
- 21) Atthipaccaya (presence),
- 22) Natthipaccaya (absence),
- 23) Vigatapaccaya (abeyance), and
- 24) Avigatapaccaya (continuance).

Paññābhūminiddeso (*Visuddhimagga*)

In the history of Pali literature the name of Buddhaghosa stands out pre-eminent as one of the greatest commentators and exegetists. Buddhaghosa was born in the neighbourhood of the terrace of the great Bo-tree in Magadha. The *Visuddhimagga* was written by Buddhaghosa at the request of the Thera Saṃghapāla, in Ceylon in the beginning of the 5th century A. D. at the time of king Mahā nāma at Anurādhapura. Buddhaghosa entered the Mahāpadhāna Hall of Mahāvihāra listened to the sinhalese Atthakathā, became thoroughly convinced and composed the commentary, the “*Visuddhimagga*” or the “Path of Purity”. It deals with kusala, akusala, avyākata dhammas, āyatana, dhātu, satipatthānas, kamma, pakati and also the topics of Buddhist Philosophy in a nutshell. This work also deals with sīla (conduct), samādhi (concentration) and paññā (wisdom). The *Visuddhimagga* is really an encyclopaedia of Buddhism. It is a good abstract

of Buddhist doctrine and a vast treasure house of Buddhist lore. The Paññābhūminiddesa is the seventeenth chapter taken from the Visuddhimagga.

The Paññābhūminiddesa deals with definition of the term dependent origination (Paṭiccasamuppāda). This chapter further discusses about the twelve nidānas which are held at the root of all sufferings. They are:

- 1) ignorance (avijjā)
- 2) impression (Saṃkhārā)
- 3) consciousness (Viññāṇa)
- 4) mind and matter (nāma-rūpa)
- 5) six organs of sense (saḷāyatana)
- 6) contact (Phassa)
- 7) feeling (Vedanā)
- 8) desire (taṇhā)
- 9) attachment (upādāna)
- 10) existence (bhava)
- 11) birth (jāti)
- 12) old age and death (jarāmaraṇa)

Briefly speaking, Law of causation is thus: "With ignorance as condition there arise (volitional) formations; with formations as condition, consciousness; with consciousness as condition, mentality materiality; with mentality-materiality as condition, the six-fold base with the six fold-base as condition, contact; with contact as condition, feeling; with feeling as condition, craving, with craving as condition, clinging; with clinging as condition, becoming; with becoming as condition, birth; with birth as condition there is ageing and death, and sorrow, lamentation, pain, grief and despair; thus there arises this whole mass of suffering. This is called the Dependent Origination".

Milindapañho

The Milindapañha or the Questions of Milinda had originally been written in Northern India in Sanskrit or in some North Indian Prakrit. The name of the author of the Milindapañha is unknown. The book deals with a good number of problems and disputed points of Buddhism.

The conversations between king milinda of Sāgala and Thera Nāgasena are discussed in this book. King Milinda asks the questions and puts the dilemmas and Nagasena answers the questions and solves the puzzles in detail. It is difficult to ascertain the date of the book. Milinda or Menander is, ascribed to the last quarter of the 2nd century B.C. So we can think that the book must have been written after that date. The language of the Milindapañho is most elegant. Its style and diction contain a close resemblance to and are maturer than those of the famous Hastigumpha inscription of Khāravela which is assigned by Dr. B. M. Barua to the second quarter of the 1st century A. D. (Barua, B. M. Old Brahmi Inscriptions, pp. 172.).

Abhidhammatthasaṃgaha

Abhidhammatthasaṃgaha is a manual or compendium dealing with, as the title signifies, "Concise collection or summary (saṃgaha) of the meaning (attha) of the Theravada Buddhist philosophy (abhidhamma). It was composed by the philosopher Anuruddha in Pali while staying at Mūlasomavihāra of Ceylon (Sri Lanka). His date is not definitely known to us. Most probably he lived between the eighth century and the eleventh century A.D., because the wise monks of twelfth century of Burma and Ceylon wrote Tikās and commentaries on it. This text gained so much popularity and high esteem in Ceylon and Burma (Mayanmer) that the students of Abhidhamma use it as handbook from ancient time to present day. The Abhidhammattha-saṃgaha is regarded as "Nine Little Finger Manuals", i.e. a classified list of philosophical manuals nine in numbers in Burmese bibliography, viz., Abhidhammatthasaṃgaha, Paramathvinicchaya, Nāmarūpapariccheda, Mohavicchedani, Abhidhammāvatāra, Rūpārūpavibhāga, Saccasaṃkhepa, Nāmarūpasamāsa and Vimaticchedani.

The Abhidhammatthasaṃgaha, because of its exclusively condensed treatment of psycho-ethical and philosophical points, stimulated a large growth of commentarial works, namely, Porāna-Tikā by nava Vimalabaddhi Thera, Abhidhammattha-vibhavani-Tika by Sumangala Thera of Ceylon, Saṃkhepavaṇṇanā by Saddhamma Jotipāla, of Burma. Anuruddha composed three other books, namely, Paramatthavinicchyaya, Nāmarūpariccheda on Abhidhamma topics and probably the Anuruddhasataka, a poetical work. A few centuries earlier the commentator and manual writer Buddhadatta Thera composed the Rūpārūpavibhāga and the Abhidhammāvatāra on similar topic, but

Anuruddha's Abhidhammattha-saṅgaha is more detailed and systematic. It may be compared to the famous commentator Buddhaghosa's Visuddhimagga, as both the works have treated the whole Abhidhamma material briefly but methodically.

The Abhidhammatthasaṅgaha is divided into nine chapters (vibhāga). In the first chapter, Cittasaṅgahavibhāga the cittas (states of consciousness) have been classified according to four 'bhūmis' (planes of existence which are fourfold, namely, (1) Kāmaloka (sensuous World) which again has four stages—Nirayaloka (hell), Petaloka (abode of spirits), Manussaloka (human world) and Kāmadevaloka (world of sensuous gods); (2) Rūpaloka (World of form) having sixteen stages; (3) Arūpaloka (world of formless) having four stages and above all (4) Lokottarabhūmi (supramundane plane) having eight stages. States of consciousness (citta) produced in any of the bhūmi or plane receives accordingly its name e.g. Kāmāvacara-citta, rūpāvacara-citta, arūpāvacara-citta, etc. In this chapter 12 immoral or unwholesome states of consciousness (akusala citta) of which 8 rooted in greed (lobha), 2 in hatred (dosa) and 2 in delusion (moha); 18 causeless consciousness (ahetuka citta); 24 good or beautiful consciousness (sobhana citta); 15 rūpāvacara types of consciousness; 12 types of arūpāvacara (formless sphere) and 8 types of Lokottara consciousness, totally 89 types are stated. These 89 types may be expanded to 121 types, by resolving each of the 8 kinds of supramundane consciousness into five. In the chapter two, Cetasikasamṅgahavibhāga classification of 52 kinds of mental concomitants or factors (cetasikas) of which 7 common to each and every state of consciousness (sabbacittasādhāraṇā), 6 kinds of contingent (which may or may not be involved in all types of consciousness) mental concomitants (pakīṇṇakā), 14 immoral (akusala) concomitants and 25 mental concomitants linked to all beautiful or aesthetic state of consciousness (sobhana-sādhāraṇā) including 3 abstinences (virati) and 2 illimitables (appamañña) is dealt with. The third chapter Pakīṇṇakasamṅgahavibhāga treats of the mental concomitants particular to the various states of consciousness. "Thus, sense-impressions may be divided according to six senses, and according to the nature of impressions of pleasure, pain, joy, grief (domanassa) and indifference (upekkhā) which results in large variety and mental exclusions. This is followed by summaries regarding consciousness under aspect of functions (kicca), of sense-doors (dvāra), of sense-objects (ārammaṇa) and of sense-bases (vatthu)".

In the fourth chapter *Vīthisaṃgaha-vibhāga* and the fifth chapter *Vīthimuttasaṃgaha-vibhāga* the process of mind and course of cognition (*cittavīthi*), both in birth (*paṭisandhi*) and continuous flow (*pavatti*) according to different life-planes and persons are dealt with. *Paṭisandhi*-consciousness is the activity of *Bhavaṅga* (vital continuum in the absence of any process of mind), beginning of a new life. Its nature is determined by the Karmic result of previous birth. The course of cognition functions in connecting one life with other.

In the chapter six *Rūpasamṃgaha-vibhāga*, *rūpa* (basic matter or material form) and the twenty-eight material qualities are analysed. In the chapter seven, *Samuccaya-samṃgaha-vibhāga*, immorals like sense-desires (*kāma*), love for living (*bhava*), false view (*diṭṭhi*), etc., mixed categories like greed, hatred, delusion and their opposites, constituents of path like right speech, right action, right livelihood, etc., 22 guiding faculties (*indriya*), 9 forces (*bala*) and all that pertains to enlightenment (*bodhi*) are discussed. The chapter eight, *Paccayasamṃgaha vibhāga* treats of two kinds of causal relations (*paccaya*); first of the arising and ceasing of relations according to the law of dependent origination (*Paṭiccasamuppāda-naya*) consisting of twelve link: "Conditioned by ignorance (*avijjā pacc-ayā*) are the habitual tendencies (*saṃkhāra*), conditioned by habitual tendencies is consciousness (*viññāṇa*), conditioned by consciousness is psycho-physicality (*nāmarūpa*); conditioned by psychophysicality are the six sense-spheres (*saḷāyatana*); conditioned by six sense spheres is contact (*phassa*); conditioned by contact is feeling (*vedanā*); conditioned by feeling is craving (*taṇhā*), conditioned by craving is grasping (*upādāna*), conditioned by grasping is becoming (*bhava*); conditioned by becoming is birth (*jāti*), conditioned by birth, old age (*jarā*), dying (*maraṇa*), grief (*soka*), sorrow and lamentation (*parideva*), suffering (*dukkha*), dejection and despair (*domanassup-āyāsā*) come into being and secondly of the system of 24 correlations, namely, *hetupaccaya* (root condition); *ārammaṇa* (object), *adhipati* (predominance), *anantara* (proximity), *samanantara* (contiguity), *sahajāta* (coexistence), *aññamañña* (mutuality), *nissaya* (support), *upanissaya* (decisive support), *Purejāta* (Pre-existence), *Pacchājāta* (Post-existence), *āsevana* (frequency), *āhāra* (nutriment), *kamma* (action), *vipāka* (result), *indriya* (faculty), *jhāna* (meditation), *maggā* (path), *sampayutta* (association), *vippayutta* (dissociation), *atthi* (presence), *natthi* (absence), *vigata* (disappearance) and *avigatapaccaya* (appearance) as causal relations which comprise the subjectmatter of



the Paṭṭhāna (paṭṭhāna naya). The concluding chapter nine Kammatthāna-saṃgahavibhāga deals with mind culture or object for the practice and super-normal intellection (abhiñña) which had to pacification (samatha) of mind and real insight (vipassanā) and ultimately to attainment of emancipation (vimokkha) and realisation of Nibbāna.

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